

SAINTE
PETERS
PROPHEESIE
OF THESE LAST
DAIES.

DISCOVERING THE
INIQUITY OF THE TIME,
AND ATHEISME OF
THE AGES.

Prouing the Burning of the
world, manifesting the Iudgement to
come, and confirming the Resurre-
ction of the dead, &c.

Written by I O H N H V L L.

*Vine diu, sed vine Deo; nam viuere munda
Mortis opus; viuere est viuere vita Deo.*

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West dore of *Pauls*, the corner shop
neare to the Bishop of Lon-
dons gate. 1611. 69

THE
PROTESTANT
DISSENTING
CONGREGATION
OF
ST. ANDREW'S
CHURCH
IN
THE
CITY OF
GLoucester
1844



TO THE RIGHT HONORABLE, RO-

BERT EARLE OF SALIS-
BURY, KNIGHT OF THE MOST HO-
nourable order of the Garter, Vicount
Cranborne, Lord CECIL of Essendon, Lord high
TREASVRER of England, Chancelour of the
Vniuersity of Cambridge, and one of his Ma-
iesties most Honourable priuy
Councell.



*He Church (Right
Honorable) Ieru-
salem celestially, the
mother of the saued,
the House of the
highest, the Taber-
nacle of God, the
Tower of Dauid,
the gates of Sion,
the Arke of Noah; is not vnfitly resembled
to the ship of Peter. The world is the Sea, the*

THE EPISTLE

*windes are temptations : false teachers blasts,
persecutions the Rocks : the Seas on both sides,
are the vnconstant : the Pirates, hypocrites
and the gulfes are Atheists. From her begin-
ning shee wanted not oppression; and to her en-
ding, shall not be voide of affliction.*

*Sanguine fundata est Ecclesia : sanguine coepit :
Sanguine succreuit : sanguine finis erit.*

*From Abel to Zachary, from Zachary to
Christ, from Christ vnto Peter, from Peter
to vs : no age vnafflicted, no Saint vnattemp-
ted, no Church vnassaulted. Persecutions haue
battered her, heresies tossed her, errors shaken
her, and schismes deuided her. The Lord is
the Hauē, Christ is *Lex* Governour, Princes
are commanders, Bishops directors, and Mini-
sters the marriners. In a tempest, or danger at
sea, each one will to his office. The Church hath
suffered many, yet neuer in more hazard; these
are the dayes, whereof the Apostles haue spo-
ken, and wherein the prophecies are fulfilled :*

*Ætas parentum prior aui tulit.
Nos requiores, mox duraturos
Progeniem viciosiorem.*

*No time, but too bad; yet none so ill as this,
wherein*

DEDICATORY.

wherein all sinne is practised, all villainy ripened, and all iniquity perfected. Euerſum pietatis doctrinæ, ſoluraque pietatis vincula. Religion is neglected, and piety not reſpected. The Eaſt Church was bewailed not long after Chriſt: wee praſtiſe worſe ſinnes, thus long after them; wee iuſtifie the Greekes in their tranſgreſſions; it is to bee feared, wee ſhall exceede them in their puniſhments.

Nil hoſtis, nil dira fames, nil denique morbi
egerunt.

The enemy hath threatned, the famine conſumed, diſeaſes haue waſted, the plague is continued; yet we not amended. Some beaſts are cured with cutting, others with burning; we belpeped with neither. S. Peters prophecy is aſſuredly proued. Men are ſecure, ſcoffers increaſe, Epicures abound, Atheiſme is ripe. The creation is accounted a figment: the deluge a fable: the worldes burning a tale: the Scriptures but humanity; and religion but policy: Chriſts comming is derided: the day of iudgement deſpiſed: the reſurreccion not beleeued: nor the immortality regarded. Chriſt is reſuſed, Chriſtianity contemned, Gods prouidence reiected.

2. Pet. 3.

THE EPISTLE

Men sicke not saluation, make a scorne of the Prophets, minde not repentance, flie not from hell, neither walke vnto heauen. Good Lord, amend vs for thy mercy, or end vs to thy glory. Tu ciuem patremque geris : Your Honour is a pillar, support Christs flocke; and a father, remember your children. You haue resisted valiantly the assaults of the wicked, continue courageously; there is a crowne prepared. By you there is comfort to the Church, ioy to his Maiestie, Councell to the wise, profit to the commonwealth, consolation to all.

Sic Christus vitæ scopus, & sit meta salutis :
Non errat, vitæ cui scopus ille placet.

The Honourable house of Parliament is called for reformation, God endue it with his spirit, and enrich it with his grace, to beate downe Satthans, and build vp his Kingdome. We pray not against ceremonies practised by antiquity, and confirmed by authority: but for reformation of manners, and confirmation of piety, the pathway to heauen, and meanes of saluation. Your Honour is gracious, God encrease it to his glory: now is liberty to speake, God assist you with his blessing; you haue the prayers of the
Clergie

DEDICATORY.

Clergie to second your proceedings. Nullus labor durus, nullum tempus longum videri debet, quo gloria æternitatis acquiritur. The Uniuersities are eyes, but must bee helped to see: our Cambridge hath giuen light, but protected by your name: sometimes flourishing vnder your famous Progenitor, and now glorious in the happinesse of your Patronage; to the which I am bold to present this labour. Plinie writes, that the people did offer to their Gods milke, that had no Frankencense; and salt that had no milke; and were well accepted. Great men giue great gifts. Sineras a handfull of water; the Scholler bookes: I such as I haue. The God of peace send you helpe from his Sanctuary, and strengthen you out of Sion; make your dayes long vpon earth, and eternall in the heauens, graunt you according to your heart, and fulfill all your minde.

A M E N.

(*)

Your Lordships deuoted,

JOHN HVLL.

25th

Wise to leave your property
labor, but, and in company
don't bid; don't bid in order
cur. The Commission are
helped to get out. Can't
and protected by your
ing under your famous
glorious in the happiness
to the which I am
Pious water, that the
God's milk, that had
let that had no milk;
Great was your
full of water; the
dare. The God of
his strength, and
make your days
in the heavens, grant
peace, and health

Your Obedience devoted,
John Haver.



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Gentle Reader, there be faults eſcaped in the Printing, wee doe intreate you not in impute them, to the ignorance of the Author, but to the haſte of the Printer.



SAINT PETERS
PROPHESIE OF
THESE LAST
DAYES.

An Exposition vpon the second
Epistle and the third Chapter

of Saint PETER

καταπαύσις.



S in temporall mat-
ters, the corrupt nature of
man is then oftentimes most
secure, when hee is in most
danger, and then most negli-
gent, when he should be most
prouident: (A president whereof we haue in that
profane *Balsazzar*, who was then quaffing in san-
ctified boles, when the enemy lay at the walls, and
then carowling in consecrated Cups, when his king-
dome was taken from him, and giuen vnto his ene-
mies:) so especially in spirituall affaires, vngraci-
ous man is for the most part then most carelesse,

Dan. 5.

B

when

Luk. 16.	when he should be most carefull : A patterne wee haue in the rich glutton, who was then feasting when he should haue beene fasting, and then swallowing in delicious cates, when body and soule was rowling into hell gates. For there is ἀσπονδὸς πόνεμα a neuer-ending warre betweene man and the diuell by Gods owne proclamation, he our deadly aduersarie, we his professed foes : he no small one, but δράκοντις the great Dragon, wee but dust and ashes : he not only great, but πολέμιος τῶν the greatestemie, and therefore compared to <i>Iohs Lenuathan</i> the greatest among creatures : neither onely πολέμιος τῶν the greatest, but also πολέμιος τοῦ the buisest, and therefore resembled to <i>Peters</i> roaring Lion, seeking whom hee may deuoure ; wee neither strong, nor troublesome, but <i>faciles ad seducendum, debiles ad operandum, fragiles ad resistendum</i> , easie to be seduced, vnable to doe well, and weake to resist: he sleepeth not, but alwaies watcheth for our destruction, we sleepe, and neuer watch for our owne saluation, snorting in sinfull security, as if there were no present ieopardy, and wallowing in carnall pleasures, as if there were no spirituall perils. But as in wise policy, where the Country borders vpon the enemy, and the City is situated towards the foe, there are watch-men appointed to espie out imminent dangers, and to fore-shew the enemies approach (as was the Tower of <i>Ierusalem</i> , for the watch-men stand in the dayes of <i>Ioram</i>) : so in Gods providence, where his Church is militant in hazard of the aduersary, there are watch-men ordained
Gen. 3. 15.	
Epist. 1. Pet. 5. 8. Apoc. 12. 3.	
Iob. 41.	
1. Pet. 5. 8.	
Barn. Ser 7. de aduent. Domini.	
M. Ab. 26. 43. 1. Thess. 5. 6.	
2. Reg. 9. 15.	
Ezech. 33. 7. Esay 58. Ezech. 33. 8.	

ned to desery the foe, sound their voice as a Trumpet, manifest the danger of sinne, and fore-tell the inuasion of Sathan: As was S. Peter in the Primitive Church, sometimes vttering forth sauing-doctrines for our iudgement, sometime wholesome exhortations for our amendment: now confounding hypocrites, then reuealing Antichrist. But because man the child of darknesse loues darknesse more then light, and conceined in sinne preferres iniquitie before righteousness, like the Sow alwayes returning vnto the filthy mire, like carelesse *Thales* not regarding the enemy at our backs, therefore the Apostle *Peter* writ this second Epistle, saying: As one diseased with the dropsie called *ὀπισθεν* though he be full of corrupt humors, yet he desires that especially will encrease his maladie: so is it in the spirituall dropsie, though wee be full of vaine desires, yet doe we chiefly long for that should encrease our vanity. And as there be two effects of that bodily disease; so likewise is there the two of this spirituall dropsie, *sluggishnesse* and *forgetfulnessse*. For we are like vnto the Ass, sloathfull if we be not continually whipped, and like *Pharoes* Butler, forgetfull, if we be not remembered. For *παλαιά ἐστιν χάρις ἀμνημονεύει δὲ ἐχθροί*, olde friendship sleepeth, mortalls are forgetfull. Wherefore fearing your memories, and misdoubting your diligence, knowing the cruelnesse of the Athiest, and the danger of his assaults, which ayme at the roote and foundation and vter euersion of all faith, I write againe to stirre you vp. Euen as a carefull

1. Thess. 5. 3.
Psalm. 51. 5.

Gen. 40.
Pindarus.

2. Pet. 3. 1.

Judic. 8. 27.

Exech. 33.

Math. 26.

Math. 25.

Math. 13. 25.

Horace.

watch-man ; not ignorant of the danger of delay, and our too pronenesse to delayes, sends first a value of shor, and vpon the necke of: a peale of great Ordinance, that at the first call wee might be awaked, and at the second command we might be prepared to meete the enemy: Least (like the men of Laijsh) we be taken in our carelesnesse, and put vnto the sword: or like as the man in *Ezechiel*, being lulled a sleepe with securitie, would not be warned with the Trumpet, was destroyed by the foe: so our soules being taken captiue by the diuels Armie, be led to euerlasting paines ; you therefore whose mindes are purified by the word, and spirit (for impure mindes will ieast at this) be you watchfull, least the world prouide you a cradle, the flesh rock you, and the diuell sing you a sleepe. Iron if it bee not vsed will wax rusty, your bodies if not exercised, will wax diseased, and your soules if not trained in the Scriptures, will corrupt, and be sinfull. The foolish virgins, while they were negligent, and sloathfull, were excluded heauen, and in the field, while the husbandmen slept, the enemies came and sowed tares. O beloued, your soules are Gods fields, if you neglect to sowe in them the seede of saluation, the diuell will come and sowe the seedes of damnation. — *Te ipsum discute: Namq, neglectis vrenda filix innascitur agris.*

Examine your selues try your valour, be circumspect: for the field that is not plowed, will be full of weedes, and ouer-growne with brakes, fit matter for fewell, and your soules will bee fraught with sinne,

sinne, and pestred with the weedes of wickednesse, if you be not digged, dunded, plowed, sowed: searched with the Lawe, and salued with the Gospell, opened by *Moyse*, and couered by *Christ*, who will keepe you warme against the cold of Winter, and safe against the fury of Sathan; euen as the Hen doth her Chickens vnder her wings. Be not therefore like vnto Hogs, that *Rosas proyiciunt, & lutum querunt*, Reiect the sweet Rose, and accept the stinking mire, forsake wholesome doctrine, and follow foolish fables: this the Nurse of vanitie, that the mother of pietie: this the high-street to destruction, and that the path-way to saluation. But call to remembrance the words of the Prophets, and Apostles, let them be as a signet on thy hand, and a monument before thine eyes. There is *Iohn Baptist*, with his Axe to cut downe sinners least they presume, and heere is *Christ* calling the loaden to ease him of his sinne least hee despaire, there is the killing letter, and the quickning spirit, the destroying wound, and the sauing Phisitian, *Moyse* and his curse, *Christ* and his Crosse, *Moyse* wounding with the seuerer law, *Christ* curing with the gentle Gospell, binding vp thy wound like the good Samaritan, powring on thee the oyle of mercie, and carrying thee vnto his hoast that shall take care of thee. If the Minister of death and damnation inuade you, here may you finde the Minister of life, and *cornu salutis* the horne of saluation to help you, Heere is the spirituall furniture, harnessse of resistance against the diuels bullets, and armour of

Mat. 23. 37.

2. Peter. 3. 2.

Deut. 6. 8.

Luke 3. 9.

Matth. 11. 28.

Luke 10. 34.

2. Corin. 1. 17.

2. Corin. 9. 6.

Luke 1. 5. 9.

Ephes 6.

Ephes 6. 12.

prooffe againſt his darts, the helmet of ſaluation againſt damnation, the breaſt-plate of righteouſneſſe againſt wickedneſſe, the girdle of truth, and verity againſt lying, and falſhood, the ſhooes of the preparation of the Goſpel, which will carrie vs to God againſt the diuell, the ſhield of faith againſt infidelity, and the ſword of the ſpirit (which is the word of God) againſt the fleſh, and the doctrines of men; with this armature maielt thou deſcend the battell, deſie the foe, and encounter the enemie: Heere ſhalt thou finde the way of life for to walke into ſafety, and the lanthorne of light to leade thee to ſecurity. Be therefore daily conuerſant in the Scriptures, and warded with this armour, for your enemies are mighty, but the Scriptures are ſtrong, your enemies venturous, but the Scriptures vnconquerable. your enemies, the Prince of darkneſſe, ſpiritual wickedneſſes, Atheiſts, Epicures, ſcoffers, and the faſhion-followers of this worlde: the Scriptures the light of God, the truth of the ſpirit, manifeſting Atheiſme, confounding Epicures, confuting ſcoffers, and condemning the faſhions of this worlde. Eſteeme them then as the precious iewell of the ſoule, the true life of the minde, and the perfect ſtrength of a Chriſtian: with theſe, poore *Lazarus* is richer then *Dives*, little *David* ſtronger then *Goliath*, and vnlearned *Peter* more mighty in words, and deedes then the Scribes, and the Pharifies. O bleſſed thou if theſe be with thee, but curſed thou if theſe be from thee, eſpecially at theſe times, theſe being the laſt dayes wherein the Goſpell ſhall be preached,

preached, ages shall bee finished, Antichrist shall bereuealed, the diuell loosed, and Sathans kingdom haue an end. This makes him to spight God for his iustice, and hate man for his image, *Quia in Deum nihil potest, insidiatur homini qui ad imaginem eius factus est*, because hee cannot preuaile against God the Creator, he would destroy man the creature, whom God hath made after his owne image. Like vnto the Libbard, who bearing deadly hatred vnto mankinde, will most cruelly teare his picture. Hee is *Belshazzor* & *John*, an enuier, and an enchanter, enuying mans prosperity through *Christ*, seekes to drowne as many as he may in the pit of hell. He is the olde Serpent called the diuell, the olde Dragon infecting the waters where men drinking are poysoned. He is a fisher, and sets the riuers full of nets; hee is a Basiliske that *tactu, morsu, visu, statu peremit*, destroying by touching, by stinging, by breathing, and seeing: He is a fowler and hath laid snares to catch our soules, *Laqueos posuit in diuitijs, laqueos posuit in paupertate, laqueos tetendit in cibo, in potu, &c.* He hath laid snares in riches, in pouerty, in meate, in drinke, in pleasure, in sleepe, in watches, in words, in works, in all our wayes condemning this man by couetousnesse, that by theft, him by gluttony, this by adultery, *Versutus est Domine iste hostis*, O Lord hee is a crafty enemy *Nunc hic, nunc illic*, Now he is here, now there, now a Lamb, then a Wolfe, now darknesse, then light, altering temptations as the things are changed, and presenting things as the temptation is altered. Hee will
be

Reuel. 12. 12.
Gen. 1. 26.

Basil.

Hezichius.

Reuel. 12. 9.

Bed. extr.
hort 3.

August. solil.
loq. cap. 16.

Aug. solil. cap.
17.

2. Corinth. II.
14. 35.

2. Pet. 3. 4.

be sad to deceiue the sad, and meriey to beguile the merry, a Lambe to win the strong, and a VVolfse to deuoure the weake, an Angell of light to entrap the good, and a diuell incarnate to fancy the bad. The more the Gospell preacheth saluation, the more hee labours to broach damnation, raising a mist before our eyes, and setting a stone before our eares, least wee beleeuē GOD, and heare his word, driving vs into farre Countries with the prodigall childe, and making vs to run astray with the wandring sheepe, here sowing Schismes, there heresies, stirring vp some to defame the word, deride the Preacher, and mocke at the Professour, making *Christ* an impostor, *Moses* a deceiuer, the Gospell a tale, and the Law a fable, fooles of Preachers, and fondlings of Professours, whose liues are full of lewdnes, not squared by the rule of faith, nor directed by the line of true reason, neither fearing Gods threatnings, caring for his precepts, nor beleeuing his promises. Enforme them of the resurrection, and they will aske you of the worldes alterations, perswading themselues if it should euer alter, it would haue giuen some token thereof before this time. Tell them the Scriptures call this death but a sleepe, because they shal awake vnto iudgement, they will laugh at *Adam*, *Seth*, *Noah*, *Sem*, and the rest of the Fathers for proper sleepers, not to awake all this while. Obiect vnto them the worlds destruction, and they will question of the worlds creation: for they see no change to day more then yesterday, there was no beginning, neither

ther shall there be any ending, as things were they are, and as they are they shall be: for,

ὅς κ' ἔκλωσεν δι' ὅς ἀγέχῃ αὐτὸς ἔστιν,

ὅς ἔστι θεῶν μακάρων

Homer de Cyclop.

there is no such thing as they talke of God, that he sets vp, and pulls downe, that he makes, and can destroy, say these monster-bred Atheists: but every thing hath his time, the man like the beast, the beast like the hearbe, and after they are gone, they shall be no more seene. Wherefore while they liue they will frolique it in braueries, and braue it in vanities, neither caring for God, nor fearing the diuell, because they thinke they shall neuer giue account. And here is the ouerthrow of all Religion, the Art of saluation, the Science of blessed liuing, and liuing blessednesse. For if *Christ* will not come to iudgement, heauen is but a mockage, and hell a scar-crowe: For no iudgment, no blessed life euerslasting: no blessed life euerslasting, no immortality: no immortality, no resurrection: no resurrection, no faith: no faith, no redemption by Iesus: no redemption, no bondage by *Sathan*: no bondage, no sinne by *Adam*: no sinne, no death: no death, no creature: no creature, no creation: no creation, no Creator: no Creator, no God: no God, no Religion: no Religion, no Gospell: no Gospell, no law: no law, no *Moses*: no *Moses*, no Prophet: no Prophet, no *Christ*: But *Christ* was acknowledged by the diuels, confirmed by Oracles; fore-prophefied by *Sibil*, confessed by Poets, worshipped by Kings, and beleeued by Christians: bound thereunto by Religion,

August. de spi-
rit. & ann. cap.
61.

Hyming. A-
pollonius de
co.
Hierocles:

Ecclisasticus
15. 16.
August.

Sibila.

Matth. 1.
2. Tim. 3.

Sibil.

Aug.

gion, so called a *religando*, quia anima se uni Deo re-
ligat: because thereby the soule combines it selfe
in true & continuall seruice to the immortall God,
by whom the earth existeth, the ayre is, the water
floweth, the fire burneth, and the creatures moue.
Who made the small, and the great, the creeping
worme, and the flying fowle, the dying beast, and
the liuing Angell, ος πρωτον πλασας μερωπον Αδαμ δε
καλίσας, created man and called his name Adam. Dis-
obedient Adam, *Qui motu suo malum sequitur*, bo-
num relinquit, refused the good, and chused the
euill, hauing fire and water at his choite, *Elegit ig-
nem relinquit aquam*, left the waters of saluation, and
tooke the fire of damnation, for an Apple lost hap-
pines, and for his pleasure lost Paradise; because he
obayed not Gods commaundement, for his good,
and obayed the diuels counsell to his hurt. Who
therefore seduced him to make him sinfull, and
therefore deceiued him to make him mortall.

ἐπεμοίραν ἀνελθεῖν

τὸ θάνατον ἵνα σὺν τῷ λαβὼν ἀθανάτου κακῷ τὸ

To teach him the unhappinette of his choysfe by
knowing good and euill. But the mercifull God
knowing his bondage to Sathan, subiection to sin,
and thraldome to death, ordained him a deliuerer,
and called his name Iesus, that hee might saue his
people, a name giuen him in heaven, proclaimed
by Angels, worshipped by Saints, confessed by Si-
bil; that Ἰησους χρίστος υἱος τοῦ Θεοῦ Iesus Christ the
Sonne of God is the Saviour of mankind. He be-
ing a king *pugnauit pro nobis*, fought for vs against
the

the diuell, and a Priest *obtulit se pro nobis*, offered himselfe for vs vnto GOD the Father to pay the debt, which wee did owe, and suffer the paines, which we deserued. This was that *salutare* which *Iacob* in his death-bed did so thirst after, saying: O Lord I haue waited for thy saluation, which when *Simeon* saw hee loathed this life, and finding peace desired departure. This was so ioyfull to the Patriarches, so delightfull to the Saints, so pleasing to the Fathers, as nothing was sweete, except Iesus was in the mixture, nothing melodious vnlesse *Christ* was in the consort, *Si scribas non places mihi nisi legam ibi Iesum, si disputes, aut conferas, non sapit mihi, nisi sonuerit ibi Iesus, Iesus enim in ore mel, in aure melos, in corde Iubelus est*: if you endite, let your writing bee seasoned with Iesus, or your stile will be barren, if you dispute, or conferre; let Iesus fauour in your mouthes, or your parley will bee prattle, if you sing, and Iesus sound not in your song, your musicke will be marred. For Iesus is as honey, sweete vnto the mouth, melody, pleasant vnto the eare, and a ioyfull *Iubile*, saluation vnto the soule. But as a man that heares of honey to be sweet, and tastes it not, may know the name, but not fauour the sweetnes, so he that heares of *Christ* to be a Sauour, and beleeueth not in his merits, may know *Christes* name, but not be partaker of his passion. For faith is the eye of the soule to see *Christ*, the hand to take *Christ*, and the mouth to receiue *Christ* our onely Sauour, for by the grace of God yee are saued thorough faith. Now if faith bee the

Heb. 9. & 10. 9.

Gen. 49. 18.

Luke 2. 29.

Bernard.

5. Rom. 15.

Math. 7. 17.

Damaſcende
refur.

Luke 16.

R m. 2 6.

Math. 25. 38.

roote, then good workes must needes be the fruit, a good tree cannot bring forth bad fruit, if there be life, there will be motion, and if there be faith, there will be working, for the tree is knowne by the fruit: wherefore *Sathan* must be packing, sinne abolished, and the world casied. For no man can serue two Masters, God, and the diuell, good, and euill: And if we serue God, he will reward vs for our seruice, and punish the disobedient for refusing, *ἵς δὲ ὁ ἴς* *ὁ ἴς* hee is the wise householder, that will take account of his seruants, a prouident Prince that ordaines both *premiū & penam*, the recompence of reward for the true Subiect, and the paine of punishment for the trayterous rebbell: hee is a iust Iudge, whom neither fauours can allure, nor gifts entise, nor threats alter from rendring to euery one his due: *ἕςαι οὖν ἕςαι γῆς*, there shall therefore, there shall bee a iudgement: wherein the wicked shall haue the doome of their wickednesse, and the godly the sentence of righteousness. For if God bee wise, why doe the wicked wallow in wealth? and if he be iust, why doe the godly waste this life in woe? verily because *ἕςαι ἕςαι ἀνάστασις*, there shall, there shall bee a resurrection, *ἰνδῖος γὰρ ὁ θεός καὶ τοῖς νεκροῖς αὐτῶν μὴ θαμνοῦντος γινεται*, wherein *Dines* shall haue paine, and *Lazarus* pleasure, the wicked wretchednesse, and the godly blessednesse, euery one according to his workes, and the faithfull man that with patience hath suffered Gods crosse in this world, shall with triumph be rewarded in the world to come, with the blessed welcom of

of the trinity. For God wil iudge his people righteously. *Bene merenti bene profuerit, male merenti par-
rit.* Do wel & haue wel, doe amisse and bad will be
your doome. *Qualē reliquit dies mortis talē inueniet
dies iudicij.* If thou diest a good mā, thou shalt rise a
Saint, if from this life thou departest euill, in that
day thou shalt appeare a diuell; for as the tree falls,
so it shall arise. O then remember thy Creator in
the daies of thy life, beleue in thy deliuerer, whilst
thou mayst haue mercy. For therefore wert thou
deliuered out of the reach of the diuels, and hands
of thy enemies, that thou mayst serue God in holi-
nesse and vprightnesse all the dayes of thy life. For
God sees all things, being brighter then the Sunne:
and fills all things being bigger then the ayre: his
sight encrease th not, if he see but one, and dimini-
sheth not, if he behold many; his strength was not
bettered, by creating the Angels, nor made worse,
by making the wormes; his Godhead was not greater
by making the earth, nor his vertue lesser by de-
stroying the worlde, for hee is alwayes the same:
May then the Potter that made the pot, breake it at
his fancy, and shall not God that made the world,
be able to destroy it at his pleasure? The deluge
confutes them, that thinkes he cannot, and reason
confounds them, that thinks he may not: *Sicut e-
nim nulla alia manus Angelum, ita nulla alia posset cre-
are vermiculum,* as none other hand could create an
Angell, so none other could make a worme, as
none other could spread the heauens, so none other
could fashion a leafe, as none other could make a

Psal. 98.

Plautus.

August.

Ecclesiast 12. 1.

Luke 1. 74. 75.

Ecclef. 23. 19.

Psal. 47. 1. 2.

August. Solil. 9.
Gm. 1.

Mal 3. 6.

August. Solil. 9.

104 Psal. 2. 3.

Math. 5. 3. 6.

Psal. 104. 5. 6.

Psal. 24. 2.

Ioh. 21. 13.

Psal. 105. 7.

Psal. 125. 6.

2. Peter. 3. 5.

2. Pet. 3. 6.

2. Pet. 3. 7.

Psal. 1. 5.

body, so none other could colour an haire: but God to whom all things are alike, and what he list is possible, being as easie for him to create an Angel, as a worine, to build the earth vpon the waters, as to lay the waters vpon the earth, to make the dry appeare about the moyst, as the water to ouerflow the land. For hee did what he would in heauen, and in earth, and in the sea, and in all deepe places. In the creation hee couered the earth with the waters, that nothing was seene, and againe, he hoysed the earth about the waters, and all appeared: In the deluge hee loosed the waters, and they mounted, & cōmanded the earth, and it discended, the waters flowed, the earth yeelded, and all was drowned. And is not God still Almighty, as able to cōmand the fire to consume the world, as the water before to drowne the earth? as able to render vengeance now by fire, as then to deale his punishment by water? as able now to destroy the bad, & saue the good, as in the dayes of *Nash*, to perish the sinners and preferue his seruants? Yes verily, hee is without change, iustice will not alwayes sleepe, mercy will not alwaies forget, hee hath promised, and at his time he will performe it. The Nurse that nourishes the childe, if she detract, her hand may spill the Infant, and God that preferues the world if hee with-draw his care, can confound his worke. Hee it is that limits the waters, and restraines the fire; againe, hee bids the waters arise, and they drowne the earth, and shall bid the fire destroy, and it shall burne the world. At what time the vngodly shall not

not be able to stand in iudgement, but shall be as chafe before the winde the Angell of the Lord dispersing them, and as the brier reserved for the fire, the flames of hell oppressing them where hellish darknesse shall bee their prison, and foaming fire their fetters, endlesse flames their torments, and angry Angels their tormentors: *Vbi nec tortores deficiant, nec torti miseri moriantur*: where the tormentors shall neuer cease, nor the tormented euer die, but there shall be alwayes tortors for the body, & body alwaies for the torment; where shall be dying without death, and ending without an end because death stings, but kills not, and the fire burnes, but consumes not: where shall bee loathsome smoake for the eyes, damned cries for the eares, filthy frying for the smell, fire, and brimstone for the tast, where shall be nothing but weeping, wayling, and gnashing of teeth, *Vbi per millia, millia annorum cruciandi, nec tamen in secula liberandi*, Where thy torments shall endure for a thousand, nay tenne thousand, I a thousand thousand, to many thousand yeares as there are sands in the shoare, mores in the Sunne, and drops of water in the Sea, nay these must againe be doubled and redoubled, I, e- uery one must be a thousand, and yet shall not thy torments end. O wonder beyond admire, alwaies dying, and neuer dead! O despaire beyond compare, alwaies wishing, and neuer sped! for heere shall be *Semper velle, quod nunquam erit*, and *nunquam nolle quod nunquam non erit*, a will neuer satisfied, and a nill neuer gratified, neuer enioying the ease

August.

Greg. mor. 9.
36.

Luke 13.

Aug. Ser. 55.

Isidorus Tom.
1.

2. Pet. 3. 8.

Psal. 90. 3.

case he would, and alwaies suffering the paines hee would not. O remember this yee that loue God, be not like vnto fooles, who notwithstanding they see others both young and olde daily caried to the graue before them, yet because they see not their owne deathes thinke they shall neuer die: so albeit we read the Prophers, and heare the Gospel, they prophecying, Christ speaking, al denouncing iudgment vnto the wicked, and destruction vnto the world: yet because we see it not presently performed, wee cannot beleue it will be euer fulfilled. Comparing Gods eternitie with their mutabilitie, and his euerlasting states with their momentarie change, limiting that which cannot be comprehended, and prescribing measure to that which is infinite. For we runne into impatience; if hee comes not to day, and thinke hee will ueuer come, if hee comes not to morrow: whereas there is no time short with God, neither any time long with the almightie. A thousand yeares are with him as one day, and one day is as a watch in the night, but be it now or then, long, or short, surely hee will come when he please, his counsell must not be altered at our wills, nor his decrees preuented by our wishes. It was long before hee came to iudgement by water, but at the last he smote home, and had they beleued, they had not beene drowned. It was long before hee came to *Sodome* by fire, but when he came he smote home, and had they feared, they had not beene burned. It was long before he came to Ierusalem with the sword, but at the last he smote home,

home, and had they repented, they had not perished, and though it be long before hee come vnto iudgement, yet at the length he will pay vs home, and when; we know not. It may be he will come to morrow, peraduenture the next day, happily not this yeare, yet it may chaunce the next: But suppose hee stay his comming this twenty yeares, what if a hundred, it helpes not vs, for thy stroke may be to day, mine to morrow, and then ends the world with vs. But silly men wee deale like vnto Merchants, that are alwaies abroad to see forraine Countries, and neuer at home to view their owne; and like vnto busie bodies that are still prying into other mens affaires, and seldome or neuer behold their owne estate, espying in this man gluttony, in him drunkenesse, neuer considering our owne lust, nor arresting our selues of couetousnesse: Euen so deale we with death and doomes day, accounting of this as a day farre absent, and neuer make reckoning of our end that is so present, and yet after death comes iudgement. For although God prolongs his comming, and lengthens the day, yet is he not idle omitting occasion, nor slack neglecting opportunity, but carefull of vs, awayting our conuersion and mindfull of our soules, respecting their saluation. O how fairely did hee warne the old world by *Nash*, the *Sodomites* by *Lot*, the *Niniuites* by *Jonas*, & how often wou'd he haue gathered *Ierusalem* vnder his wings? Not like an enemie that will watch his aduantage to take vs vnawares, and steale vpon vs suddainly to destroy

2. Pet. 3. 9.

Heb. 9. 27.

7. Gen.

19. Gen. 24.

Chrylost,
Hom. 1. operis
imper.

55. Esay 6.

Grego.

25. Math. 11. 12

1. Act. 18.

21. Math. 5.

Iude 14.

24. Math.

1. Thessa. 5. 24.

vs cowardly, but like a louing Father sometimes al-
luring vs with blessings, sometimes affrighting vs
with threatnings, sometimes recalling vs with his
word, and sometimes scarring vs with afflictions,
full of mercy attending our repentance, and full of
patience expecting our amendment. Thus he awai-
ted for *Ierusalem* forty yeares after his passion, & for
the old world a hundred twenty yeares after *Noahs*
preaching. But no sooner *Noah* entred the Arke
with his family, but the world was drowned with
water, and no sooner *Lot* left *Sodome*, but the Citie
perished with fire. And as *egredientibus Israelitis de*
Aegypto exterminata est Aegyptus, sic & Sancti cum de isto
mundo defecerint casurus est mundus, as when the Is-
raelites departed *Aegypt*, the *Aegyptians* were de-
stroyed: so when the Ele^d shall be gathered frō this
life, the world shall be ended. Seeke then the Lord
while he may be found, & call vpon him while he is
nie. *Tunc ianua lugentibus clauditur que non quotidie*
penitentibus aperitur, the gate is now open, O come
& enter, the time will come when thou wilt know
with the foolish virgins, and shalt not be heard, and
be sorrie with *Iudas*, and shalt not be accepted. For
the Lord will haue his day, when thine is past, and
a day of iudgement for thy punishment, that didst
scorne the day of mercy for thine amendment. *He-*
noch the seuenth from *Adam* prophesied of this day,
our Saujour *Christ* fore-told of this day, the *Thessa-*
lonians of olde beleeued this day, the happy Saints
reioyce at this day, and the accursed sinner trem-
bles at this day. When the Lord shall come vpon
them

them catching them carelesse, as the thiefe vpon the housholder that takes him sleeping, as the Fowler takes the bird in his trap, so shal they be caught in the Lords snare, and as the seruant not expecting his Masters comming, is condemned to euermlasting destruction, so shall they be banished into a land of balefull desolation.. For he shal send forth his Angels, and they shall gather out them, that do iniquity, and cast them into a furnace of fire, where shall be wailing and gnashing of teeth; but the iust men shall shine as the Sunne in the Kingdome of the Father. O beloued, if the souldier sleepest not on feathers, but makes the ground his bed, and the clod his pillow, *Si piscator stans peragis noctem*, if the fisher passeth the night, watching his nets, if the husbandman cannot rest for his Landlords vine, nor the shepheard for his Masters flocke; if *Iacob* was in the day consumed with heate, and in the night wasted with frost, if slumber did forsake his browes, and sleepe departed from his eies, least his sleepe should be stolne; How should we but be watchfull for our soules, least the diuell deuoure them, and carefull for our liues, least the Lord destroy them, and while we say peace, and safety, suddaine destruction come vpon vs, as the trauaile vpon a woman with childe, and we shall not escape? If we were assured of a fearefull enemy marching towards vs with sword and fire, the trumpets sounding, the drumme thundering the canons roaring, what watch, and ward, would we make but *Christ* is comming towards vs with thousands of Saints,

12. *Luke* 36. 40.25. *Math.* 3.13. *Math* 41.
Or 42.

Chrysost.

Gen. 31. 40.

1. *Ihes* 5. 3.

Iude 14. 15.

Math. 24. 29. 31
&c.

2. Pet. 3. 10 &
12. 13.

Hieron.

Rabbi Samuel
cap. 9. para ver.
Messias.

with Angels and Archangels, and all the host of heauen, with the sound of the trumpet, with thundering and lightning, fire and brimstone, storme and tempest; before whom the moone shall be eclipsed, and the Sunne darkned, the heauens shall passe away with the noyse, and runne together as a wrinkled parchment, the ayre, the earth, and all the elements shall melt with heate, houses and churches shall be turned to ashes, and all our pallaces vterly abolished, for all mens workes shall bee brought to confusion, and the world finally purified of corruption. And shall we now sleepe in sin, and besencelesse in security, when the heauens depart asunder from vs, and the elements melt about vs, the earth burnes beneath vs, the Iudge comes about vs, the Angels call vnto vs, *Surgite mortui venite ad iudicium*, arise yee dead, and come vnto iudgement. If thou sleepest vnto the ayre, it melts vpon thee, if thou fall into the rockes, they burne about thee, if thou sinke into the sea, it flames within thee, ayre, earth, sea, and all are fearefull fire to torment thee. If thou ascend vp to heauen, there shalt thou see a fearefull Iudge brighter then the lightning, and more glistering then the sunne, breathing flames of destruction, and vtering words of damnation. If thou descend to hell, there are fiends of horror, and bugges of bale, inflicting pangues without compassion, and torments without consolation. Hence comes the feare of the lew, *quod Christus non iudicabit aliter quam cum igne ad mortem*. That Christ when hee comes to iudgement will

will punish by fire; Hence comes the terror of the Gentile, that *Christ* when he comes, *Veniet cum gladio*, will cut with the sword to everlasting confusion: the first for contemning their *Christ*, the second for neglecting his crosse, both for not fearing the curse. If the vncleane things might not enter into *Peter*, how shall impure things bee partakers of *Christ*, if Swine were despised of the Iewes, how shall swinish men be accepted of *Iesus*? If *Moyse* might not tread vpon the ground with his shooes, where the bush burned, nor the people touch the mount, where the Lord descended, how shall wee that are shod with sinne, and cloathed with iniquity, ascend the holy hill of God, and rest within his tabernacle? If the heauens be impure in his sight, and must be purged, much more man, that drawes sinne with cordes, and drinkes iniquity like water. If the corruptible creatures must bee cleansed of corruption, which haue not sinned, much more mortall man surfaited with vanity, and drunken with vnclannesse. If neither starre, nor planet, firmament, nor sphere, fire, nor water, earth, nor ayre, dare appeare in that day before they be purified, how dare impure man his owne accuser, and his selfe condemner, adiudged by his mouth, and confounded by his conscience, stand before his face, not being sanctified? If a shamelesse harlot be conuented before the Magistrate, will not euery one spet at her looke? and if a brazen face thiefe appeare before the Iudge, will not each man condemne him of impudencie? O then let vs iudge our

Rupertus.

// Act 10. 14.

2. Pet. 3. 14.

Exod. 3. 5.

Exod. 19. 12.

Tsal. 15.

Math. 8.
24. Psal. 3 & 4.

12. Heb. 14.

Reuel. 21. 8.

22. Reuel. 19.

Aug. Sermon. 1.
de temp.

19. Exod. 14.

Aug. de temp.

selues, before wee be arrested to the great Assises. O let vs examine our selues, before we be tried by Gods great inquest, whether wee haue whorish lookes, theeuish faces, proude hearts, couetous thoughts, malicious mindes, lustfull eyes, slander-
 ring tongues, drunken desires, and bloody hands. For the pure in heart shall see God, and without holinesse no man shall behold the Lord: but the whoremonger, and adulterer, the vnbeleeuing and murtherer, the forcerer and idolater, the thiefe, and the lyar, shall haue their parts in the lake which burneth with fire and brimstone. Wherefore *mitet vitam qui vult accipere vitam*, we must shake off the workes of darknesse, and put vpon vs the garments of righteousness, if wee will shunne the accursed death of hell, and enioy the blessed life of heauen. None durst come neere the hill of *Sinay* with vnwashed cloathes, and dare we encroach vpon heauen, not purified by *Christ*? If a Prince shall come vnto a Subiect, what painting, what pauing, what flourishing with flowers, what perfuming with smells, what trimming of apparrell, what garnishing with iewels, no colt too costly, no paines sufficient. *Quicquid ergo non vis inueniri in domo tua, quantum potes, labora ut non inuenias Deus in anima tua*: art thou so conceited of thy house, so curious of thy apparrell, against the comming of an earthly Prince, how prouident shouldst thou then be of thy soule, and carefull of thy body against the appearing of thy heauenly King? Shall not he see a cobweb in thy house, and shall God behold sinne
 in

in thy soule? shall not hee see a spot in thy garment, and shall God behold filthinesse in thy body? thou hopest by this to bee accepted of thy Prince, and hast thou no care to be reiected of God? Behold the heauens will yeeld, and wilt thou stand in thy sinne? the elements will melt, and wilt thou be stonie, and inflexible? the earth shall be cleansed, and shall thy corruption continue? the diuels tremble, and thou not terrified? *Danda est helebori pars maxima*, thou hast now neede of a strong purgation, thy head is dull, thine eares deafe, thine eyes blinde, thy whole body colde; Sathan hath rolled the hard stone of impenitencie against the dore of thy heart, that neither hells punishments can feare thee, nor heauens pleasures winne thee like desperate *Ruffus*, that painting God vpon one side of his shield, and the diuell on the other, vttered these Atheisticall speeches, *Domine si tu me no'is, iste me rogitat*, if thou Lord wilt not haue me, the diuell will take me: taking pleasure in poysonfull sinne, as the people called *Psills* in venomous poyson. O that we would remember the Angels cast from heauen, *E-sau* disherited, *Sau'* reiected, *Pharaoh* drowned, and *Adam* dispossessed for sinning: that God forsakes the sinner, Angels flie him, and the Saints desie him, the reprobate are his company, the diuels his fellowes, and hell his inheritance, his soule a nest of Scorpions, his body a dungeon of diuels both created to iudgement, and both punished with vnquenchable fire. If God spared not the Angels when they sinned, the lewes when they transgressed,

Horat. Arg.

25. Gen. 23.

1. Sam. 15 28.

14. Exod 28.

3. Gen. 23. 24.

Iude 6.

Rom. 11. 21.

Origen.

Basil de sen.

1. Iohn. 3. 3.

Math. 22. 11. 12.

13. etc.

Math. 5. 8.

Aug. de Trin.

cap. 13.

Azt. 5. 41.

sed, how shall he spare vs that are not so holy as the Angels, nor so naturall as the Iewes, vnielſe wee repent? A flegmatick ſtomack *ſi euomuerit, lenatur*, is eaſed by vomiting, and the ſoule cured by forſaking ſinne, and cleauing to *Chriſt*. Sinne is *ignis ardens*, if thou haue fire in thy hand, & wouldſt haue remedy, thou muſt throw it off, and if thou findeſt ſinne in thy ſoule, and wouldſt haue helpe, thou muſt caſt it from thee, for if it remaine, it will bee *appasia luxis* and *daratis adaratis*, the ſickneſſe of the ſoule, and the death of immortality. If there bee hope of heauen, then flie from hell, if expectation of bleſſed life, then amend this curſed liuing, for euerie man that hath this hope, purifieth himſelfe euen as he is pure. Olde cloath is too baſe for new cloathes, and olde ſinners too bad for new worlds, new wine muſt bee put into new bottels, and the new heauens, muſt haue new men. For where righteouſneſſe dwels, iniquity may be packing, the man that hath not faith, and a good life is excluded, for want of a wedding garment, but the pure ſhall ſee God, which is *ſummum bonum*, the life euerlaſting, a viſion which neither eye hath ſeene, eare hath heard, nor heart conceiued. The hope of this made *Ieroms* priſon, quiet pleaſure, *Eſaias* ſaw, a fauorie ſawce, this made *Andreas* cruell croſſe, ioyfull quietneſſe, and *Lawrence* burning gridiron, quiet ioyfulneſſe, for they reioyced to ſuffer heere, be cauſe they expected a Kingdome there. If a man ſhould happen vpon a ſctowle, and the ſctowle direct him to treaſures, though the place were ſure,
and

and the gold deeply hid, yet would neither the iourney feare him, nor the labour scare him, but paines, and labour, trauaile, and trouble, should all be suffered. O here is Gods writings, his written word, it fore-tels thee of a treasure, and fore-shewes thee of the way, where light alwayes lasteth, and peace neuer passeth, where ioy hath chased sorrow, and gladnesse banished sadnesse, and blessed are they that attaine vnto it. The banished man viewing his Country a farre off, hoping for deliuerie, and labouring for redemption, will endeouour to bee acceptable to his Prince, and gratefull to his Country: so wee being banished, as yet looking, and beholding a farre off, the shore of our celestiall Country, being redeemed by *Christ*, and expecting the doome of saluation, ought not to commit treason against our King, but doe good whereby wee may be welcome to our Country. The husbandman that hopes for fruite, will sowe his corne, the Merchant that lookes for gaine, will venter his money, and the soule that expects saluation, must walke warily. *Vt qui plantat vineam priusquam ag-grediatur laborem, gaudio ac spe ducitur apud se de-scribitq, in animo vindemias* As hee that expects a vintage, must first goe plant his vine, and he that lookes for tenants rent, must first make his house tenantable, so he that lookes for the roome of hea-uen, must worke good workes in this worlds vine-yard, and he that hopes for *Christ* his tenant, must prepare the house of his conscience. For how can that man expect a reward of his Prince, whose face

E

betrayes

Macarius
Hom 26.

Aug.

Reuel 7.16.17.

Esay 49.10.

Esay 25.8.

Esay 65.13.

Math. 26.

Hieron. ad
Heliado. Epist.

Math 5.3.

1. Cor. 9. 24.

betrayes his treason, or that souldier hope for a benefit of his Captaine, whose conscience confutes him of coufening, or that Christian behold Gods peace, where sinne stands at the dore to accuse him of rebellion. Laboure therefore for a victory ouer sinne, that iniquity may be put away, remission obtained, *Christ* entertained, and peace be welcome. This is *pax cordis, serenitas mentis, tranquillitas animi, amoris vinculum, consortium charitatis*, then God will bee fulnesse for the hungry, comfort for the distressed, ioy for the mirthlesse, and a crowne for the conquerour. The husband-man though the heauens raine, the clouds haile, the ayre snow, the sunne scorch, yet attends a day for reaping; and the quiet conscience, though the world fume, the winde rage, the diuell threatens, the flesh rebell, yet awaytes a day of recompence. For faith is exercised in beleeuing, hope in expecting, charity in sustaining, obedience in conforming, patience in bearing, humility in abasing; but he that endureth, shall haue a Kingdome: *Christ* suffered thirst, hunger, whipping, scourgings, reuilings, wounds: neither is the souldier about the Captaine, nor the scholler about his maister: *Paupertatem times? sed beatos Christus pauperes appellat: labore terreat? at nemo Athleta sine sudore coronatur: de cibo cogitas? sed fides famem non timet: super nudam metuis humum? sed Dominus tecum iacet.* Art thou afraid to be poore? but *Christ* calls them blessed: art thou afraid to labour? but none winnes the goale but he that runs: doth hunger pinch thee? cast thy burden vpon God,

God, and hee will nourish thee. Art thou vnwilling to lodge vpon the ground? thou shalt haue *Christ* thy bed-fellow. Can the souldier be in the battell & not fight. the ship among the waues and not tossed, or the Christian in the Church militant and not buffeted? but if wee bee chastened with Christ, it is for our profit, that we might be partakers of his holinesse: for if we expect a crowne, we must awayte a combat, and if we endure, we shall enter into euerlasting glory. O looke yet a little, and the Lord will come, stay but a while, and hee comes quickly: the fish that euen now nibbles at the baite, is now taken with the hooke, *Pharaoh* that whilome laughed at God, is now smitten with his rod: his delay is not thy decay, his suffering is thy safety. Euen as the Chirurgion, that sees a putrified member, vses delay, and practises other cures, before he sets the sawe vnto the ioynt to cut it off: so God that knowes thy sinnes, and the corruption of thy heart, vseth sometimes one, sometimes another cure to salue thy sore, and draw thee to amendment, before thou bee condemned. O turne you therefore from your wicked wayes, why will you die you house of *Israel* (saith the Lord) for I will not the death of a sinner, but rather that he returne from his wickednesse and liue: as appeares, sometimes by his inward inspirations, other whiles by his outward exhortations: now dealing by afflictions, and gentle corrections, anon by blessings, and fatherly promises: sometimes like the fowler, whistling for the bird, other whiles like the fisher bea-

Psal. 55. 22.*Math.* 8. 20.*Heb.* 12. 10.*Reuel.* 6. 10. 11.*Reuel.* 21. 20.*2. Pet.* 3. 15.*Ezech.* 33. 11.*Ezech.* 18.

Rom. 2. 4.

2. Pet. 3. 15. 16.

1 Cor. 11. 23.

Rom. 15. 18.

2 Pet. 1. 20.

Ioshs. 1. 8.

Psal. 19. 8 9. 10
11.

Rom. 15. 4.

2. Timoth. 3. 16.

2. Pet. 3. 16.

ting for the fish : sometimes threatening like a Iudge, sometimes entreating like a friend, now exciting, then inuicing, offering all occasions, vsing all delayes, to leade thee to repent: despise not then the riches of his bountifulnesse, and patience, and long suffering, for God by these leades thee to repentance, as *Paul* before entrusted thee, and I now do teach thee, hauing learned the same of God. For *Paule* durst speake nothing, but that which hee received of the Lord, seeing no Scripture is of any priuate motion. Let not therefore this booke depart out of thy mouth, but meditate herein day and night: for here is toy for the heart, and light for the eyes, here mayst thou learne to be circumspect, and if thou keepe them there is great rewards. They are written for your learning, to teach, to improue, to correct, to instruct, to make you iust vnto saluation. A Merchant not well exercised in his trade, cannot well distinguish his wares, the exchanger, vnaccustomed with his Art, cannot well iudge vpon the coyne: yee are the Lords Merchants, and ought to know his wares, the Lords exchangers, and ought to iudge vpon his coyne: search therefore the Scriptures narrowly, and reade them diligently: for heerein are many things hard, which some not confirmed in the faith, nor throughly exercised in Religion, wrest to their owne destruction: like the spider that sucke thee neuer so sweete iuice from the flower, yet being full of venome, turnes it all to poyson, so men euill infected in spirit, heare they neuer so pleasant musicke in the Scrip-

Scriptures, will peruert it to hartli confort, and discording doctrine. The same cloude that lead the Israelites, misled the Egyptians, for they went on the wrong side of it; the same word, that carrieth the good to life, and saluation, mis carrieth the bad to death, and damnation, because they abuse it. For some study the Scriptures *ut noua perquirant, & hæc curiositas est: Multi ut sciatur, & hæc vanitas est: Multi ut vendant, & hæc Simonia est: Multi ut doceant, & hæc pietas est: Multi ut ædificentur, & hæc utilitas est: Multi ut ædificent, & hæc charitas est:* Some search the Scriptures to broach newes, and finde nouelties, and this is curiositie: some to get them a name, and be famous, and this is vanitie: some for profit, and gaine, and this is simony: some to teach, and instruct, and this is pietie: some to bee grounded in Religion, and established in faith, and this is commodity: others to build vp their neighbours, and edifie their brethren, and this is charity: some wandering to *Babilon*, a land of confusion, being led by their fancy, others walking to *Sion*, a Citie of solace, being guided by the Scriptures. For they are perfect, and cannot erre, conducing the humble; they are sure, and cannot start, directing the simple; for to them it is giue to know the secrets of heauen, and to babes to vnderstand the saluation of God: the poore are called to the banquet, and simple fishers are set at the supper. These are holes to hide vs in time of trouble, and the Scriptures are mountaines to man vs in the daies of heresies: flee to those hills, & thou shalt be

Ber. in Cant.

Hugo de sanct.
vict cap. 13. in
introduc. fac.
Scrip.

Psal. 19. 7.

Math. 13. 17.
Math. 11. 25.Hieron. in Na-
hum. cap. 3.

1. *Timoth.* 4. 1.2. *Pet.* 3. 17.2. *Pet.* 2. 1.*Math.* 7. 15.Basil in *Pfal.* 1.
Theoph. de
Laza.*Math.* 4.*Acts* 9.*Heb.* 5. 12. 13. 14.*Gene.* 3.1. *Kings.* 2. 3. &
4. 5. 6 &c.*Esay* 37.

quiet, meditate in those mountaines, and thou shalt be saved. For you shall haue heretickes, that will seduce you, and mockers, that will beguile you, lying in your pathes, like vnto theeues in the way, that will offer to direct you, but espying their advantage will wound, and destroy you. If you had a iourney that was dangerous for monsters, or perilous for robbers, you would enquire a trustie guide, and labour for safe conduct. And will you take your iourney to heauen, where sinnes lie by the way to rob you of your righteousness, and errors, to draw you to destruction, and will not provide Gods playsters to lay vnto your wounds, nor his Apothecaries shop to remedy your diseases? his candle to espie the thiefe, nor his watch to know the monster? did Christ fight without this sword? or *Paul* dispute without this booke? Doth the souldier enter into the battell without his armour? or the trauailer take his iourney without prouision? and wilt thou aduenture that long iourney to heauen, and that strong battell with Sathan, without milke, and meate, sword, and target, Christ and his Scriptures. Will the Carpenter carue without his rule? or the Mason worke without his leuell? and shall we walke without our staffe, and liue without our line? runne without our eyes, and heare without our eares? follow by-pathes, & forsake the direct way wherein wee cannot erre? Remember how *Adam* was seduced, *Salomon* deceived, and *Manasses* misused. Haue not some seemed to nestle among the starres, and yet fall downe to hell,

hell, may are not the starres in heauen, and yet stricke downe with the Dragons taile? *Vidimus lucem obtenebrasse & de tenebris lucem prouersisse*: wee haue seene light become darknesse, and darknesse become light: because Publicanes, and harlots, goe into heauen, and the children of the Kingdome cast into hell. Haue we not seene some walke like stones in the midst of the fire, and yet like clay consume to nothing? The Sayler oftentimes passes the maine in quiet, and yet suffers shipwracke in the hauen: the corne oftentimes promisseth a rich haruest in the blade, and yet is blasted in the eare: the tree pretendeth plenty in the blossome, and yet affords but withered fruite, Remember *Lots* wife, *conuersa est in columnam salis, ut te condat*, shee was turned into a pillar of salt, for thy seasoning: *Iudas* liued with Iesus, and was vnconstant, and is now mangled in hell: vnlesse thou lay a strong foundation, and build vpon Christ the rocke: vnlesse thou endure in loue, and continue in faith; thou art like a patient, that was almost whole of a dangerous disease, and yet falling into a relapse, is more deadly sicke: or like a man, that is almost on the top of a Tower, but slipping, falls headlong to the ground. For he that puts his hand to the plowe, and looks backe; is not fit for the Kingdome of heauen. Labour therefore still at thy plowe, that thy taske may be finished, walke on still on thy way, that thy iourney may be ended. The beast that cannot labour is prepared for the slaughter, the tree that will not beare, is prouided for the fire, and the seruant that encreased

Obadiab 3.4.
1. Pet. 4.
 Aug. in foli-
 loq. cap. 19.

Matth 8. 12.
Matth 21. 31.

Ezech. 18. 14.

Aug.

Luke 9. 62.
1. Pet. 3. 17.

Matth. 25. 3.

2. Pet. 3. 18.

1. John. 1. & 2.

Rom. 8. 23.

Psal. 119. 112.
Math 3. 8.

2 Cron. 20. 20.

Psal. 37. 7.

Psal. 103. 3.

encreased not his talent; is throwne into the dun-
geon. The childe that is nourished, will become
bigger, and faith that is fed, will way stronger. Feare
the Lord, and thou shalt be wise, walk in his waies,
and thou shalt bee blessed. The hand that is not
dead, is moued by the heart, and the Christian that
is aliue, is ruled by Christ. If Christ be thy spouse,
thou wilt be gouerned by him, for a loyall wife will
be obedient to her husband. The member united
to the body, will growe with the body, the branch
grafted into the stocke, will waxe with the tree; and
the man conioyned to Christ, will grow together
with him. Hee is the true vine, and euery branch
that beareth fruit, GOD will purge that it might
bring forth more fruite. The smoaking fire, if not
quenched, will encrease into a flame, the young
plant, if not spoiled, will waxe vnto a tree, and
ὀλιγοπιστία, will growe to *πληροφορία*, small faith, to
great faith, if it be preserued. They which haue re-
ceiued the first fruits of the spirit, will waite for the
redemption of their bodies: then will our hearts
bee set to keepe Gods lawes, and our liues bring
forth fruits of repentance: Then shall wee trust in
the Lord, and be assured, belecue his prophets and
shall prosper; then will wee waite vpon the Lord,
and hope in him, stand in awe of his iudgments, and
feare him: for with him is mercy, that he might be
feared. And thus as the child encreaseth in strength,
so must we labour to grow in grace, from the smo-
king flaxe, to the burning flame; from a graine of
mustard seede, to a branched tree, from ingrafting,
to

to growing, from growing to encreasing, from encreasing to strengthening from faith, to hope, from hope, to feare, from feare, to loue, and from loue, to good liuing. A man that is deadly sicke, will vse all meanes to enquire for an expert Phisician: labour thou then to know Christ, for thy soule is sicke, and he is the sauing Phisician, nay it is life, yea eternall life, to know God, and Iesus Christ. An hunger-starued seruant, or a mā dying for drought, will seeke for sustenance to slake his hunger, and water to quench his thirst. Thy soule is hunger-bitten, and pittifully dry, Christ is meate for him that hungereth, and drinke for him that thirsteth after grace, labor for him, for he is α , & ω , the beginning, and the ending, hee will giue to him that is a thirst, of the well of water of life freely, and blessed are they that hunger, and thirst, after righteousness, for they shall be satisfied: *Amote Deus meus, magis, semper amare cupio*, say vnto God, O Lord my God I loue thee, and alwaies more and more I desire to loue thee, for thou art indeede sweeter then any honey, more nutritiue then any milke, and brighter then the clearest light, and therefore thou art dearer vnto me, then either siluer, gold, or precious stones: *O ignis, qui semper ardes*, O fire, which alwaies burnest, and neuer goest out, O loue, which alwaies flamest, and neuer coolest, set mee on fire, let me wholly be enflamed of thee, that I may loue thee wholly. O let me loue thee, for thou diddest first loue me, wherefore *unde hoc mihi Domine, unde mihi laudes ad laudandum te?* Where shall I get

Iohn 17. 3.

Reuel. 21. 6.

Math. 5. 6.
Aug. Solilo.
cap. 9.Psa. 119. 103.
Psal. 19. 10.

Cantic. 4. 10. 11.

Aug Solilo.

Aug. Solilo.
cap. 10.

Psal. 106. 1.

Dan. 9. 7.

Esay 40. 8.

(O my Lord and Saujour Christ) where shall I get sufficient praïses to extoll thee; For to thee belongs all the glory, and to sinfull man, nothing but shame and confusion; thy praise O Lord is incomprehensible, it is neither in heart conceiued, nor vttered by mouth, nor perceiued by eare, for these things doe passe away, but thy praise (O Lord) endureth for euer: *Cogitatio incipit, & cogitatio finitur*, The thought hath a beginning, and it hath an ending, the voice hath a sound, and the voice doth vanish, the eare doth heare, and hearing ceaseth, but thy glory (O Lord) endureth for euer: he praïseth thee that honoureth thee, and hee glorifies thy name that beleeues in thee, what we haue said we know that it is, and what we confesse, we know it will be, is, and shall be, both now and for euer.

The *anawus* *or resolution of the se-*
cond Epistle of Peter the third
Chapter.

Erasmus.



His Chapter is a fatherly warning of *Peter* in age, and a commonition propheticall to the godly, of times: prescribing a ture for the scoffe of the Atheist, & cōraining a caueat for the approach of the Epicure: who will inuade the flocke in the last of the ages, and set open the folde before the ending
of

of daies: denying the dissolution of this transitorie world, and gaine-saying the coming of Christ vnto iudgement. And it consisteth vpon these foure principall parts: A preface, a disputation: an exhortation, and a conclusion.

The first, is the preface included in the two first verses: containing in it a transicion, or passing to another matter, and the scope or end of his present purpose or intent, which is a remedy against the aduersaries of true doctrine and holinesse: consisting vpon an incitation and a perswasion. An incitation to receiue the doctrine now to be deliuered: and a perswasion to persist in the truth, which before they had receiued. Both which hee enforceth by a two-fold argument *ἡ ἀποστολὴ καὶ ἡ ἀπαίσχυσις*, drawne from the condition of the persons, and the nature of the things. First, from the person both *ὑποτίττω* and *ἀντιτίττω* of the writer, and of the hearer. The writer was the Apostle *Peter*, and the hearer his Christian Auditor.

The argument drawne from the Author, is vrged from the fathers care, and the childrens profit, the Apostles loue and the beleeuers good: And may thus be framed. Whatsoeuer proceedeth frō truth, faith, loue, a care of your soules, and a desire of your saluation ought to be heard, accepted and receiued: but that which I write now vnto you, proceedeth from truth, faith, lone, a care of your soules, and an earnest desire of your saluation, forewarning you of your enemies approach, and preparing you against the coming of your foe:

2.

and therefore, it ought to bee heard, accepted, and receiued of you.

The other argument taken from the persons, is borrowed from the quality of the Auditor, and may thus be fashioned.

Pure mindes ought to entertaine nothing but sound and sincere doctrine: but your mindes are pure, sound, and sincere: and therefore must receiue into them nothing, but sincerity and purity of doctrine.

The second argument enforcing the preface, is taken from the nature of the things, that are written, vrged from the antiquity, and consent of the Scripture: after this sort.

The doctrine that can bring custome and acquaintance for it plea, age and antiquity for it warrant, the Prophets and Apostles for the Authors of the same, must bee carefully kept, hartily welcome, thoroughly remembred, duly receiued, and inwardly engrafted into you: but the things that I now write & declare vnto you, are neither strange for acquaintance, nor new for their age: but the same that were fore-tolde by the Prophets, prophesied by our Sauour, and deliuered by his Apostles: and therefore you ought to ruminare vpon them, conuert with the Scripture, accept of our sayings, meditate on our words, beleue our writings, bee established in the trueth, confirmed in faith, and provided hereby against the assault of the aduersarie.

Thus much for the preface, now followeth the
dispu-

disputation, or debating of the matter to the eleuenth verse, and includeth three things to bee vnfolded.

The first is a *ῥήσις* a *ῥήσις*, or a discription of the aduersarie contradicting the doctrine of S. Peter, and gaine-saying the trueth deliuered by the Prophets and Apostles.

1

The second is, the *ἀπαρνήσις* infirmation, and confutation, wherewith this aduersarie doth infringe, dissolue and disproue this verity of the Prophets, and doctrine of the Apostles.

2.

The third is, the *κατασκευή*, fortification, and confirmation, wherewith S. Peter strengtheneth, fortieth, proueth, and confirmeth the trueth enacted, and the matter now in hand.

3

The first is the description of the aduersarie, deciphered out vnto vs by a double argument of the adiunct, and the effect.

1.

2.

The adiunct notes out the time, when this aduersarie shall come, and that is in the last daies.

The effect sets forth his doings and dealings at and after he is come: and that by a two-folde effect of words and of workes, of their lips, and of their liues.

Of the first they are mockers, and of the second Libertines. For their mouthes are full of scoffings, and their liues are led according to their lusts.

1

The second is, the opposition of this aduersarie, contradicting the doctrine of the end of the world, and oppugning the verity of Christes comming to iudgement. And his argument is taken from ex-

2

perience, and drawne from the common course of nature : and may thus be formed.

That which we finde by experience, and the common course of nature hath taught vnto vs, must needs bee true in it selfe, and beleued of vs: but the common course of nature hath proued, and experience taught vnto vs, that the world is without end: and therefore it is true, and to be beleued of vs. Howsoever the *maior* is bound to his good behauiour, and tied to many conditions: yet is the *minor* especially denied, by the aduersarie proued, and may bee thus concluded. As the world hath alwaies beene, and now is, so it shall continue for euer & abide: but the world hath alwaies beene at the same stay and state, wherein it now is, namely without any great alteration or change: and therefore it shall for euer so continue, endure, and abide. The *minor* is againe confirmed by a diligent obseruation of times, persons, thinges, from the daies of the fathers vnto this present age: and may be thus induced.

The same estate of the world which is now, was also in the beginning: the same course of thinges, which was in the dayes of the Fathers, hath continued to our times: then there was generation and corruption, so there is now: then there was bearing and begetting of children, so there is now: then there were dyings and successions of persons and places, so there is now: then there was day and night, the new Moone and the olde, so there is now: then one moneth had his course, and another

ther came in the roome thereof, so it doth now: then one year departed another returned, one ended, and another entred, one age ceased, & another succeeded, so they doe now: neither doe we finde any contrariety in the rest: and therefore the world continues as it was, and shall so continue without an end. From whence is inferred: that if the world shall neuer end, then will Christ neuer come vnto iudgement, and therefore his promise shalbe without performance. Thus haue we their scoffing argument followed by syllogismes, pro-syllogismes, epi-syllogismes, and inductions, defending their lewd liues by incredulous conclusions, and maintaining their scoffing tearmes by distrustfull collections. Now followeth S. Peters answer which is partly *ἀντιλογία*, and partly *κατασκευαστική*, refutative and confirmatiue: convincing the aduersary by dissolving their arguments: and comforting the Christian by confirming true Doctrine.

The first is directed partly to the aduersarie parties, and partly to their erroneous arguing.

First to the parties, whom he reprehendeth and reprooueth for their wilfull ignorance and malicious blindnes, beeing ignorant and despise knowledge, fooles and will not vnderstand, stubborn and will not learne, proud and will none of God, and his proceedings. For they willingly know, &c. *v. 5.*

Secondly, he denies their reason, as altogether false. For it is *ἀντιλογία* & opposite to the Scriptures, and contradictory to religion: forged in their owne shoppe of follies: and repugnant to

generall consent: yea their induction is lame, maimed, and vnperfect, leauing out Gods miraculous creation and preseruatiō of his creatures, the great alteration in the daies of *Nob*, and the destruction of the world by ouerflowing of waters: and so hee commeth to the confirmation of his cause, and prooffe of his position, that Christ shall come vnto iudgement.

The which confirmation containeth in it these two things.

First, the truth of Christs comming, and the ending of the world.

Secondly, the manner of his comming, and destruction of the same.

The truth is confirmed by a foure fold argument. First of the worlds creation and information: the first wherof was of nothing, and the second of those things, which were created. The arguments may thus be gathered and concluded.

I. First, from the creation: thus. It is as easie for God to destroy the world at his pleasure, as it was for him to make it by his word: but God did easily create the world by his word: and therefore he can also stroy it at his pleasure.

2. Secondly from the fashioning of the world, thus. The same God, that brought the world into fashion by separating the waters from the earth, and founding the earth aboue the waters by his mighty word: can, if he please, put it out of fashion by disorder, and by disordering the world destroy it at his will: but God by his word omnipotent did make the

the earth appeare aboue the sea, and by his almighty power founded the same vpon the waues: and therefore he can both distastion, disforme, and also destroy it, when he please.

The second argument is taken from experience, proued by the Fathers, and tried in the daies of *Noah*, and may be thus reduced into forme. It will not be more hard for God to destroy the world by fire at his second comming vnto iudgment, then it was for him to ouerwhelme the same, & put it out of forme by waters at his comming vnto *Noah*: but then he disformed it, by causing the earth to yeeld vnto the floud, and did vnastion it, by making the waters flowe aboue the earth: and can therefore destroy the world by fire at his second comming vnto iudgement.

The third argument is drawne from the cause conseruant, determinant, and instrumentall, after this manner.

The same thing, which now preserueth the heauens, and keepeth the earth, may, can, and hath determined an end vnto them both, which shall be effected by fire: but the heauens and the earth, which are now, are kept by the word of God: and therefore the word of God both may, can, and hath determined an end vnto them both, which shall be effected by fire.

From whence ariseth and buddeth another conclusion or Prosillogisme which may be this.

That which the word of God hath determined

and concluded, shall both assuredly and after that order come to passe: but the word of GOD hath concluded, that the world shall perish by fire: and therefore it shall assuredly so come to passe.

The *minor* is confirmed by this Epifilogifine: That, which hath kept the worlde in store, and reserved the same for fire, hath concluded that it shall perish by fire: but the word of God hath kept the world in store, and reserved it vnto fire: and therefore hath concluded, that the same shall perish by fire.

4

The fourth reason is borrowed from the cause *dijudicante*, the time of this iudgement, and the persons to bee iudged: and may bee thus collected: when God shall come vnto iudgement, then shall the world haue an end by fire: but God will sometime certainly come to iudgement: and therefore then shall the world haue an end by fire.

The *minor* is strengthened with this proffilogifine: He that hath kept, and appointed a day for the nonce, will surely come to iudgment: but God hath appointed a day of iudgement: and therefore he will surely keepe it, and come vnto iudgement.

The *minor* may bee fortified with this Epifilogifine. Hee that hath appointed a time to condemne the vngodly, and destroy the wicked, hath also ordained a day for iudgement: but God hath appointed a condemnation of the wicked, and a destruction of the vngodly: and therefore God hath ordained, and there must needs be a day of iudgement.

Thus

Thus farre is the truth of the day of iudgement, and the end of the world ratified, proued, and confirmed: now should follow the maner of the comming of Christ vnto iudgement: were it not, that the methode is a little hidden, and hindred, with a prolepsis, occupation, or preuention of a secret obiection, that might be thus alledged.

You speake much for Christs second comming, but for any thing we can see or perceiue, hee is neuer the more forward or ready vnto iudgement. Either define the time, when he will come: or acknowledge his too much carelesnesse & slacknesse: or else confesse hee will neuer come: For if hee be not either carelesse, slacke, or will euer come: verily he would haue taken his occasion, being so manifolde: espied his time, being so conuenient: or found his opportunity being so sufficient: and not haue delayed all this while, nor driuen off his comming vntill this time.

Vnto this obiection *S. Peter* frameth a threefold answer in the 8. and 9. verses.

• The first, is made by way of distinction, after this sort. The delaying of Christes comming vnto iudgement, must bee considered in a double respect either in regard of God, or of man. If it haue reference to man, then it may seeme very long, because his time is short, his life strait, and his nature impatient. But if it haue respect vnto God, then it is not long: because he is eternall, and his age infinite: with him there is no time long or short, a day is as a thousand yeares, & a thousand yeares as one day.

The second is by way of negation, flatly denying that the Lord is slacke, as they take slacknesse: For God will come, because of his promise, and neither sooner nor later, but iust at that time, at which hee hath promised to come. And this hee proueth by an Antithesis, or opposition to their false assertion: because God is not slacke in the performance of his promise.

The third is, by rendring a reason, why GOD makes not an end of the worlde, neither his sonne Christ commeth yet vnto iudgement. And that is, because he is long suffering, patient, and mercifull, not delighting in destruction, but reioycing in saluation: who in his secret counsell hath set down a season, and in his hidden wisdom hath decreed a time, wherein hee will attende with all patience, and expect with long suffering the repentance of his people, that they might bee saued. And so hee comes vnto the second part of his confirmation. Which is a brieue narration of Christes comming, and a short description of the worlds destruction, set forth by a double argument, the one of comparison, and the other of the euent.

For this day shal come vpon vs on the suddaine, and his comming shall be without expecting. ouertaking vs, before wee be prouided, and apprehending vs, before wee be aware: euen as the robber besets the trauailer in the darke, & the thiefe steales vpon the housholder in the night. And then shall a fearefull ruine fall vpon the heauens, and an horrible destruction light vpon the earth. For the
hea-

heauens shall passe away, the elements shall melt with heate, and the earth with all the workes therein shall be burnt vp. Thus hath the Apostle finished the second part: now followeth the third part, which is an exhortation vnto purity of liuing, and to preparation against the comming of Christ, and the day of iudgement, contained in the sixe next ensuing verses. This exhortation is amplified and enforced by fīue principall arguments.

The first is gathered from comparison: and may be thus explained.

I

If the heauens and the earth must bee dissolued and loosed from their impurity, what manner of persons ought men to be in holy conuersation and godlinesse: but the heauens, the elements, the earth, and all the workes thereof shall be dissolued, not being able to stand in that day with their pollution or corruption: and therefore poore sinfull man ought carefully to endeauour, and earnestly to labour to cleanse himselfe by true repentance and newnesse of life, that so hee may be found vnspotted and vnblameable in the day of iudgement, and the comming of Christ.

The second is taken from the assurance of hope, and most certaine expectation of this day, and may thus be framed.

2

The good seruant that lookes assuredly for his Masters comming, will prouide for his welcome: and the subiect that is sure to meete his Prince by such a day, will not delay the time, nor linger in his way. But the true Christian is a seruant, and looks

certainly for the comming of his Lord Christ, and a subiect that expects certainly to meete his Lord Christ by such a day: and therefore will bee furnished, least he be taken vnprovided, and make hast on his iourney, least hee be preuented, and come too late, This is profillogized from an argument of comparison, after this sort.

The heauens shall bee then dissolued: and shall the Christian be still resolute in his sinnes? the elements shall relent and melt, and will the Christian be still constant in his iniquity? No: but if he looke certainly for the comming of his Lord, he will provide, and make hast to entertaine his Sauour.

3

The third is fetched from the nature of true hope: and may be thus concluded.

Hee that looketh for a new heauen and a new earth according to Gods promise, wherein dwelleth righteousness, will make himselfe new by cleansing his sinnes according to Gods precepts: but the Christian looketh for a new heauen, wherein dwelleth righteousness: and therefore hee will make himselfe new by purging his transgressions. The *maior* includeth a profillogisme, and may bee thus explained:

They only that are new men, expect a new heauen: but wee that are Christians, looke for a new heauen: and therefore we must be new men.

The proposition implieth an Epifilogisme, and may thus be cleared

Euery man that hath true hope, purifieth himselfe euen as God is pure, knowing that corruption can-

cannot dwell with incorruption, nor the polluted sinner be welcome to the most pure and vnpolluted Iudge: but wee that looke for a new heauen, haue true hope: and therefore we must purifie our selues, and be new men.

The fourth argument is drawne from the effect of true hope: and may be thus collectēd.

They, which haue true hope, will be carefull of their liuing, and be diligent to be found of God in peace, blamelesse, and without spot: but we, which looke for a new heauen, earth, and such things, haue true hope: and therefore wee must haue a care of good liuing, setting God alwaies before our eyes, who beholdeth our waies, and looke vpon his Maieſtie, that seeth our workes: whether he approue of our wayes, or allow of our workes: that Gods peace may bee with vs, and wee in his fauour: the peace of conscience within vs, and wee without feare: that assuring vs of pardon, and this excusing vs from blame.

The fift and last is an vnartificiall argument borrowed from the testimonie of *S. Paul*, who witnessed the same, and wrote in like sort vnto them that Gods deferring to come vnto iudgement, is for our saluation: who still suffereth vs, expecting our fruite: and still prolongeth his comming, attending our repentance. This testimonie is commended by his brotherhood with the Apostles: by his desert among the Apostles: and by his excellent gifts about the Apostles. Vpon whose sacred authoritie and diuine testimonie, *S. Peter* here taketh occasion

4.

5.
Rom. 2. 4.

sion τῆς ἐκβάσεως, τῆς παρεκβάσεως of excursion and digression from the matter, to instruct the Christian how to reade the Epistles of S. Paul, and that is with faith, prayer, care, diligence, and humility.

For in them there are some things hard to vnderstand, which the vntaught and vnlearned, the carelesse and vnstable man, not stedfast in beleefe, nor exercised in the Scriptures, wrests to his confusion, and wrings to his owne destruction, by ruling the word with his fancie, and the Scriptures with his folly. And so hee commeth to the fourth part of his Chapter, which is his ἐπαλογ, or conclusion of the same, containing in it a transition with a repetition, a caueat, an exhortation, and a thanksgiving.

1.

The first is a μεταβάσις or transition, with a kinde of insinuated, inwrapped, close and secret ἀνακρίσις or repetition of those things, which he had handled more at large before, and they very well knowne: as, that Icoffers should come to peruert the Scriptures, seduce the people, and so forth.

2.

The second is a caueat, or warning to beware of such false Teachers, and to take heede of such seducing Athiests, least they also be plucked away with the error of the wicked.

3.

This caueat is first insinuated with a word of affection: and then followed by an argument of danger, which is plucking away, misleading, traducing, cutting off, and falling from their stedfastnesse.

The third is, a double exhortation: the first more obscurely, namely, to be stedfast, and perseuere in the

the truth, wherein they were entred, and which they had now begun to professe: the second more clearly, and that is, to goe forwards without stay from grace vnto grace, and from knowledge to knowledge, vntill they bee perfect men in Christ Iesus together.

The last is a thankgiuing vnto God, with an acknowledgment of Christ his diety, by ascribing vnto him Lordship, saluation, and glory both now and euermore. *Amen.*

4

H THE





THE METHODICAL
EXPLICATION OF THE PRIN-
CIPALL HEADS AND OBSERVATI-
ons, collected out of the second Epistle
*and third Chapter of Saint
Peter.*



HE whole Epistle may be termed the warning of a faithfull watch-man ; giuing a caueat to the garrison of Christ, concerning the approach of the aduerse company, which consisteth principally of a three square Armie.

1. Of hipocrites and dissembling Christians.
2. Of Antichrist and deceitfull heretiques.
3. Of Atheists and vnholly Epicures : And of these last he giues intelligence in this Chapter, together with the watch-man, the watch-word the armies, the battaile, the approach, the : assault, the resistance, offence, defence, prouision, munition, and other complements of Christian warfare.

The parts of this Chapter are foure.

1. A Preface.
2. A Disputation.

3. An exhortation.

4. A conclusion.

The preface is contained in the two first verses in these words. This second Epistle I write vnto you beloued, &c.

And hath these heads, { 1. A transition. }
 { 2. An incitation. }

In both these seuen, { 1. The inciter, }
 { 2. The incited, }
 { 3. The act, }
 { 4. The necessity, }
 { 5. The instrument, }
 { 6. The end. }
 { 7. The object. }

The inciter *Peter* in whom these three things,

1. Of his person.

2. Of his office.

3. Of his workes.

1. Of *Peters* person, by sexe a man, by nation a Jew, by Parentage meane: poore of ability, base of calling, and bad of quality: vnstable, vnlearned, a fisher-man, the sonne of *Iohn*, *Bariona*: proude, periured, dissembling, Sathan. To teach vs to feare, seeing such a pillar falls. An Apostle, a great Apostle, *Cephas*, a rocke, a stone, a liuely stone, a stone in Gods Temple. O make your election sure, 2 *Peter* 1. 10. Hee fell by infirmity but rises by repentance, the Cocke crowes, *Christ* turnes, *Peter* weepes, and his sinnes are forgiven. To teach vs, as not to despaire, since *Peter* is pardoned: so to

Math. 16. 17.

Iohn 21. 15.

Acts 14. 12.

Math. 26. 74.

John 1. 42.

Gal. 2. 21.

Ioh. 13. 37.

Math 16. 23.

Phil. 2. 12.

2 Pet. 2. 5.

2 Tim. 2. 4.

2 Cor. 3. 11.

Math. 26. 75.

Eraſmus.

Ioh. 6. 69.

Acts 4. 11.

Acts 5. 29.

Acts 11. 4.

Gal. 2. 14.

Acts 3. 12.

Iohn 21. 18, 19.

Math. 16. 18.

Augustine.

Hierom Tuo.

in Iohn.

lect. 15. opusc.

5. & 6.

Acts 4. 11. 12.

2. Pet. 2. 5. 6.

Math 21.

2. Tim. 2. 4.

2. Cor. 3. 11.

Exod. 17.

1. Cor. 10.

Aug Epist 117.

ad Optatum.

Esa. 53.

riſe with *Peter*, leaſt our faults bee puniſhed. *Pr quemadmodum ſocij fuimus errantium, ita ſumus & peccata emendantium.* *Paul* then a perſecutor, now a Preacher, wanton *Magdalen*, now chaſte *Mary*, couetous *Zache* now liberall, periured *Simon* now penitent *Peter*. Faithfull in profeſſion, conſtant in confeſſion: modeſt in anſwering, patient in ſuffering, painfull in preaching, louing to his brethren, and dying for his Maſter, *martyrio coronatus*, his feete vpward; and his head downewards, by this death glorifying God in the laſt yeere of *Nero*, as ſome thinke, whole faith muſt be followed, and his vertues imitated.

Here we muſt build not on his perſon, for that is fraile, but on his faiths coſeſſion for that is firme: *Non Petra a Petro, ſed Petrus a Petra eſt dictus.* The rock takes not her name from *Peter*, but *Peter* takes this title from the rocke: the article, that ſhewes the building of the Church, is not masculine but feminine, not looking to *Peter*, but pointing at the rocke.

Peter is a ſtone, but not the ground, a liuely ſtone, but not the corner ſtone, ſuch as we ſhall be that haue his faith, ſtones in Gods temple, whole building is by faith, and foundation is Ieſus Chriſt. Of this rocke the Fathers drunke, *hoc illi crediderunt futurum, quod nos credimus factum*: to this rocke *Peter* cleaued, and on this the Church is builded, and ſhall neuer be removed.

The rocke was ſmitten, Chriſt was pierced, thence came water, hence came blood, that for the body,

body, this for the soule: *non petra, sed Christus dedit illam aquam*: Christ giues both: and cries, if any thirst let him come vnto me and drinke, he that beleeueth out of his bellie shall flow riuers of waters of life. Hee that drinke of *Iacobs* well in Samaria, shall thirst againe, but he that drinketh Christs water, shall neuer more thirst. O where is now *Dauids* thirstie soule, here is the well: whose heart is not stung of the fiery Serpent, here is water? Lord giue me of that water that I neuer thirst. This is the rock, *Peter* knew it, and *Peters* successours must acknowledge it: this is the rocke, *Peter* confessed it, and vpon this rocke, which *Peter* confessed, the Church is builded: *super me edificabo te, non me super te*. O build Lord, build me vpon thee, finish the good worke, thou hast begun, build Lord, build strongly, that I neuer faile thee.

Conclusion. To build without Christ, is to build vpon sinnes kingdome, to set vp another foundation beside Christ, is to build without Christ: ergo, whether Jew, Gentile, Turke, Papist, set vp any other foundation then Christ, build without Christ and God, and set vp sinne, Atheismes kingdome.

Of *Peters* office. An Apostle, a seruant: a seruant and an Apostle of Iesus Christ: called to the highest degree among the ministers of Christ, aboue the Euangelists, aboue the Pastors, aboue the Doctors: high in authoritie, great in estimation: first in account, of exceeding faith, forward zeale, earnest loue, and paines abundant: in trauell, in talking, in teaching, in preaching, in healing, in what not.

H 3

Therefore

Ambrosi. super
1^o Cor. 10.
Iob. 7. 37. 38.
Iob. 4. 13. 14.

Psal. 42.

Iob. 4. 15.

August. de ver-
bis Dom Ser.
60.

1. Iob. 2. 23.
1. Cor. 3. 11.
Mahometisme.
Iudaisme.
Papisme.
Atheisme.
Gentilisme.

2.

1. Pet. 1. 1.
1. Pet. 2. 1.
Eph. 4. 11.
Gal. 2. 69.
Matth. 10. 2.
Matth. 16.
Iob. 13.
Iob 21.
Act. 3.
Act. 4. 5. 6. & 10.

Gal. 1. 2.
Rom. 1. 5.
2. Pet. 1. 21.

1. Tim. 4.

Act. 4. 11. 12.
Act. 9. 4.

Bellarm. de
Pont. Rom. lib. 1.
cap. 15.

August lib. de
agon. Christi-
an. cap. 30.
Ioh. 21.
Bernard. serm.
76. in Cant.

Matth. 28. 19.
Cyprian. de v
nitat. Eccl.

Micha. 3.

Therefore the Pope is not his successeur in calling, as not immediately from Christ: in truth, as not taught of God: in commission, as not sent to all: in Apostleship, as not of the circumcision: in faith, in loue, in pittie, in paines: as called by me, taught from below: whose sea is Rome, function topicall, minister of the gentiles: belieuing in other sauours, or trusting to other meanes: robbing the matter: killing the seruants, without preaching, without pittie, though he carrie whole worlds with him to destruction.

But is not *pasce oues*, feede my sheepe, generall to all the flocke, yet spoken vnto *Peter*, as the sheepe heard? *Cum Petro dicitur, omnibus dicitur*: spoken to *Peter*, it was spoken to all, feed my sheepe. But it was thrice spoken, as aiming at Peters thrice denial. As if the Lord had said, O *Peter* (and so you all) vnlesse thy conscience beareth witnesse, that thou louest me, that thou louest me earnestly, that thou louest me perfectly, that is, *magis quam tua, quam tuos, quam teipsum*, better then thy goods, thy friends, thy selfe, fulfilling the number of this three-fold repetition, take not this office, aduenture not this charge, touch not my sheepe, for whom I shed my dearest blood. O let the ministers of Christ remember this. The Apostles must teach al nations, not *Peter* alone. *Pastores omnes, grex vnus*, the flock is one, the shepheards all: the Pope is none, vnlesse hee feedes himselfe, or feedes vpon the flocke: plucking off their skins from their flesh, and their flesh from their bones: for he preacheth not: but hee feedeth by

by his Vicars, Friars, Monkes, Iesuites: true, as Christ doth in Rome by his substitute the Pope. But Peter sedde otherwise, and exhorteth the elders to feede the flocke, caring for it not by constraint, but willingly, not for filthy lucre, but of a readie minde: not as Lords ouer Gods heritage, as are the Popes, but as examples to the flocke, as was S. Peter, in carriage, in gesture, in apparell, in pittie, in piety, as became Christs minister.

His workes, *facta, dicta, scripta*: his deedes, fishing, feeding, curing, killing, sauing, signes, wonders, myracles: his sights, visions, preachings, reachings, answers, conuertings, scapings, and such like, we omit: as here neither named, nor aimed at by S. Peter. His bookes, writings, Epistles, some say were many, as his Acts of the Apostles, his Gospel, his booke of preaching, his booke of iudgement, his Apocalips: but without diuine witnesse, warrant, or authoritie: Sure we are, he writ two Epistles, his words here witnes it; sent by the same Carrier *Siluanus*: from the same place Babylon: to the same people *ἐκλεκτοῖς κατὰ τὴν χάριν* elect, dispersed, strangers, whose subiect is faith in Christ: whose doctrine the same that Paul and other Euangelists write, preached, taught: an Epistle worthy an Apostle, full of Apostolicall maiestie, and authoritie.

Howsoeuer some dot doubt it, finding the penning more obscure, and the stile diuerse from the first: yet, if we looke vnto the time, when Peter writ it, *ad mortuum senem & iam morti vicinus*, in his olde age with one foote in the graue. Or to Peters penman

Bellar lib. 1. de pontif. Rom. cap. 15.
1. Pet. 5. 2, 3.

Bellar. ib. Quod per te Concionando non faciunt per alios faciunt.

3
Ioh. 21. 3.
Act. 3. 6. 12.
Act. 8.
Act. 5. 3. 12.
Act. 9. 34. 40.
Act. 10.
Act. 12.
Act. 1.
Hierony.

1. Pet. 5. 12.
1. Pet. 5. 13.
1. Pet. 1. 1, 2.

Erafinus.

2, Pet. 1.1.

Rom 10.

Ecl. 17.

Alf. 14. 23, 24.

Chrylost.

Matth. 4.

Matth. 9.

Ioh. 3.

Matth. 26.

Ioh. 6.

Matth. 17.

Luk. 19.

Matth. 9.

Matth. 22.

Pontificale secundum ritum
sacrosanctę romanę Eccl.
titul. de Coronat. summi
pontificis,
Matth. 25.

Matth. 3. 17.

Cant. 1. 12.

Cant. 2. & c.

man & auditor, and interpreter, *Marke* the Euangelist, whose Gospell some supposed to be *S. Peters*. Or to the things contained in it, no whit vnworthy an Apostles spirit. Or last and chiefly to his owne witnes, word, and warrant, the doubt will easily bee dissolued: and we assured, it is *S. Peters* worke.

Teaching the Apostles heires, what must be their heritage, to preach, to teach, to dispute, to visite, to pittie: to endite, to write: vsing all kind of cure to saue some: *Docendo, disputando, redarguendo, confutando*: imitating the painefull practise of their mercifull master, sometimes preaching, sometimes teaching, sometimes disputing, sometimes baptizing: now reproouing Hypocrites, then confuting Heretiques: now feeding the hungry, then sauing the sinner, calling, curing, praying, weeping: thus did Christ, thus did the Apostles: thus professe we. The booke is giuen the Pope at his Coronation (*ac Euangelium & vade predica populo tibi commissio*), to preach the Gospell, to the Doctor at his initiation, to teach the people: to the pastor at his admission, to feed the flocke: which if they doe, as happy heires shall be bidden welcome to heauens inheritance.

The parties to whom, vnto you: or the incited, who? you beloued: wherein two things.

- | | | | |
|---|--------------------|---|----------|
| { | 1. His behaiour. | } | beloued. |
| | 2. Their qualities | | |
| | | | pure. |

His behaiour and affection to his auditors: beloued. Thus speakes the father of the sonne *ayawntb*: beloued: thus speakes the husband to the wife, and the Church vnto her Christ, beloued: *S. Paul* to the Romanes.

Romanes, *Peter* to these strangers, beloued. Teaching each mans dutie to his brother, called (*frater quasi fere alter*) brother, because an other, beeing Christs new cōmandement, that we loue one another: being all sonnes of one father, of *Adam* by nature, of God by adoption: fellowes at one table, members of one body, and professours of one religion: whose sufferings should be ours, whose persecutions are Christs: whose benefite our ioy: whose hindrance our annoy: whose sinning should be our sorrowing, and their repenting our reioysing. *Dominus beatus qui amat te, & amicum in te, & inimicum propter te.* O Lord, blessed is the man, that loues thee, his friend in thee, and his enemy for thee. Loue, but as the shepheard his sheepe: *Iacob* his Ewes: the watch-man his charge: *Peter* his flocke to saue their soules: *Amicus* is *animi custos*, and hee our friend, that brings vs to a faire end. *Hoc cum proximo debes agere, ut etiam ipse toto corde diligat Deum*, so loue thy neighbour, as hee may loue God. If his house burne, helpe to cast on water: if his Oxe be in the ditch, helpe to pull it out: if his body pine, giue it bread: if his childe thirst, giue him drinke. If he sleepe, and the serpent comes, awake him for feare of stinging: if he sinne and the sword comes, correct him for feare of dying. Thus did the Prophets loue the Israelites: *Iohn Baptist* the Iewes: the Apostles their Auditors: and Christ vs. But where is this loue when Christ and his members are so cruelly persecuted: the sexe neglected: mad men not respected, nor the mother pittied;

I

where

Rom. 1.*Iohn* 13. 34.*Mal* 2.*1. Cor.* 11.*Rom.* 12. 2.*1. Cor.* 12.*Acts* 9. 4.*1. Cor.* 13.*Luke* 15.August. 4. Cō-
tess.*Gen.* 31.*Ezech.* 3.August. Doct.
Christ. lib. 1.*Ezech.* 33.*Math.* 3.*2. Cor.* 11. 2.*Apoc.* 3.The ten per-
secutions. Spa-
nish Inquisi-
tion. Popish
tirannie.

Deut. 28. 50.

Leo. Ep. 13.

2. Tim. 2. 25.

where is no regard of the aged, nor compassion on the young. A nation long fore-propheſſed, and a cruelty too much practiſed: forbidden by the ſcripture, vnpractiſed of the Saints, and oppoſite to Apoſtolicall moderation. Witneſſe the Parliament vault, Nouember 5. 1605. what ſinne or Atheiſme comparable?

1. Pet. 1. 2.

2. Cor. 12. 6.

Aug. in Pſal.
51.

2. The parties to whom with their qualities & condition, ſtrangers diſperſed throughout Pontus, Galatia, Cappadocia, Aſia, and Bithinia. For not many wiſe men after the fleſh, not many mighty, not many noble are called: he ſaith not any but not many, for *ſeruatur Lazarus pauper; ſed in ſinu Abrahami dinitis* For poore Lazarus is ſaued, but in rich Abrahams boſome. Yet not many, Chriſt is too meane for the mighty, too baſe for the proud, too painfull for the pleaſureable, and too poore for the rich. His Goſpell a ſhame to the Potentate; a blame to the gallant, a loſſe to the worldling a folly to the Philoſopher, a toile to the hypocrite, a croſſe to the Epicure, and a ſcorne to the Atheiſt. Hee writes then to the diſperſed but elected, to the perſecuted yet pure: before ſeaſoned by the Goſpell, ſtill fauoring of Chriſt. What to them alone and for that time, and not to vs alſo, vpon whom the ends of the world are come? Yes, to vs alſo, *non enim ob aliud in Eccleſia recitantur*. For to this end are theſe read in our Churches, preached in our Pulpits, meditated in our chambers, taught in our houſes, alleadged in our acts, and expounded in our Schooles: commended by the Saints, commanded

Auguſtinus
lib. 1. cont a
Creſconium
Grammaticum.

Pſal. 19 & 109.
Iohn 5.

manded by our Sauour, perswaded and prescribed by the learned, to men, to women, to young, to olde, to virgine, to wife, to maide, to matron, to widdow, to all: As see *de pro bona terra pectoris*, for the good heart, and meate for the pure mind. Sent to many, but welcome to fewe, some stop their eares like the serpent, are blinde as the Moale, and lasie as the sluggard. Some bring Pitchars without bottomes, pots without mouthes, and heads without eares, or if any, yet their eares are dull of hearing. Though some be watchfull with the wise, others will sleepe with the foolish virgins. Though some heare and belecue as *Dionisius* and *Damaris*, others will heare and mocke as the Philosophers and Epicures. All men are not of one minde, nor all seeds of one sower, nor all grounds of one goodnesse, nor all doctrines of one Teacher, nor all wisdomes from one spirit. Some will not suffer whole doctrine: others will hearken to the wordes of error: *Lots* sonnes in law will laugh at their Father, and *Eue* listen to the serpent: yet he that hath an eare will heare. *Mary* will lay them vp in her heart, and *Timothy* continue in the things hee hath receiued: some profit, though others perish. And will therefore empty their vessels of vnpure liquor: wash the inside of the cup from filthy dregs, purifie the heart from euill frowardnesse: by Prayers, by faith, by distasting, by tasting, by searching, by comming. Create in mee a cleane heart, O Lord, saith *David*: for that which comes from the heart defiles the man, saith Christ. Decke your selues

Hierom. Epist.
ad Demetriadem de virginitate seruand.

Math. 28.
Math. 22. 14.

Math 13. 15.

Acts 17. 32. 34.
2. Tim. 4. 1.

Acts 13. 12.

2. Tim. 4. 3.
Proverbs 16. 27.
Gen. 19.
Gen. 3.
Luke 8. 8.
Luke 1.
2. Tim. 3. 14.

Math. 15.
Heb 3.
Pro. 17. 20.

Psal. 51. 10.
Math 15. 18.

1. Pet. 5. 5.
Psal. 25. 9. 14.
Psal. 4. 4.

Psal. 77. 6.
Psal. 119. 10.
Act. 15. 9.
Matth. 5. 8.

2. Cor. 4. 2.

Act. 20. 7. 20.

2. Tim. 6. 20.
Ireneus.

Basil. hom. de
penitent.

Damasus Papa
Epist. 4. dist.
78. Corepis-
copi.

inwardly with lowliness, saith *S. Peter* : for he will teach the humble his wayes, saith *David*. Examine your owne heart with *David*, and ponder in your hearts with *Mary*. Distaste the diuels cup which is sinne, more bitter then gall, and drinke deepe of Gods drinke, which is his worde, more sweete then honey : purifie your hearts by faith, and bee blessed.

3. The Act : an incitation or incitement, I stirre vp a right watch-man, he rowses vp the sinner that lies snorting in his sinne. It is required, saith *S. Paul*, that the disposers be found faithfull : wherefore he will preach in season, out of season, in the day, in the night, at midnight : and will keepe nothing backe that is profitable. And *Timothy* must keepe that which is committed to him, the Church, the Scriptures : Christ will not loose one that the Father hath committed vnto him. Good shepherds, when the sheepe is gone, will notwithstanding labour to redeeme the skinned. *Si vellus interempte ouicula seruare bonum est, anima hominis digna non est, quæ a faucibus lupi eripiat* ? If it bee a good thing to saue the skinned, when the sheepe is dead, is it not much better to deliuer a soule from the rauening Woolfe ? For want of such Pastors and watch-men *omnia negliguntur, oues pereunt, morbi crescunt, hæreses & schismata prodeunt, Ecclesie destruantur, Sacerdotes vitiantur, & reliqua mala proueniunt* : Soules are neglected, the sheepe perish, diseases encrease, heresies and schismes march abroad, Churches are destroyed, the Priests defiled, and

and other mischiefs ingendred. Christ seeks, finds, carries the lost sheepe on his owne shoulders to the sheepe-folde. This twenty yeere (saith *Iacob to Laban*) haue I bene with thee, thine Ewes and thy Goates haue not cast their young, and the Rammes of thy flocke I haue not eaten; I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes. *Si ergo sic laborat, & vigilat, qui pascit oues Laban, quanto labori quantisque vigilijs debet intendere, qui pascit oues Dei.* If then he that feedes *Labans* sheepe must so labour and watch, what paines, what watchings must hee suffer that keeps Gods sheepe. Who is a faithfull shepheard, let him bee diligent to know the state of his flocke: for where is no vision, the people perish. Wherefore *Paule* ceased not to warne euery one night and day with teares.

Neither appertaines this to the Minister alone to incite vnto good, but it is euery mans duty to doe good vnto all, Kings shall be thy nourcing fathers, and *Queenes* be nourcing mothers: and the people must call their neighbours to goe vp to the mountaine of the Lord. We must reduce our enemies stray vnto the owner, and if his Ass lie vnder the burthen, we must helpe him vp: strangers must shew compassion on the wounded: and *Caine* bee asked for his brother. Each Bee must make his honey, and hee that wants his sting be banisht for a drone. Not to correct is to consent, & both stand guilty for their sinne. The Iewes betray Christ by consenting: *Ely* sinned with his sonnes in not pu-

Gen. 31. 38.
39. 40.

Damasus ib.

Luke 12.
Pro. 27. 23.
Pro. 29. 18.
Acts 20. 31.

Esa 49. 23.

Esa 2. 3.

Exod 23. 5.

Gen 4.

Rom. 1.

Acts 3. 13.

1. Sam. 2.
C. de furtis l. si-
quis tacens
reus:

2. Cor. 5. 1, 2,
Lament. 2. 14.

Exod 23. 8.

Prouerb. 31. 8.
August. Epist.
182 ad Bonif.

Psal. 14.
Molerus.

Basil: ἀδὲ
τοῦ ἀμαρτίας.

nishing their iniquity. *Impunitus delicti inuitat homi-
nes ad malignandum*: a fault unpunished inuites o-
thers to the same: the magistrate sinnes with the
offender, the Father with the sonne, Tutor with
the puple, master with the seruant in winking at
their sinnes and not punishing their offence. The
Corinthians sinned with the fornicator, in not sor-
rowing for his fault. The Prophets sinned with *Iu-
da* in not discovering her iniquity. The Iudge that
takes bribes, yea that opens not his mouth for the
dumme, is partaker of iniustice. *Bene agere & illicita
non prohibere consensus erroris est*: to doe well and
not to inhibit ill, is to be consenting to the sinne.
Whence ariseth a second Pillar for the establishing
of sinnes kingdome, and building of Atheismes pal-
lace, namely, to let men lie, rest, sleepe, and slumber
in their sinne, is to beget, establish, and build vp the
kingdome of sinne.

The foole (saith the Psalmist) hath said in his
heart, there is no God: *si enim*: For if he were per-
swaded, there is a God, hee would neuer so proiect
himselfe to obey eniquitie, nor set his heart to fol-
low wickednesse: because God is iust, and iustice
will reward every one according to his worke. But
he that assuredly beleeueth, there is a God, will set
before his eyes the iudgement seate of
the almightie; where he must one day giue account
for his sinnes, and render a reason for his transgres-
sions. Now then most sure it is, that who so expects
a recompence according to the magnitude of his
wickednesse, will be careful, what he doth commit,
and

and watchfull how he do offend: Euen as the murderer, thiefe, or adulterer, dares not doe his murder, steale, or commit adulterie, before the eies of his morrall iudge, for feare of present iustice: so the sinner, trespasser, or offender, that beleueth the immortal God, beholds, and lookes vpon his waies, will be affraid to offend, or commit his villanies in dread of future iudgement. Because sinne is of that nature and qualitie, as it makes vs dishonour God by contemning his lawes, and traitors against the highest by disdainning his statutes: in such sort as he proclaimeth warre against sinners, and destruction vnto his enemies. Not much vnlike an earthly Prince, that hearing his Edicts to be despised, and his Image to be defaced, will be auenged of the rebels: so the Prince of Princes beholding his precepts to be reiected, and his goodnesse not respected, will be reuenged of the traytors. But the sinner reiects God and respects Sathan, casts off the Image of the Almighty, and puts on the vizard of the diuell, profanes the Temple of the holy Ghost, and turnes it into a denne of vncleane spirits, displants the Paradise of his blessed Creator, and alters it into a wildernes of vgly serpents, deflowers the spouse of his Redeemer, and makes her an adulteresse, for the forper robs God of his sworne subiects, and makes his soule become tributarie to periured Sathan. And therefore God hath made in his iustice, and in his ieaousie created death, blood, sword, oppression, hunger, and whips for to be reuenged on the wicked: and will raine snares of fire, brimstone,

*Ia. ob. 4.
1. Iohn 3.*

Esa. 26.

Eccles. 40.

Psal. 9.

Psal. 111.

brimstone, with tempestuous windes vpon the sinner, and vngodly, to be the portion of their cup against the day of vengeance. O then consider, yee that feare God, and remember all yee, that beare the Image of the Almighty, in what a fearefull case is the sinner, that lies in his finnes, and in how lamentable estate is the vngodly that wallowes in his wickednesse. Surely he is like vnto a man, that is drunken with poison, & yet continues quaffing, vntill he be destroyed. Or like vnto a man, that is a sleepe by the way, vpon whom there comes a serpent gaping to destroy him, yet hee continues sleeping, vntill he be consumed. The first is besotted, and tastes not the poison: the second is senselesse, and sees not the serpent: and the third is both, and therefore neither feesles finnes poison nor feares Gods punishments, nor can be enduced to beleue his threatnings. The reason is, because sinne hath robd him of his sense, and iniquity depriued him of his life. Now then (I pray you) what regard hath a blinde man of the light? what delight hath a deafe man in musicke? what feeling hath a dead man of the whip? the same hath the sinner of God: beeing blinde hee cannot see GOD; deafe, hee cannot heare his call: and dead, hee cannot regard his threatnings. First, beeing blinded with sinne, hee is like the seruants of the Assirian King, whom *Elisha* led to Samaria among the midst of their enemies, because he is led by the diuell within the pykes of his foes. Sometimes by the false eye of profit and gaine within the lists of theft, and

per-

Tho. Aquin.

11. q. 1. art. 3.

1. Reg. 6.

perurie: other-whiles by the bleare eye of enuie and malice within therankes of slandering & murder: sometimes by the wrong eye of pleasure and wantonnesse, within the bandes of adulterie and drunkennesse other-whiles: but what should I rip vp all sinnes: seeing whosoever is blinded with sin and led by Sathan, shall assuredly fall into the pit of perdition. Secõdly being deafe, he is like the couetous man, that stops his eare against the crie of the poore: or like the Adder that shuts vp her eare against the call of the charmer: so doth the sinner against the vocation of Christ: who though hee crie aloud, will not heare, & though he call amaine, will not open his eares, because they are more fit for the diuels whistle, then for Gods pipe. Thirdly, being dead, hee is like vnto *Lazarus*, vpon whom Christ must worke a miracle, before hee can be raised vnto life. And if we would know the progresse of sinne, wee shall finde it to be like the proceeding of sicknesse. For as in bodily death there is first drouping then sicknesse, after losse of sense then dying: so in spirituall dying. First, the diuell suggests, man receiues, Sathan tempts, man droupes, the diuell offers, man takes, swarues, declines, thinks and thus begins his water to change: Vpon thinking Sathan entiseth, man liketh, the diuell perswadeth, man delighteth, and falleth into an eager fit. Vpon delighting the thought pleaseth, corruption perswadeth, the will yeeldeth, man consenteth, and now he is deadly sicke. Vpon consenting the heart vrgeth, the head worketh, man acteth, and here he

K

dies:

dies: vnhappy death, yet happy man, were heere his end. But now sinne liueth, man dieth, sinne raigneth, man suffereth, sinne commandeth, man obayeth, sinne breedeth, man beareth, sinne biddeth, man acteth, custome is entertained, and man is buried: yet here is not all. Sinne checketh, man dispaireth, Sathan exulteth, man greeueth, but cannot rise vnto repentance. For sinne waxeth, he waineth, that encreaseth, he decreaseth, that flourisheth, hee withereth: Custome groweth, man fadeth: grace absenteth, sinne presenteth, the heart is hardened, and man obdurate: and now is God contemned, and his threats reiected, heauen cannot winne him, neither hell scare him; ioyes cannot allure him, nor torments affright him, his whole soule so stinketh with lying in her sinne. Heare then and beware of Sathans ladder, harke and take heed of sinnes gradation: which steppeth from temptation to thinking, from thinking to liking, from liking to yeelding, from yeelding to acting, from acting to custome, from custome to hardnesse of heart, from hardnesse of heart to a reprobate mind: a mind full of vnrighteousnes, fornication, wickednesse, couetousnesse, enuie, murder, debate, deceit, back-biting, boasting: euen such a minde as commits wantonnesse with greedinesse. And now he thinkes, there is no God, or is perswaded, there is no iustice: now he supposeth his soule shall die, or else beleueth, it shall neuer giue account: now hee hopeth there is no iudgement, or else presumeth, there is no Iudge: now hee taketh Religion for

Rom. 2.

Rom. 1.

Ephes. 4.

for pollicie, or else suspecteth the Scriptures to be counterfaite: now he misdeemeth Christ an Impostor, or else the Prophets to be but deceiuers: now he imagineth, the world shall not end, or else supposeth his body shall not rise: now he trusteth God doth not see, or else is confident hee doth not regard: now he accounteth hell for a scare-crowe, or reckoneth heauen to be but a fable: being by nature inclined to euill, how farre is he by malice declined from God: thinking by nature falshood to be truth, what thinkes hee of truth, that lies in his finnes? esteeming by nature of truth as offalshood, how farre is he from verity, that sleeps in his vanitie? Especially seeing sinne is like the darknesse of Ægypt, blindness of Sodome, deepenesse of the dungeon, and danger of the Lions den: whereinto we may easily enter, but hardly come out: being too cruell for our cunning, too subtrill for our gripping, too darke for our seeing, too hard for our finding, and too steepe for our climbing. Like a millstone about our neckes, too heauy for our swimming: like birdlime about our wings, too close for our flying: and like a net about our feete too strait for our going. Where the diuell is the fowler, the sinner the bird, the diuell the spoiler, the sinner the prey, who will detaine the fowle from soaring too high, and with hold the sinner from running to God. *Nemo ipsum peccatum amat, sed male amando ipsum, quod amat, illaqueatur peccato:* for no man loues sin, but is intrapped by iniquity, as the fish, that desires the baite, is apprehended by the net. Like ginnes

Pro. 14.

Aug.

about our feete, too heauy for our running; where the world is the prison, the diuell the Iayler, the sinner the prisoner, and sinnes are the fetters: the prison too darke, the keeper too strait, the fetters too strong, and the prisoner too blinde to looke after God. Like water in a Boate, too heauy for the Barge, where sinne is the water, the world is the sea, and mans soule is the boate: Now if a little boate be floating on the sea, and there come a great waue, it will ouer-whelme it at once: or if it enter by drops, in time it will sinke it. If thy sinnes be great, euery man will condemne thee: if small, yet the number will kill thee. Many drops of water will make a great flood, many graines of corne a great heape, and many little stones an heauy load. Heape not sinne then vpon sinne, & adde not transgression to thy wickednesse: *Quasi a facie colubri*: the sinne as a serpent, that will sting thee, and auoid iniquity as thou doest venome, that will destroy thee. Wert thou to iourney to a City, two wayes conducting to the same: the one smooth, but full of theeuers, the other rugged, but void of danger: would not a wise man leaue the plainest, & choose the raggedst way? Thou hast a iourney to goe, two wayes leading to the end, one broad and smooth, the other strait and craggy; the one is vice, the other vertue, the one full of hazard, the other voide of perill: yet thou leauest the way of godlines that leades to heauen, and takest the way of wickednes that conducteth to hell. Were we called to a feast, two dishes set before vs, one of sweete Sucker but full

*Ecclesiast. 5.2.3.
4 &c.
Ecclesi. 21.2.3.*

full of poyson, the other of sowre Oliues, but very holeosome: would a wise man refuse the Oliue to eate the Sucket? Thou art called to a feast where are two kinde of meates, Christ and Sathan, God and Belial, saluation and damnation, of sinne and righteousnesse set before thee: the one seemes pleasant, but is fraught with death; the other sower, but is the fauour of life. Yet thou choosest the wages of sinne, which is death eternall, before the reward of righteousnesse, which is life euermlasting, because thou continuuing in darknesse, doest not follow the light of life. Would a wise man of a free man become bond? the sinner is the seruant of sinne, and bond-slave of Sathan, indenting with sinne, and entering his indentures to the diuell, to serue an euermlasting prentiship for a moment of sinfull pleasure. And why? hee sleepe in sinne, forgets his soule, lies in the darke, and knowes not the light. For sinne is like Ægyptys darknesse, that kept the Ægyptians from heauens light, and this the sinner from Gods sight: like sleepe *somnus corporis, peccatum anime ligat sensum*: bodily sleepe bindes the eies of the body from seeing the sunne, sinnes sleep the eyes of the soule from beholding of God. Because the sinner is so proud as he asketh, who is the Lord that I should heare his voice: so ignorant as hee saith, I know not the Lord: so foolish, as hee thinketh there is no God: or so presumptuous, as he presumes God will neuer see. But be not (my brethren) deceiued, *te videt Angelus malus, viaet te bonus, videt & bonis & malis maior Angelis Deus*:

Rom. 6. 22. 23.

Iohn 8. 12.

Iohn 8. 44.
2 Iohn 3. 8.Exod. 10. 21. 23.
Gen 3.

Exod 5. 2.

Psal. 74. 1.
Psal. 10. 4. 11.Bernard de
conuers. ad
Clericos. C. 16.

Iohn 14.

August.

Deut. 32. 18.

Luk. 15.

Psal. 95. 10.

Psal. 49.

Ionas 2.

Luk. 16.

the euill Angell sees thee, the good Angell sees thee, God greater then all Angells doth behold thee, the accuser sees thee, a multitude of witnesses see thee, the Iudge before whose tribunal thou must appeare sees thee: in whose eies it is more folly to offend, then fearefull to fall into the hands of the liuing God. Awake then thou that sleepest and sinne not, forsake the darkenesse and come into the light, leaue the by-paths, and walke the true way, eschew falsehood, and behold the truth, flie death and follow after life, abandon sin & ensue good, amend thy wicked life and cleaue to Christ the righteous. For he is the light, the truth, the way, and the life, without which all is but darkenesse, error, vanity, and death. *Mulier habet imperium, caro dominatur, spiritus suppeditatur*: the woman commands, man obeyes, God excluded, the diuell worshipped, vice entertained, vertue abandoned, the flesh mistresse, the spirit seruant: il is the Lord of the wil, ignorance gouernes knowledge, and forgetfulnes commands the memory. Sinne makes vs forget God that made vs, and forsake the Lord that formed vs: wander from our countrey with the Prodigall child, and grieue God with the Israelites beeing ignorant of his waies, yea it makes vs forget our selues, that we are in the Whales bellie with *Ionas*, perditions pathway with *Iudas*, and shall be in hel with *Dimes*, vnlesse wee repent.

But alas, how can the blind man iudge of colour, the deafe man of sounds, or the accustomed sinne of his God. Are not they that walke in darkenesse

th

the farther they goe, the more deepe in danger? the sinner, the longer he continues in the night of sinne is the farther from God, and the more in danger of vtter darknes: & *quo magis est in tenebris*, the deeper in darkenesse, the darker his eyes to discouer the snares laid for his intrapment, the dimmer the objects, the lesse he seeth them, the lesse he knoweth them, the more often he is taken in them: the oftner caught, the farther carried: the farther carried away, the more deepe in the diuels hold: the deeper, the faster in *Satans* dungeon: the faster therin, the more estranged from God: the more stranger to God, the better acquainted with sinne: *Satan*, the world, the better acquainted with them, the surer in hell, sinne, and Atheisme: and therefore to let men lie in their sinnes, is to engender, and engendring to establish sinnes kingdome, ruledome, and gouernement.

The hammer to beate downe, or gunne-shot to batter this pillar or bulwarke is, to awake the sinner out of the sleepe of sinne.

We heard in the precedent pillar, that to let men lie in their sinnes, is to build vp the kingdome of sinne: and therefore to rouze men from this sinfull slumber, must needes be the way to beat downe sin & the kingdome therof. For as vnto a man, that lies a sleep, vpon whom a Crocodill or some vnemous beast comes stealing to take him vnawares, and so destroy him: the best meanes for his deliuey and escape, is to awake him, that thereby he beholding the danger may betake him to his heeles, and flee might and maine from the furie of the beast: euen

so

August. Soli-
ldq. cap. 17.

Acts 12. 23.

Arist.
Nichom. 8.
Terent.
Adelph.

Ezech 13.

so stands the case with the man that sleepeth in his sin, vpon whom Atheisme like a deuouring beatt, creepeth, seeketh, and stealeth craftily to destroy him: now the onely remedie for his safetie, is to awake him out of his sinnefull slumber, that thereby he may arise from sinne and escape from Atheisme. Then out vpon those flatterers in Aristophanes, who crie *eu eu* good good, when indeede it is bad bad, and too too bad. Tho'e Herodian pickthanks, that cry *vox Dei*, the voice of a God, when it was rather the voice of a diuell as appeared by Gods punishmentes. Those *φιλος πολιτις* court fauners, Italianized English, Frenchified Courtizans. That speake all *ex assentando* vpon flattery: like the womens Prophets in Ezechiel, sowe Pillowes to make sinne lie soft, and make vailles to keepe sinne from the sight, and repentance from the heart: and like our cushion Chaplaines, that cary their Mistris fans to keepe the heat of correctiō from their painted persons, & personated holines. Thus did not *Ioh. Baptist* to *Herodias*, although he might haue gained the fauour of a Princeesse. Nor *Demaratus* to *Xerxes*, albeit he knew assuredly, *ὅτι ἀλλ' αἰνῶν χρόνον ὁ ἐπὶ τῷ βασιλεῖ*, that by his plaine dealing he should incurre the displeasure of a Monarch. Yea, fie vpon those apified Iesters and false deceiuers, that peruert the ignorant, hunt after soules, and lay baits for the delicious: dealing like the fowler, that layes his baits for the fowles, whereunto the birdes no sooner descend, thinking to eate the corne, but they are entrapped, and taken with the net: like the Bee that hath

hath honey in her mouth, but a sting in her taile: like a painted pot that is all faire without, but full of deadly poison within. These are those that make the King glad with their wickednesse, and the Princes with their lies. But beware of them, *Plus nocet lingua adulatoris, quam manus persecutoris*, their flattering tongue doth more harme vnto the soule, then the sword of the persecutour vnto the body. They are like oyle vnto the flame, for they giue foode and nourishment vnto sinne. They blesse and curse with one mouth: laugh and cry with one looke: kisse and betray with one signe. *Bion* compares them to a beast: *Plato* to a Witch, yea to a diuell, that feasts carelesse soules with the dainties of damnation. Obeware of them, they are like hony mingled with gall: like the Hiena imitating the shepheards voice: like *Ioab* to *Amasa*, and *Iudas* to *Christ*. When the beasts doe play and skippe more then their wonted vse, it presageth a tempest to come: when the Swan sings most sweetly, it is a token of present death: and most sure it is that when the sinner is flattered in his sinne, it is a signe destruction is at hand. Thus was it with *Herod*, while the people cried *vox Dei*, the voice of a God and not of a man, hee was smitten with wormes. And thus was it with *Ahab*, when the Prophets cried, Go vp to Ramoth and prosper, he went vp and perished. These crie peace, and there is no peace: one builds vp the wall, and another dawbes it: speaking flatteries, preaching for fauour, and reprehending sinne onely for fashion & superficially.

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Ors. 7 3.
August. in
Psal. 66.

Iac. 3.

2. Sam. 20.

Plinius.

Acts 12.

1. Reg. 22.

Ezech. 3.

Theoph. in
Luc. 3.

Basilus.
Beda.
Rom. 6.

Athenens lib.
7.

Ciril.
Alex.

1. Iohn 3.

Democritus.
Dion.
Carthuf. in
1. Cor. 15.

Iohn 15.

Math. 23.

O beware least thou also beest smitten with *Herod*, while the people cry: the voice of a God: and perish with *Ahab*, while the Prophets say, goe vp to Ramoth: rather deale like expert birds, that fearing the net, leaue the baite, and flie aloft: withdraw thy selfe from the diuels baite, and steale thy soule from the pleasure of sinne; For alas what is sinne, but *ἀπορία ψυχῆς, poculum mortis, βαρὺ*, the sicknesse of the soule, the cup of death, yea death it selfe. *τὰ ἐλπίδια* all the wages, I all the delicates, that sinne can afford vs, is nothing else but death, and thus much doth *ἐλπίς* properly signifie, euen *παντὶ ὑπὲρ κατασκευασθέντες ἰσχυροὶ* all kinde of pleasant meate that may be prepared, or made ready with fire. In a word, as there is a triple life of nature, grace, and glory: so there is a three-fold death of nature, sinne, and hell. For sinne makes a sepe-ration betweene God and vs, who is the true life of our soules: from whom whosoever is disioyned, perisheth: and whosoever is seperated, is made the slaue of death, and subiect of Sathan. Because sinne came by Sathan, death by sinne, and hee that commits sinne, is of the diuell, and therefore the childe of death. So that the Heathen could say, to leade a wicked life, is not so much to liue ill, as to die long. And the Christian man could call the vngodly mans life a continuall death. The Euangelist compares them to a branch that is cut from the stocke and withereth: and Christ resembls sinfull Hypocrites to painted Tombes, which containe nothing but dust and dead mens bones within them: seeing he

he is not to be accounted liuing, that can performe no actions of life: nor that body to be termed liuely, from which the soule is seperated: nor that soule to be quicke and spirituall, from whom the holy Ghost, which is the spirit of life, is departed. But sinne driueth God from the heart, and chafeth his holy spirit from our soules, euen as *καυσιμωδως* smooke driueth the Bee from the Hiue, and stinking carion the Dove from the house. Yea, sinne maketh this vnhappy Progresse, setting forward from temptation to lust, from lust to sinne, from sinne to death, from death to damnation: thus *facilis discensus Auernei*, making it an easie matter to rowle into hell, but being once there, it is beyond the vertue of Popish pardons, and passeth the power of men and Angels to fetch vs out, and deliuer vs from thence. The remedy therefore, and the stay to keepe vs from rolling into this gulse, is to awake vs betimes from this sinnefull sleepe, and sleeping death. The watch-men, vnto whom this office of watching, and awaking others out of this sleepe of sin appertaineth and belongeth, are euery Christian, either waking ouer his own soule, or awaking his neighbour from his sinnefull sleepe. For which cause, as euery true Bee hath a sting to rouse vp the Drone, and if any be nasty and vnholosome to make them mundifie, and cleanse themselves: so euery good Christian hath a tongue to raise vp the sluggard from his sinne, and call him from the mire of vngodlineffe. This the schoole calleth *actus caritatis*, an act of charity as common vnto all. And the

Chrysost.

Basil. de pecc.

Iam. i.

Plato.

Eccles. 12. 11.

Hierom in
Eccles.

August.

Chrysost. Con.
1. de Lazar.

Exord. 23. 4. 5.

preacher setteth this commendation vpon the wordes of the wise, that they are as goads and prickes in the sides of the sluggard, *penitentia dolores & vulnus infligere*, to breed in him the pangs of repentance, and to stirre him vp vnto newnesse of life: wherefore he that shall not put his tongue to this vse, nor vse it vnto this end; shall offend against the law of charitie, and breake the bond of brotherhood in as high degree, as he that seeth his neighbour falling into a ditch, and will not helpe, or elpeth a Lion comming behind him to deuoure him, and will not call him; or else beholdeth a Beare destroying him, and will not succour him. A good parent, if he seeth his child doe amisse, wil presently recall him, and if he be sicke, will seeke for Physicke to recover him: yea, if he be desperately sicke, he will sit by him sorrowing and mourning for him, giuing him counsell, instructing him in the truth, & attending him to his end: how then should the Christian, that is both father of the soule, and a brother in Christ, but call, cry, and seeke, lament, mourne, and counsell all good vnto our brethren. The good old man cannot driue away the disease of his child with his teares, yet he bewailes his malady: but it may be our teares may chase *Satan* from our brother; and our words winne him vnto God: and therefore let vs not be silent in his infirmitie. The Lord our God commands vs to helpe our enemies Affe, that lieth vnder his burden: and shall we see our brother lie vnder the burden of sinne, and not helpe him? and sleepe vnder the diuells load, and not awake him?

If

If we meete our enemies Oxe or his Ass going astray, we must reduce, and bring it vnto him againe: and shal we see the Image of God, the sonne of our mother, and flesh of our flesh, wandring from his master Christ, and neither bring him backe, nor warne him of his danger? yes (saith God) thou shalt plainly rebuke thy neighbour, and not suffer him to sinne. Heathen policies and common wealths had *Censuram* and *Censores*, the office of the officers, the controuling office, and the correcting parties, whose office was not onely to impose correction, but also to elpie offenders. And shall Gods officers be lesse carefull of his command in admonishing their brother of his offences? God forbid. For it is a token, wee neither feare God, nor loue our brethren: we feare not God, in that we dare doe that, which is euill, whether it be done by committing of sinne, by fauouring of vice, or by not reprehending of iniquitie. And we loue not our brethren, in that wee let them run headlong vnto destruction. This beeing an especial signe of our brotherly loue to tell him of his faults. For who hath a friend that is sick of an ague, & wil not keep frō him that, which would increase his malady? or who hath a brother that is troubled with a sore, and will not lay on a souerain plaister to cure his wound? and shal the Christian friend behold the sicke soule of his brother wallowing in sinne to augment his plagues, and not prohibite & rebuke him to saue his soule? God forbid. In the common wealth the counsellor as well as the praetiser, the knower as well as the per-

L 3

former.

Leuit 19.17.

Canon. 33.
quest. 4.

August.

Barn.

Rom. 1.31.

Luke 10 30.31.
&c.

Greg.Past.

former are guilty of treason : and in Gods consistory as well the accessary as the principall, the sufferer as the sinner, the sinne father as the folly fauourer, *οὐκ εὐδοκῶντες ἀσθενῶντες*, the not corrector, as the law breakers are worthy of death, and shall be punished alike in the last day.

It was the stranger that bound vp the wounds of the maimed, and had compassion vpon him, that fell among theeues : and wilt thou see thy brother taken by the diuels Pirates, & not helpe to redeeme him? spoiled by sinne, and not pittie him? robbed of his spirituall garments, and not helpe to recouer them? God forbid. Christ thy Captaine came into the world to warre against wickednesse, and his true souldiers will fight against iniquity. For, *ille Dei dicitur*, he is the Lords liege-man, whom God hath armed with zeale to beate downe vice, and with loue to correct impiety. But he that refuseth to wage warre with sinne, and to awake his brother from his sinfull sleepe, denieth the colours of Christ his Captaine, and reiecteth the ensignes of God his Emperour. Wherefore if thou wilt haue God to blesse thee, Christ to saue thee, and the holy Trinity to defend thee, keepe thy oath with thy Soueraigne, and bee faithfull vnto thy Captaine: Now this is the hardiest encounter thou art enioyned, and the best peece of seruice thou canst performe, namely to encounter Sathan, fight against sinne, and win many soules vnto Christ. If sleepe would kill thy friend, thou wouldst not let him slumber : but to sleepe in sinne will slay thy brothers

thers soule and wilt thou then let him snore, and snore in the bed of wickednesse? God forbid. God will be reuenged on the couetous cormorant, and man murdering moay-monger, for not cloathing the body, nor satisfying the hunger of his starued brother: then how will he be auenged of thee, that wilt not releue the soule of a famished Christian? If he must haue hell for his wages, then what shalt thou haue for thy worke? He for not nourishing a temporall body, cannot escape, and thou for not preferuing an eternall soule, shalt not goe vn punished. Howbeit, because charity waxeth colde, and brotherly loue doth ware away, *amicus* will be no longer *animi custos*, a friend will not leade vs to our faire end, *Caine* will not be his brothers keeper, and our neighbour may hang or drowne, sinke or swim, we will not meddle with him: therefore hath the Lord in his wise prouidence singled out the Magistrate and the Minister, as men set apart to this heauenly office & duty. The one with his sword must keepe men from sinning, and the other with his word must call them from offending. The Magistrate must whet his sword against the sinner. For which cause he is called *θεοδικτος* Gods Minister, to note whose Vicegerent he is: and that is Gods, that aboute all things hareth sinne: secondly, hee is said *μαχαιον ορμισ* to beare the sword noting his office: and lastly, he is called *εκδικτος* a reuenger with wrath on him that doth euill, noting the end of his Ministerie, to be the cherishing of the good, and punishing of the bad. Wherefore the Emperours of

Math. 25.

Gen. 4. 9.

Rom. 13. 4.

of auncient dayes caused a drawne sword to bee carried before them, in token both of their office and iustice. Whereupon Princes and Magistrates in former times were called Iudges, as we finde in *Demosthenes* writing to the Athenians, and *Herodotus* to the Medes. Yea in *Homer*, and *Hesiodo* ἀνακταί, κορογοί, βασιλεις, were called Δυσκόλοι Iudges, as if a King, a Prince, a Magistrate, and a Iudge were words and voyces conuertible. From whence it was the custome of the antique Romane Kings, not onely to haue a Chariot of estate to note their dignity, but also to haue listors, and executioners to runne before them with rods & hatchets to signifye their office. And *Antisthenes* setting forth and describing the true nature, and vertue of a Prince, and Magistrate, telleth this pleasant allegorie, saying: The Hares in a certaine assembly required equality with the Lion, vnto whom the Lion returned this answere, that hee was content it should be so, if his nailes weretaken from him: to signifye vnto vs, that Magistrates should be as Lions, that is coragious: and be garded with nailes, that is iust and zealous. For which cause are *clausus* and *lex*, the Law, and the Scepter deliuered vnto the Prince: the Scepter, in signe of his power, and the law, in token of his Iustice. And the olde Heathens, to note vnto vs the great care Magistrates should haue of the people, ouer whom they were placed, did entitle & call them Fathers, and shepheards of the people. For the first, in that they are Fathers of the people, they must esteeme and imagine:

gine: πατρίδα to be δίκαιη πολιτα to be εὐαίρετος φίλος to be
 τετρά & παίδας to be τῶν σὺν ψυχῶν: his countrey to be
 his house, his Citizens his fellowes, his friends his
 childrē, & his children his soule. And for the second,
 in that they are called shepheards, they must know,
 they are so called εὐμένειν ποιοῦντες τὰ θηρία, or else ποιῶν
 quasi οἰκῶν, παρὰ τὸ οἰεῖν τὸ μῶ, either because they vp-
 hold & preferue men & women, kingdoms & peo-
 ple by their care, as the shepheard doth the cattell
 by his paines: or else, because they seek out disorde-
 red people, and by correction and punishment re-
 duce them into order, as the shepheard bringeth
 the strayed sheepe vnto the fould. Such was *Agamemnon*
 among the Grecians, whom *Homer* calleth
 ποιμένα λαῶν the shepheard of the people, and sets
 this commendation ouer his care, that his sleepe
 was seldome or neuer ἡσυχίᾳ sweete, pleasant, or
 quiet. Such was *Epaminondas* of whom it is repor-
 ted, that, when others feasted and slept, he did νῆρειν
 καὶ εἰσπνεῖν, fast and watch; vse sobriety, view the
 tents, and walke the walls. And such were the anci-
 ent Persian kings of whom it is written, that when
 they should take their rest, a chamberlaine did vsual-
 ly come vnto them, saying, ἀνάστα ὁ βασιλεὺς, καὶ ἐξέσπινε
 ἀπὸ τοῦ κράτους arise, arise O king, & looke about thy busi-
 nes. Had the heathens this care ouer their charge
 and people beeing ignorant of Christ: then assu-
 redly, if we faile herein, that haue the knowledge of
 Christ, and professe Christianity, it shalbe easier for
 them in the day of iudgement, then for vs. If they be
 as *Tirus* and *Sidon*, we shalbe as *Chorazin* and *Beth*

Xenophon. in
Cyro.

Homer Illiad.
10.

Plutarchus.

M tth. 12.

Luk. 10.

Psal. 82. 6.

1 Tim. 2. 2.

Gen. 6.

Gen. 19.

Ionn. 1.

Naum. 2.

Jer. 51.

Q. Curtius. l. 5.

Zach. 9.

Eucrop. l. 1. c. 34

Jerem. 7.

Psal. 78.

Lib. Breuiar.

compert. in

Monast. &

Conuent.

Matth. 24.

Esa. 24.

(aids: if they be as Sodom, we shall be as Capernaum,
 euen brought downe to hell. For are not our Magi-
 strates lifted vp to heauen, whome the Scriptures
 haue called Gods: noting vnto vs both the au-
 thor and end of their authority: the first to be God,
 and the second to be good, because they should be
 answerable to the title of Gods, who are altogether
 good. Now least they should plead ignorance in
 their office, the Apostle hath confined them within
 the bounds of honesty and godlines: the first where-
 of concerneth manners, and the second religion.
 For the first (saith *Austen*) *civitatis enersio est, morum*
non murorum casus, the ouerthrow of a Cittie com-
 meth rather by the fall of maners, then by the ruine
 of the walls. This drowned the old world: burned
Sodom and *Gomorrhah*, and destroyed Niniuy: for
 their wickednesse is come vp before me, saith God:
 whoredomes and adulteries ouerturned Babylon:
 pride and deceite ouerthrew Tirus and Sidon: and
Cratippus could see, that Rome must change her go-
 uernment for the iniquity of the people. This de-
 stroyed the temple of Salomon: laid waste the ha-
 bitation of Shilo, ouerthrew our Abbies, Nunne-
 ries, and Fryeries, and left not a stone vpon a stone
 within the famous City of Ierusalem. For this
 cause the Athenians had there *ἐπισκοποι* their watch-
 men, the Romanes their *Censores*, reformers of ma-
 ners, and antiquity their *εὐεργισται*, *τιμω*, *τιμωριαν*,
 liberality and honour, reward and punishment to
 strengthen & preſerue their Kingdomes and com-
 mon-wealthes. Yea, for this cause is the common-
 wealth

wealth compared by ancient Writers to a muscicall instrument, the strings whereof are the people, and the Magistrate the Musitian: that as the Musitian cannot abide the strings to iarre, nor his instrument to be out of tune: no more should the Magistrate suffer the people to be without manners, nor the Common wealth without order. And for the second, which is Religion, *Pythagoras* could say, that a King ought to be *ἰσχυρὸς, δίκαιος*, and *ἱερεὺς*, an Emperour, a Iudge, and a Priest. And God saith, that his Prince shall write Deutronomie, and it shall be with him, he shall reade it all his daies, and obserue all the words of the Law. Now the chiefest Table of the Law concernes the true worship of God, and his Religion, which the Magistrate is tied both to obserue, and preserue, to obserue by his life, and preserue by his Lawes. How carefull was *Dauid* to finde out a place, and *Salomon* to build an house for the God of *Iacob*. *Hezekiah* banished the Idols, and put downe the brazen serpent. *Iehu* killed the Idolatrous Priests: ouerthrew the Image of *Baal*, and made his house a Iakes vnto this day. *Iohannish* repaireth the Temple. *Iosiah* reade the Law before the people: maketh a covenant with the Lord: putteth downe the Idols: killeth their Priests: destroyeth the Coniurers: and keepeth the Passe-ouer. *Nabuchodonozor* made a Law against blasphemie: *Darius* a Decree for Religion: and the King of *Niniue* gaue a charge for repentance. It were long to reapeate the godly care of *Moses*, *Ioshuah*, *Asa*, *Iehosaphat*, *Manasses*, *Ne-*

Deut. 17. 18.

Aug. Epist. 50.

2. Sam. 13.

1. Reg. 7.

Acts 7.

2. Reg. 18.

2. Reg. 10.

2. Reg. 12.

2. Reg. 23.

Dan. 3.

Dan. 6.

Jonas 3.

Deut. 32.

I. Ioshua. 24.

2. Chron. 15.
2. Chron. 17.
2. Chron. 37.
Nehem. 13.
Euseb. hist. : o.
c. 5. & de vita
Constant lib.
1 2 3 4.
Iustin. Cod. 1.
tit. 1. 2. 3. 5. 5 7.
9. &c.
Nouel. Con-
stit. 57 37. 42.
123, &c.
Leg. F. anc. lib.
1. c. 2. 3 160.
76, &c.
Et lib. 1. c. 1, 2,
&c.
Aug. Cont. E-
pist. Parmen.
lib. 1. c. 7.
Iesuit.
Apol. c. 4.
Esay.
Esay. 60. 16.

Arist.

hemias, and other good Princes touching the pur-
ging, planting and preferuing of true Religion.
But it were long to reckon vp all the commaunds,
constitutions, lawes, and decrees of *Constantine*,
Constantius, *Iustinian*, *Charles*, *Lodouike*, and other
Christian Princes, and Magistrates touching faith,
Baptisme, Churches, Bishops, Heretiques, Apo-
states, Iewes, Infidels, and whatsoeuer is appertain-
ing to Religion. This *S. Augustine* maketh to bee
the principall duty of Kings (as they are Kings) to
command that which is good, and forbid that
which is ill, not onely in ciuill affaires, but also in
matters concerning Religion? Whereby are plain-
ly confuted their antique Donatists, and our mo-
derne Iesuites: labouring to disioyne that, which
GOD hath conioyned, by taking that from the
Prince, which God hath annexed vnto his place.
For Kings must bee foster Fathers, and Queenes
nourcing mothers of the Church, and therefore
they must protect it from danger and provide it of
nourishment. And the Magistrate must be like a
good Phisitian, in searching first for the disease and
cuill of the Citie, and then in applying the plaister
of iustice vnto the wound. O yee Gouvernours of
the people in this your Country, are *alea*, *vina*, *ve-
nus*, dice, wine, and women, that like the red sea
swallow vp a number of vnreformed Christians.
Here may you finde *Zimrie* and *Cosby*, sporting in
vngodly lust: *Holofernes* spending his bloud in his
Cups: and the prodigall sonne his substance at the
Die. It is reported of *Fulco* Embassadour to Eng-
land,

land, in the dayes of *Richard* the first, that he espied three arrant whores in the land, and enformed the King thereof, and they were, lecherie, pride, and couetousnesse. But were hee now to come Embassadour, he might finde out three times three, as swearing, lying, theeuing, drinking, enuying, lawing, and what not. O remember that while *Balthazar* was idle, and not regarded the common good, hee beheld the hand-writing vpon the wall, *Mene* God hath numbred thy Kingdome, and hath finished it. *Tekel* thou art wayed in the ballance, and art found too light. *Perez* thy Kingdome is deuided, and giuen to the Medes and Persians. God hath giuen you both gifts and places, yet not only for your selues alone, but also *αφ' ους το κοινον*, for the common good of Church and Citie, Towne and Country. Doe we not see, that in one, and the same body, there be diuers members, some noble, others base, some appointed to most excellent functions, others to more meane offices: yet all of them doe transfer, bend, and apply their callings, and functions to the common good, safety, and welfare of the whole body. To teach vs, that are Citizens of one City, and members of one Common-wealth, to apply all our giftes, and callings *εις κοινον* to the common good of Kingdome and people: then would the Country be lesse miserable, and the Citie more happy. But as the Magistrate must kill sinne with his sword: so the Minister must destroy it with his word. As the Magistrate must carefully protect, and defend the Sacra-

Dan. 5.

Euripides.

1. Pet. 5.
 Math. 20.
 Luke 14.
 Titus. 1.
 Math. 24.
 2. Tim. 2.
 Math. 21.

Gen. 34.

Ioshua. 7.

1. Cor. 5.

ments of grace: so the Minister must faithfully dispence, and deliuer the word of truth. As the Magistrate beholds the outward person: so must the Minister regarde the inward man. As the Magistrate must punish sinne: so the Minister must reprove iniquity. As the Magistrate respects the publicke peace of the Common-wealth: so must the Minister regard the inward peace of the conscience. As the Magistrate must correct the body: so must the Minister reforme the soule. As the Magistrate must prohibite the outward wickednesse of the body: so must the Minister forbid the inward corruption of the heart. As the Magistrate must subdue with his hand: so must the Minister reprove with his tongue. As the Magistrate must force with violence: so the Minister must teach with patience. As the Magistrate must strike with the sword: so the Minister must feede with the word. And thus both Magistrate and Minister, the sword and the word must goe hand in hand to the maintenance of vertue, ouerthrow of vice, and the happy framing of a blessed Common-wealth: the one by commaunding, and the other by perswading. Was not Troy burned for Paris adulterie: Rome changed for *Lucrese* rape: the Shecamites destroyed for *Dinaes* deflouring: and Israel punished for *Achans* theeuerie. And shall these sinnes raigne amongst vs, and not the Minister open his mouth against them? Is not sinne like a leauen that will leauen the whole lump? like a scab, that will infect the whole flocke?

Greex

Grex totus in agris unius scabie cauit,
 Like *ignis ardens* a flaming fire, that will burne the
 whole house? yea, saith *Gregory Nazianzene*,
Scintilla magnam parus flammam concitat,
Semenq. pestem vipera saepe attulit:
Id cum scias, & parvulam labem fuge,
Discrimen ingens namq. gignit parvula.

A little sparke doth raise vp a great flame, and the
 vipers seede hath oft-times brought a dangerous
 plague. Wherefore, seeing thou art not ignorant
 of this, take heede of small faults, for a small fault
 doth breed great danger. A little peller will make
 a great hole, and a small bodkin a deadly wound.
 In a word, is not sinne like a wilde horse, that will
 cast his Rider into hell? like a wilde gourd, that
 will poison the whole pot? and like a plague that
 will destroy the whole City? and shall not the Mi-
 nister be carefull, to purge out the leauen, destroy
 the scab, quench the fire, stay the bullet, blunt the
 bodkin, tame the horse, kill the gourd and prouide
 a preseruatiue against the plague? Why then are
 they compared vnto salt: whose nature is to mol-
 lifie that, which is hard & purifie that, which is vr-
 cleane? but that they should endeavour to soften
 the hardnesse of the rebellious heart, and cleanse
 the corruption of contagious sinne. Why then
 are they termed Shepheards, whose office is to
 keepe fast the doores of the stall, and shut vp the
 sheepe within their folde? but that they should
 looke vnto Gods flocke, which are his people, and
 keepe them from Sathans reach, who is a thiefe,
 and

Iuvenal.

2. Reg. 4.

Matth. 5.

1. Pet. 5.

Math. 13.

Esay 58. 1.

Ezech. 16. 2.

1. Sam. 4.

Bernard.

and labours to destroy the sheepe. Why then are they named husband-men, whose duty is to see vnto the field? but that they should regard Gods field, which are his people, least while they sleepe, Sathan that *ἡχθὺς ἀνθρώπου*, that enuious man, and mankindes enemy, sowe his naughty tares, in the stead of Gods most blessed wheat. Why then are they called watch-men, whose charge is to discerne the enemy, warne the souldier, and to watch ouer the Campe? but that they should manifest the danger of sinne, fore tell the inuasion of Sathan, awake the sinfull soule, and bee watchfull ouer Gods Church: especially seeing it is militant: the flesh, the world, sinne and Sathan are encamped against it: the people, the souldiers are drowsie, and snorting in their Tents: and the enemy the diuell, with his armie of sinne and wickednesse, is marching against them: and wilt thou not awake them? Yes (saith God) crie aloud, spare not, lift vp thy voice like a Trumpet, shew my people their transgression, and to the house of *Iacob* their sinnes. Yea, cause *Israel* to know her abominations. If I doe not so (saith *Paul*) woe be vnto me, & *Hely* felt the waight of this woe for not warning of his sonnes: *Quasi author culpa eorum & ruina impius pastor corruit*: the wicked sheepeheard perished in their destruction, as if hee had beene the Author of their ruine. Vnhappy sonnes, and thrice vnhappy father: hee for sparing, they for sinning: hee for not correcting, they for foule offending: hee died by a fall, they perished by the sword, neither came vnto their ends

ends by their naturall deaths. For if the watch-man see the sword come, and blow not the Trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his iniquity, but his blood (saith the Lord) will I require at the watch-mans hand. Therefore thou shalt heare the word at my mouth, and admonish them from me. But how then cometh it to passe, that the people are suffered so carelessly to slumber in their sinnes, without any warning from the watch-man? The answer is easie. First, it proceedes from Gods iudgements vpon a stubborne and a rebellious Nation, that after so long time of preaching, will bring forth no repentance. For, *ut sape pro malo gregis delinquat vita pastoris*: as the life of the sheeheard may oftentimes be euill, according to the wickednes of the sheepe: so the tongue of the watch-man may sometimes be silent, according to the stubbornnesse of the flocke. Secondly, it ariseth from the stiffe sturdinesse of the people, that either will not heare the teller, or will mocke at the reformer, or else will persecute the correcter. Thirdly, it cometh from the Minister. As first from his wilfull blindnesse, that will not see this necessity of teaching, which God hath imposed vpon this calling. Whereof the Romish Teachers are especially guilty. First, in that they teach ignorance to be the mother of Piety: secondly, in that they with-holde the Scriptures from the people: thirdly, in that they keepe from the people the true way of saluation, which is by Christ alone:

N

And

Ezech. 33. 6. 7.

Gregor. moral. 25. 20.

And lastly, in that they say their seruice in an vnknowne tongue. Secondly, it proceedes from a sinfull shamefastnesse of the Minister, in that hee is ashamed to tell the sinner of his sinne, or to be the true Embassadour of his mighty Lord. Such was sometimes the Cardinall of Loraine, who, after he had preached once vnto the people, and was therefore derided by the Prelates of his order, left off vnto the office of preaching, as a calling too base for his Cardinals Hat-ship. Of this humor are our witty gentry, & landed yeomandry, whose sonnes are either too finely conceited, too brauely bred, too richly inherited, or too well provided for to stoope vnto the calling of a Minister.

Dat Galenus opes, dat Iustinianus honores.

Rather bee a Phisitian, or a Lawyer, for by these come wealth and honor, then a Diuine, whose estate in these dayes is full of contempt and beggerie. But saith Christ to such shame-Christ gallants, and blushing Gospellers: whosoever is ashamed of me, and of my words, of him shall the sonne of man be ashamed, when he shall come in his glory, and in the glory of his Father, and of his Angels. And saith Gregory, *Ab interceptione rei. cernus, quia derisionis odia formidamus? non Dei, sed nostrae salutis quatinus?* Doe we hold our tongues, spare to preach, and abstaine from informing other men of their faults, because we are afraid of mocks, taunts, checkes, and scoffes? out of doubt it is a signe, we seeke our owne gaine, and not Gods glory. And therefore it is greatly to be feared, that God, when
he

he shall render to euery one his reward, will send such white-faced Gentles to fetch their wages, where they did their workes. For Christ at that day will take acknowledgement onely of those before God, that in this world shall boldly confesse him before men. Be therefore bolde, courageous, & reioice in thy Embassage, thy Maister is a Lord, a Prince, a King, a God: and yet he saith, where he is, there shall his Minister be also. Thou wilt not leaue thy gold in the fire, because it is hote: thy lewell among nettles, because they sting: nor thy pearle among Toades, because they are venome: and wilt thou loose heaven for a tongue, because it is euill? If thou wert colde, thou wouldest not leaue the fire for the smoake, because albeit the smoake doe now annoy thee, the fire will by and by reioice thee. And assure thy selfe, that although in the beginning of thy Ministerie, there may be *adversitas* trouble to wearie thee, yet in the end there will be *gaudium* heavens idyl to refresh thee. Thirdly, the people are suffered to sleepe in their sinnes, because the Minister is negligent, idle, carelesse, and regardeth not the vineyard of the Lord. Such *Damasus* compares vnto harlots, *que statim ut pariunt*, whose vie it is, so soone as they be brought a bed, to put forth their children to other Nurles, that themselves might haue the better leasure to take their pleasure, and satisfie their lust: for thus doe these Ministers deale with their cures, Churches, and charges. And hence it cometh to passe, *qui non habet zelum. vini verbi, deficit, & auferre-*

Lul. 13. 8. 9.

Damasce:
Papa.
Epist. 4.
Dist. 78.

Beda.

Matth. 25.

1. Sam. 16.

Esay 56. 10.

1. Tim. 2. 2.

Titus 1. 7.

Gen. 41.

tur ab eo, that because they haue neither zeale, will, nor care to preach the word, GOD in his iustice takes from them the habite and ability of edification and dispensation, according as it is spoken in the Gospell, saying, take away his talent: and cast the vnprofitable seruant into vtter darknesse, there shall be weeping and gnashing of teeth. And is a little exemplified by *Saule*, whose good spirit departed from him, and an euill spirit tooke possession of him: because hee vsed not his good spirit to the glory of God, and edification of his brethren. The fourth let, that staies the watch-man from awaking the sinner out of his sinfull sleepe, is his carnall blindness, and naturall dumnesse, in such sort as he cannot see for the first, nor speake by reason of the second. Such were the watch-men in the dayes of *Esay*, of whom hee thus speaketh, saying. The watch-men are all blinde, they haue no knowledge, they are dumbe dogges, they cannot barke, they lie in sleepe, and delight in sleeping. Howbeit, the word *Episcopus*, which they challenge, signifies to watch, to ward, and to marke the enemies approach, of the Greeke *ἐπισκοπος*. And Saint Paule painting out the nature of Christes Minister, faith, that a Bishop must be, *ἐπαινος* and *διδασκαλος*, watching and apt to teach. Yea, among other titles he calls him *ὁ οἰκονομος*, Gods steward, whose office is to prouide foode for the household. Thus did *Ioseph*, the steward of *Pharaoh*, in the time of plenty he gathered tooke, and in the dayes of scarcitie he deliuered it to the people. For when the *Egypt*

Egyptians cried to *Pharaph* for bread, he sent them to *Ioseph* to be fed. And thus must Gods Steward deale with Gods house, his lips must keepe knowledge, & the people must seek the law at his mouth, For he only, saith Christ, is a faithfull Steward, that will giue the householde their portion of meate in due season. It was the custome of ancient daies to paint in the Church-porch the Image of a Lion: representing thereby the Gouvernour or President of the Church: that as the Lion (which *Plutarck* calls *animal solare*, the sonnes creature, for his watchfulnesse) doth neuer sleepe, but with the eyes open: so the Minister should neuer rest, but with a carefull head for the people committed to his charge. Such was *Jacobs* care for *Leah* his sheepe, and shall the Ministers be lesse for Gods flocke? he was in the day consumed with heate, and with frost in the night, and his sleepe departed from him. And shall Gods sheepe head waxe fatte with pleasure, grosse with ease, and spill no sleepe for his cure. Verily if any be lost, God will require his blood at thy hands. But whence ariseth this blindness, dullnesse, and ignorance in the Minister? Out of doubt from one of these three, rudenesse, yeares, and idleness. For some are so rude by nature, as they are more fit for the plough, then the Pulpit, being of a harsh speech, dull wit, rough manners, foolish in understanding, rude in delivering, you will imagine, unfit to learne, and unfit to teach. *Boetius* would not traine vp a scholler to a thing, that nature had not fitted to pronounce, and shall the stage be

Malach. 2.

Luke 12.

Pierius Hieroglyph.

Gen. 31. 40.

Ezech. 34.

2. Tim. 1.

1. Tim. 3.

Arist.
Ethic. 1.

Canon. 18.

Greg.
Nazian.
Nicetii.

Can. 3.

1. Tim. 3. 6.

Plato. in Thre-
teto.

so curious, and the Pulpit without all choise, then
meruallie not if the people be vntaught, & the Mi-
nister vnlearned. The second cause of the Mini-
sters ignorance, is his youth. *Aristotle* would not
haue his young man to be a Moralist. *Pythagoras*
imposed vpon his schollers *quinquennij*: a y^ear of
siue yeares silence: and the vestall virgines must go
ten yeares to learne before they must practise. The
Romane Censor must haue grauity, and the Con-
sull forty three yeares vpon his backe. Wee will
not aduventure our flock with a young shepheard,
our goods with an ignorant Pilor: not our horse
with an vnskillfull leach, and shal yet commit Gods
sheepe, Christes sheepe, and our owne soules to a
nouice in Religion? Among the Hebrewes a Le-
uite must be of ripe age: In the fourth coundell of
Tolomee, a Minister must be thirty yeares olde: and
a beneficed man must be twenty foure by the En-
glish Canon. Christ was thirty yeares before hee
taught, *et in ante laniginis senes docet*: and doest
thou teach the aged, before the mists appeare vpon
thy face? The Laodicen Councell in the yeare
364. did prohibite a Neophyte to enter into the
Ministerie: and *Saint Paule* forbade that a young
scholler should be selected Bishop: least wee being
puffed vp, fall into the condemnation of the diuell.
Such *Gregory Nazingene* saith, are *aurisulani*
schollers by birth, and therefore compares them
vnto those Monastersy whom the Poets did saie
were borne Giants. And *Plato* disciphering out
their qualities, saith, they are captiue with a teaching
furie:

finie: and attaine at the last to so high a straine of
 self-conceitednesse, that they thinke there are none can doe so well, as them-
 selves. Yet the Church of Rome haue made so
 small account hereof, as mangle Fathers, Coun-
 cels, and Scripture, they created one of the house
 of *Austria*, Cardinall in his child-hood, made the
 Duke of *Parma* some a Cardinall in his youth,
 and elected *Leo* the tenth to be a Bishop in his in-
 fance, besides many other ignorant Priests. The
 third thing that makes the Minister so ignorant,
 is abundance of idlenesse and want of paines:
 as *Plato* saith, and *Plato* saith, that
 will be a good scholler, must bee a good student.
Iosephus did runne through all the Greeke Librarie.
Origen wone away the Garland for Philosophie.
Didimus wrote a thousand volumes. *Aristotle*
 would haue a brazen ball in his hand, that the noise
 thereof might awake him, when he slees. It would
 requite a volume to set out the paines that *Tully*,
Pliny, *Plato*, *Demosthenes*, and others did take in Phi-
 losophie: but farre greater to reckon the labours
 of *Ambrosius*, *Nazianzen*, *Chrysostome*, *Tertullian*,
Ambrose, *Augustine*, and the rest of the Fathers in
 Diuinitie. *Moses* was learned in all the learning of
 the Egyptians: *Paul* was very skillfull in the tongues.
Timothy read the Scriptures of a child. *Apollos*
 was an eloquent man, & mighty in the Scriptures.
 And *Ezechiel* must eate the book, before he preach
 the word. *Isidore* would haue him leaue the place,
 that wants the skill: the Fathers designe him the
 plough,

Onuphrius

Hierome.

Porphirius.
Erasius.

A 37.

2 Tim. 3.
Acts 18.
Ezech. 3.16d hb. 3 de
sum. bono.

Hierom. in Ag-
ge. c. 2.

Tit. 1.

Apoc. 1.
Math. 5.
Luke 6.
Math. 15.

1. Tim. 3.

1. Tit.

Luke 4.

plough, that lacketh learning for the Pulpit : and he denies himselfe (saith *Hierome*) to be the Lords Priest, that is not skilfull in the Lords law. Hee is not worthy to be a Captaine, that cannot leade his Armie, a Phisitian that knowes not the disease, an Artificer that is ignorant of his Art, nor hee a Minister, that cannot *επιστομαίν τῶν λόγων τῆς ἀληθείας* deuide the word of truth aright, that is not able to exhort with whole some doctrine, and improue them, that say against it. Are not the Ministers called the starres of heauen, the light of the world : the guides of the blinde : but if the blinde leade the blinde, they shall both fall into the ditch. The fifth lett, that stayes the Minister from rowling the sinner from his sinne, is his owne sinne and vicious life ; whereas a Minister should be vnreprouable, watchfull, sober, modest, harbarous, apt to teach, no wine bibber, striker, giuen to lucre, but must be well reported, euen of them which are without, with many other good things required of a Minister, by the holy Apostle of our Lord. Whereunto because he is nothing answerable, but very easie to be attached with the contrarie, he dares not informe others of their sinne, nor tel others boldly of their faults, least the prouerb be cast vpon his teeth *ἵνα περὶ δούλου σου οὐδέν : aliorum medicus ipse vlceribus scates* : Phisitian heale thy selfe : Doeest thou tell another of his byles, and art thy selfe so full of botches. The Minister is, as a Citie, set vpon an hill : a Candle on a Candlesticke, a face before the head, and an head vpon the body : now a smoake is soone seene

seene from the Citie: a moate easily espied in the candle: a scratch quickly discerned in the face: a rift by and by beheld vpon the head, and a sinne very offensive, and quickly noted in the Minister, *ἡ βαλὲ πρῶτον* cast out first thine owne beame, saith Christ vnto the hypocrite: weepe for your selues, saith our Lord vnto the Iewes. Thou which teachest another (saith Saint *Paule*) doest thou not teach thy self? thou that preachest a man should not steale, doest thou steale? thou that saist a man should not commit adulterie, doest thou commit adulterie? beholde thorough thee is the name of God blasphemed. *Ophny* and *Phinees* must die in warre for wicked Priests: *Nadab* and *Abihu* are suddainly burnt for offering strange fire before the Lord: Remember this, repent with *Origen*, weepe with *Peter*, and sinne no more. The last hinderance and impediment, that stayes the Minister from rowling the sluggard out of his sinfull sleepe: is feare of name, life, living, and such like. For sure it is that *Ahab* will hate *Michaia*, if hee speake the truth, and *Elias* must be his enemy, if hee tell him of his sinne: yea, such is the nature of sinfull man: that besides his ignorance in those thinges which concerne God: his impotencie in vnderstanding things that are spirituall: his vanity in taking falsehood for truth: his inclination only to that which is euill: his denying it against his conscience: his dissembling it against his knowledge: his excusing it against his reason: sometimes accusing Sathan, that he perswaded him: sometimes destinie, that it

Matth. 7.

Rom. 2.

1 Sam. 4.

Leuit. 10.

1 Reg. 22.

1 Reg. 21.

1 Cor. 2.

2 Cor. 3.

Proverb. 14.

Gene. 6.

Gene. 3.

Aug. in Psal.
91.

1. Reg. 13.

Jerem. 38.

Jerem. 26.

Greg. moral.
15

Aug. Confess.
4.

Psal. 58.

Iob 21.

Acts 7.

Zach. 7.

compelled him: and sometimes God, that hee did suffer him: vsing all meanes of defence, *ne confiteatur Deo*, least he should humble himselfe before his God, and confesse his sinne vnto the Almighty. Besides all these he will storme, fret, fume, and rage against them that reprove him: *Ieroboam* wil thrust his hand against the man of GOD: The Princes must haue *Jeremie* imprisoned at the least: and *Iehoiakim* will fetch *Vriah* out of *Ægypt*, to put him to the sword, *Peccatum, quod per penitentiam non diluitur, eo ipso suo pondere mox ad aliud trahitur*. A sin, that is not betimes washed away by repentance, (like a man that is tied to a millstone) will draw downe sinne vpon sinne with the heauie waight thereof. *Ex voluntate corrupta facta est libido, & dum seruitur libidini, facta est consuetudo, &c.* From a corrupt will comineth forth lust; lust, while it is obayed, is made a custome; custome not resisted, becommeth necessity, and necessity bringeth all euill with it. Euen Gods curse in this world, and hell plagues in the world to come. Now they are like vnto the serpent, that stoppeth her eares against the voice of the charmer: like the wicked in *Iob*, that say vnto God, depart from vs, wee desire not the knowledge of thy wayes: and like the stiffe-necked Iewes, that gnash against *Stephen*, because he tolde them of their wickednesse. Yea, now is their heart become harder then the Adamant, for that will waxe soft with the blood of a Goat, but theirs will not be mollified with the blood of Christ. Open vnto them the hainousnesse of sinne, and they are not

not touched: tell them of their offence, and they are not mollified: beseech them with teares, and they are not moued: shew them Gods benefites, and they are not softned: declare Gods vengeance, and they are not scared: enforme them of their sin, and they are incensed. And now there is nothing with them, but railings, reuilings, threatnings, hatred, whippings, scourgings, imprisonment, death. For what brought the ancient Prophets into hatred with Prince and people: was it because they preached *Moses*: or exhorted vnto godlinesse: or spake against sinne in grosse and generall? No. But because they condemned darknesse, threatned vengeance, and reprobued wickednesse in particular. For this cause was *Elias* hated of *Ahab*: *Esay* sawen asunder of *Manasses*: *Jeremie* stoned by *Tahaphnes*: *Stephen* stoned of the Iewes: *Iohn* beheaded of *Herod*: *Ignatius* deliuered to Lions: and *Chrysostome* hated of the Clergie: for, *malos qui arguit, eos offendit, incurrit odium, qui arguit criminosos*: hee, that tells the wicked of his wickednes, shall offend him, and he, that corrects the guilty for his guiltinesse, shall bee hated of him. This was the cause of the worlds *μισοχρηστια* hatred of Christ, namely *ὅτι ἐγὼ μαρτυρῶ*, because I witnesse against it (saith our Saviour) that the works thereof are euill. The world is an hypocrite, and Christ did vnmaske it: the world is a theefe, that loueth darknesse, and the Gospell is light, that doth detest him: the theefe hateth light, and the sinner the truth, and the Ministers of the same. Can sheep be among Wolves

Chrysost rom.
2. Hom. 6.

Iohn 7.7.

Luke 10.
Matth. 10.
Marke 13.

Hieron. lib. 2.
Cont. Iouiniū.

Matth. 23.

Tacitus in
Nero.

Tertul. Apo-
log. 39.

Iohn 15.

Cantic. 1.

and not be bitten? Yet (saith Christ) I send you as Lambes among Wolues : yea, in the midst of Wolues : and yee shall be hated of all men. *Amara est veritas, & qui eam predicat, repletur amaritudine,* O, truth is bitter to the wicked heart, and hee that preacheth the truth, shall be replenished, and filled full with bitternesse. *Lactantius* saith, it is the posie of the Church *facere bonum & habere malum*, to doe good and suffer ill. This was the lot of all the Patriarches and Prophets, euen from *Abel* to *Zacharie* : *ἐν ποίοντα καλῶς πάσχειν* to doe well and haue ill, yet all was righteous blood. This was the portion of the Primitiue Church, to say with *Aristophanes*, *χρησθῆναι καὶ φιλόπολις πᾶσι κακῶς*, to deserue well of the Common-wealth, but to bee rewarded very ill. They preserued the State, yet wilde beast skinnes must cloathe them, and rauennous dogges must deuoure them. They made *Aurelius* their Emperours Armie to prosper, and obtained thunder and lightning to destroy the enemy : yet, *Christianos ad Leones*, the Christians must be meate for hungry Lions. Yea, this was the reward Christ himselfe obtained of the world for all his workes, he healed and was wounded, pittied others, and was mocked, gaue life, and was killed; neither is the Scholler about the Master, the Souldier about the Captaine, the Seruant about the Lord. What is the colour of the Church, but black: her armes, but the crosse, and her song, but thenote the oppressed seruauant in *Aristophanes* *θλιβεμας, θλιβεμας* I suffer affliction, and most sure she may be of

of it: for is not the world a sea, a thrashing flower, a presse, a furnace: the Church the shippe, the wheate, the grape, the gold: affliction, the windes, the waues, the flayle, the fire: and whom doth Satan the winnowe seeke especially to sift, but Peter the preacher. Behold the syrts, the sands, the gulfes through which Gods minister must faile. If he doe his dutie, the world will hate him: if hee doe not, God will curse him. By the first he is in daunger to loofe his goods, his name, his life: by the second his soule, his heauen, his God: *at pretium pars hæc corpore maius habet*. Now whether it be better to please God, or man, iudge ye: man can but kill the body: but God can throw both body and soule into hell. Let euery minister therefore doe his dutie, fight against sinne, and hold fast the truth, *fidei, vitæ, doctrina*, of faith, life, and doctrine: this is the true margarite, rich treasure & *Timothies* charge: which Christ taught, *Iohn Baptist* held, *Peter* preached, and Paul professed, vnto the death *μικροφιλοτιμία, ἀρεσκεία κολοκεία* with many of those cowardly qualities were accounted grand-vices euen among the heathens. Such faint harted souldiers were called *παίδες*, not *ἀχαιοί*, she & not he Phrigians: and *Virgill* very boldly saith vnto them, *sumite arma viris*, deliuer vp your weapons unto men. It is reported of *Senectus* the Emperour, that beeing *ἐμμελής τῶν πραγμάτων*, hee was *ἀμελής τῶν περὶ αὐτοῦ τοποδινιῶν*, being diligent about that which he ought to doe, was negligent of those flying fables the world would fasten on him. But where now shall you finde any of his minde:

Ovid. 1.
Æt. ed.

Matth. 10.

1. Tim. 6.

Theophrast.

Homer.

Æt. ed. 9.

	yea where now shall you finde any of <i>Elias</i> spirit, that will tell <i>Ahab</i> to the face, it is thou, and thy fathers house that trouble <i>Israel</i> , in that ye haue forsaken the commandements of the Lord: where are now those <i>Nathans</i> , that will say to <i>Davids</i> face, thou art the man. Or with <i>Iohn Baptist</i> to <i>Herod</i> , it is not lawfull for thee: or with <i>Athanasius</i> to <i>Constantine</i> , God shall iudge betweene thee and me. Art thou then afraid of mans hatred, behold thou hast Gods fauour: and the wise man can tell thee, that, he which corrects a man for his sin, shall finde more fauour with him at the length, then he that flatters him in his follie. For as the Almond, albeit it be compassed with a rough shell, and closed in with hard barke, yet beeing cracked and peeled, it will yeeld most pleasant fruit: so the calling a man from his sinne, although it seeme bitter at the first, will perchance be well accepted at the last. <i>Aarons</i> rodde was first turned to a Serpent, but after brought forth pleasant fruit. So the rowling of a sinner from his sinne, may seeme at the first to sting like the serpent, or smart like the rod, yet at the last it may bulish into fruites of repentance, and bring forth amendment of life. But thou doubtest of this fruit, and art afraid of harder measure. Yet thou hast but thy lot, Christes dish, and the Apostles sawce. The true Christian must bee <i>Χριστοφορος</i> <i>and</i> <i>ἄσπας</i> a Christ carier: <i>Simon</i> bore his crosse: and <i>Paul</i> reioyced to beare his marks. <i>Cæsars</i> wounds incensed the Romanes: the blood of Grapes animated the Elephants: and shall not Christes sufferings arme the Chri-
1. Reg. 18. 2. Sam. 12.	
Matth. 14.	
Proverb 9.8.9.	
Hierom in Ierem cap. 1.	
Exod. 7.	
Numb. 17.	
Athanasius de Paulo. Gal. 6.	
Machab. 1. Pet 4.1.	

Christian? yet let the lightnesse of the punishment, the shortnesse of the time, the company of the Saints, the ordinance of God, the benefites of sufferings, the fellowship of Christ, and the ioyes of heauen perswade thee to feare God, loue men, beat downe sinne, build vp vertue, correct vice, & saue thy brothers soule. The fourth thing that makes the people to be so negligently taught, and so little regarded, is the couetous greedinesse, and greedie couetousnesse of the Patron, that cares not whom he presents to his benefice, so his purse be contented with coine. Whereby it commeth to passe, that the good Scholler labours with penurie, and the bad abounds in superfluity: that learning decays, and ignorance doth encrease. For as the sea sometimes ebbes, sometimes flowes: and the running streame sometimes ouerflowes the meddowes, sometimes leaues them dry. & withering, according to the supply of waters: so doth learning & the ministerie sometimes flourish, sometimes wither, according to the encrease of honors, riches, and reward. Ignorance and Simonie were sometimes proper to Romish superstition: but now (I feare me) they are crept into professours of reformation. Rome sometimes made her selfe a common harlot for gaine: and who will not now make himselfe accused for rewards. She solde Christ and his Crosse, Chappell and Church, and all for mony: and who now wil not make a pray of the Lords inheritance. *Dionysius* will rob his God of his golden gowne, as a thing more fit for him then his God: the souldiers

Guitchard. lib.
5.
Theod. a Niem.
lib. 1. c. 22. de
Schism.
Tho. Becc. ad
Archiep. Mogunt.

Eras'm.in smil.

Gal. 4. 14. 15.

1. Tim. 5.

1. Thess. 5.
Heb. 13.
Ioseph.

ers will cast lots for Christes coate : but we would crucifie him a new to deuide his garment. *Nero* and *Agrippa* came into the world with their feet forward, and prooued monsters to the countrey: so Patrons and Priests, that are bred by Simony, are borne preposterously, and become most cruell to the Church : by pilling, by powling, by robbing, by fleesing, the fold, the sheepeheard, the sheepe. Time was when *Paul* was entertained like an Angell, and the people thought their eyes too cheape for such a pastor : but now the minister shall be entertained like a beast, and the reliques of our boord are too good for such a sheepeheard. The Gentiles prouided for their Augurs: *Pharaoh* for the Egyptian Priests, and *Iesabel* for the Prophets of the groue: but who now regards the Prophess of the Lord. The souldier shall haue his pay: the seruant his wage: and the Oxe his fodder: the minister is all these for our soules, but shall haue none at all for his body: yet saith *Paul* if they haue afforded you *συνμαρτυρία* foode for your soules, are they not worthy to receiue *σαρμικά* things conuenient for the bodies. The Vintner liueth by the wine: the Physitian by his Physicke: the plough-man by his plough: and the sheepeheard by his flocke. All these are the minister, yet he may goe naked for all his sheepe: be a thirst for all his vine: fast, for all his plough: and be Pierce pennileffe, for all his patients: to such an height of vngratitude is auarice now increased. Yet *Paul* bids vs, haue them in singular loue, and submit our selues vnto them for their ioy. *Alexander* did reue-

reuerence I addus: *Theodosius Ambrose*: and *Constantine* his venerable clergy. The Priests were great men among the Hebrewes: *Numa Pompilius* would be a Priest among the Romanes: and the *Aegyptians* chose their kings from among their Priests. But now the case is altered, ministers are contemned, preachers despised, & the clergy beggered: a stoole, a cruze, a candlestick, and a smal roome, are superaboundance for a Prophet. And here comes in the ouerthrow of learning, the want of teaching, and the disgrace of the ministry. For,

*Si quadringentis sex septem milia desunt,
Est animus tibi, sunt mores, & lingua, fidesq;
Plebs eris.* — If thou hast not money, hadst

thou wit, wisdom, learning, manners, eloquence, fidelity, trust, and all things els: thou shalt be counted but a common fellow. Such is now the iniquity of the time, that only,

*In pretio pretium nunc est, dat census honores,
Census amicitias, pauper ubiq; iacet.*

Price is had in price, riches in regard, money is of moment, wealth of weight, this gets honour, loue, friendship, and what not: but as for pouertie, that may dance abroad, walke in the colde, shake his heeles, and no man wil entertaine it, or bid him welcome. So that the minister may say with *Plautus*,

*Iam inde a paucillo puero ridiculus fui:
Eo quia paupertas fecit, ridiculus forem.*

I am contemned, my calling despised, both neglected: and why? because Patrons haue brought me to scarcity: Simony to sorrow: sacriledge to pe-

P

nury:

*Heb. 13.
Ioseph.
Antiq. 11.
Hist. tripart. l. 9
Euseb. hist. 10.
Alex. ab Alex.
lib. 3. cap. 8.*

2. Reg. 4.

Horat.

Ovid.

Plaut. in Stich.

Job. 8. 46.

Matth. 26. 55.

Hieron. ad
Paulinum.Chrysost. hom.
25. in Matth.

nury: all to pouertie, and pouertie to contempt. Seeing now we haue seene the necessity imposed vpon the minister in this behalfe, let vs in the next place learne by how many waies he must correct the sinner for his sin. Christ condemned the world, first by his innocent life, for he was without sinne: and then by his diligent preaching, for he taught daily in their Synagogs. The minister is his Embassadour and must follow the example of his Prince: fighting against sinne with wordes, with workes, with lippes, with liuing, with well speaking, and good doing. *Zenxis* would imitate the properest Virgins, when he should paint *Iuno*. The Romanes sate before them. *Camillus*, *Fabritius*, *Regulus*, *Scipio*, whose valiantnesse they would follow. The Philosophers, *Pythagoras*, *Socrates*, *Plato*, *Aristotle*. The Poets, *Homer*, *Virgill*, *Menander*, *Terence*. The Historians, *Thucydides*, *Salust*, *Herodotus*, *Livy*, whose learning they would imitate: and what should the Christian doe but propound vnto himselfe Christ and his Apostles, whose examples he might imitate. *Peter* conuerted soules: *Paul* subdued kingdomes: *Austen* brought great fame to Hippo: *Ambrose* to Millan: and the rest of the Primitiue fathers to their seas: and doe our ministers succcede them in their chaire, & wil not follow them in their care? *qui bene sederit super Cathedram, honorem accipit ab illa, qui autē male iniuriam facit Cathedra*. He that rules well, is honoured of his chaire, but he that sets ill, doth iniury to his seat: now to rule well, is to say well, and doe thereafter: but to sit ill is either to bee silent,

silent, or else to speake well, and doe ill. Remember
 then, thou art a watch-man, awake the sleeper: thou
 art a sheepeheard, instruct thy flocke: thou art a fa-
 ther, teach thy children: and that not onely with
 thy lippes, but also with thy life, *vita parentis liberis*
est speculum: the life of the Parent is a looking-glasse
 for the child, and the life of the godly minister is a
 spectacle for the people: his liberality will reforme
 their avarice: his charity their enuy: his temperance
 their gluttony: his truth their lying: his modesty
 their manners, and his good life their bad liuing, —
Scilicet in vulgus manant exempla regentum. As the
 Bees will gather hony on the hony suckle, and the
 whole heard of Goats will stand still at the taste of
 Eringe: so the people, if the minister be a man of
 manners — *conspexere*, *silent* will stand at a gaze in
 admiration of his quality, and be set vpon the spurre
 with emulation of his piety: vnto the Priests coate
superhumale & rationale, knowledge and good
 workes were set and fastened: because Diuinitie is
 not onely *ἡ θεωρία θεωρητικὴ* but also *πραξις* a specula-
 tiue, but also a practicke knowledge, to note that
 our workes must be answerable to our words. Thus
 did Christ, hee put his practise alwaies to his pre-
 cepts: and his workes vnto his words: saying, blef-
 sed are they that weepe: himselfe often wept: blef-
 sed are the hungrie: himselfe hungred: blessed are
 the meeke: himselfe was meeke, and gentle: and
 this saith *Plato* is *optima ratio* the best manner of
 teaching, to be an example to his schollers, and to
 practise that with his life, that he teacheth others

Seneca.

Wisdom. 3.

Aeneid. 1.

Exod. 28.

Matth. 5.

Luk. 19.

Matth 21.

Nazianz.

with his tongue. Otherwise if he teach well and liue ill, he deales like a man that buildeth vp with one hand, but plucketh downe with two: as did *S Bernard*, when he informed *Eugenius* of Simony in his Court, and had not reformed his owne monasterie of briberie. Let therefore the minister first reforme himselfe, and then he may boldly informe his people: Let him correct them with learning and liuing life and doctrine: words and works: else he doth violate Gods commandements, bring a scandal to the word, cause the wicked to blaspheme, doth great harme by his example, and enlarge the kingdome of Satan.

In the last place we are to consider the discretion and wisdom of the watch-man: for all sinners are not to be awaked alike, because all sleepe not alike: some slumbe.: some dreame: some snort: and some are dead in sleepe. A good Chirurgion must haue as well a knife to cut off the rotten, as a plaister to heale vp the broken. Princes haue as well the sword and the gallows for theeues and traytors, as the rod and cart for whores and runnagates. In Rome the Magistrate had caried before him *securus* and *fascis*, hatchets, and rods: the first for the great, the second for the lesse offenders. *Alterius vitia emendanda, alterius frangenda.* Paule reprehended *Peter* to his amendment: and *Peter* corrected *Ananias* to his condemnement. *Nobilis equus umbra virga regitur*, whereas *indomitus nec calcari-bus concitari potest*: a rod will checke a free horse, and a twig command a gentle Nagge: whereas the spurre

Aug. in Gal.
Gal 2.
Aft 5.
Seneca,

spurre cannot stirre a stubborne lade, nor the whip scare an vntamed Colt. A light wound will bee easily cured, whereas a festred sore will be hardly helped. The Nurse, when the childe hath a fall, will first help it vp, after chide it, and if it fall againe, correct it: so must the Nurse of soules, first helpe a brother out of the mire of sinne, then chide him for falling into the ditch, and if this will not serue, apply a sharper corrosiue to his sore. That this may be rightly done, hee must haue recourse to the circumstances, and to the end of his correcting. The circumstances either respect the persons, the place, the time, or the offence. For the first, *S. Paul* hath set vs downe a lesson to be followed: and it consists of foure precepts, whereof two concerne the sexe, which are male or female, man or woman, and the two other respect the age, as superiour, inferior, older and younger. Who must be exhorted, rebuked, honoured, with regard vnto their place, person, and age. Not that wee should misconster *S. Paul*, wringing, and transferring his admonitions, *ad aptos vnde debet*, but *ad ipso quies* to a fawning acceptation of persons, but to wise dispensation of correction: seeing that he will haue *ad aptos vnde debet* all sinners to bee rebuked: howbeit with aduice, wisdom, and discretion: *qui mittit in altum lapidem, recidet in caput eius*: least he deale like a man that throwes vp a stone rashly in his humour, and it fells downe againe vpon his own head to teach him wisdom. Secondly, for the place, it must be done by our sauiour *Christi* methode *se-*

1. Tim. 5.

Hieron. ad
Rust. Monach.

Math. 18. 15.
16. 17.

1. Tim. 5. 20.

Aug. in Gal.

1. Co. 12.

1. Cor. 5.

creto, cum teste, coram Ecclesia: alone, between him and thee, with two or three witnesses, before the whole Church: and if then he will not heare and amend, let him be as an heathen man, and a Publican. Against this may some man obieſt S. Paul, as contradictory to our ſaujour, in that he will haue it done *in oīa uia* before all men, ſaying, them that ſinne rebuke openly, that the reſt may feare: whereunto we anſwere directly with S. Auſten, *Distingue tempora, & concordabunt ſcriptura:* Distinguish the times, and thou ſhalt ſee the ſcriptures will very well agree: ſecret faults muſt haue ſecret information, and open ſinnes muſt haue open correction. The time muſt be while the Phiſicke will do good: *nullum medicamentum ſanat, niſi quod oportune adhibueris:* no ſalue is ſauing, that is adminiſtred out of ſeaſon: it is too late to uſe Phiſicke, when the party is out of cure: to caſt on water when the houſe is burnt: and to ſhut the dore when the ſtead is ſtollen: but the wound muſt be takē when it is greene: the water caſt on when the houſe begins to ſmoke, and correction uſed while the ſinner is curable. This is *αὐτοῦ & ἡμετέρας*, to be endewd with the word of knowledge, namely, to be able to exhort and rebuke with conſideration and regard of the matter, manner, time and perſons to be rebuked or exhorted. Laſtly, the offence is either publike, or priuate: if publike, open, and manifeſt to the great ſcandall, ſtumbling, harme and hurt of many, it muſt haue a publike, manifeſt, and open puniſhment. A pra-
ctiſe not vnpractiſed in the primitive Church, as is
apparañt

apparant by the excommunication of the incestuous person at Corinth : the publike confessions of *Escbolius* : *Philip* the Emperour that reigned after *Decius*. *Theodosius* the Emperour called *Maier*, the elder: and others both noble and ignoble of high and low degree, giuing therby a notice to the world of their true, willing and hearty repentance vnto God. If priuate and secret, it is either, *in malum peccantis* & *eius in quem peccatur*, for his hurt only that commits the offence, & his against whom he doth offend : and then we must imitate the good phisition, who (if he can by any other meanes cure the wound, then by cutting of the infected part) he will keepe the member safe vnto the body : neuertheless, rather then he will spill the whole body, or a more principall part thereof, he will cut of the corrupted member : so the phisician of the soule that will cure his brothers sin, if it may be without further danger, he must conserue his name, and keepe his credit : if not, he must proceed vnto his farther shame. For an ingenuous nature will be quickly sorie, because he hath offended : whereas a curriish spirit will be too too angry, because he is rebuked. Howbeit it were better for them to heare of their faults in this world before a few, and amend them: then to be told of them in the day of doome before a multitude of men and Angels, and be condemned for them. Or else this secret sinne is also against our neighbours safety, and that either corporall or spiritual against his body or his soule, as to entreat priuatly of betraying the country, to perswade priuately

Socrat. lib 3.
cap. 13.
Euseb. 6. ca. 34.
Theod. 5. c 18

Tho. Aquin. 22
c q. 34. art. 7.

Chrysost. Hom.
33. in Matth.

Ezech. 34. 4.

Ioh. 10.
 Luke. 16.
 Esa. 58.
 Esa. 40.
 Esai. 53.

Esa. 61.
 Luke. 4.

Act. 8. 22.

1. Cor. 5. 3.

uately from alleageance to his prince, to turne a man secretly from the faith, to withdraw him priuily from true religion, & such like offences, which concerne not onely our selues; but also God and our countrey, are to be accounted publike, and corrected with open punishment. Now that the whole manner of correcting may be faultlesse and vnamable, we must aboue all take heede vnto the end: which is the recovery of the strayed, and amendment of the sinner. This is the end, which the Lord propounds vnto the shepheard in *Ezechiel*, namely, to heale the sicke, binde vp the broken, and to bring againe that which was driuen away, and that is, to bring him to repentance, to conuert him, and to draw him out of the piddle of sin, as is euident by the originall, which is borrowed from *shuke* and *heshike* in *hiphall*. For this cause is the minister called a father, a phisition, a watchman and a shepheard, to prouide, to defend, to call, to seeke, to lead, to succour, to helpe, to heale, to keepe the erring, the strayed, the lost, the sicke, from ditch, danger, from heate, from cold, from sicknesse, from death, from sinne, from Satan. And for this end Christ the great shepheard of our soules came into the world: to preach the Gospell to the poore, and deliuerance to the captiue: to heale the broken hearted, reconer the blind sighted, and set at liberty them that are brused. This was *S. Peters* end in rebuking *Simon Magus*, to bring him to repentance: this was *S. Pauls* end in correcting the incestuous person that his soule might be saued: and this was the

the end *S. Ambrose* propounded to his reprehension of *Theodosius*; to bring him to remembrance of his sinne, and repentance for his fault. That this also may be truly practised, we must labor and prepare for our selues pure minds, meeke hearts, and soules full of charitie. For the first, a bleare eye is not good for surgery, a palsy hand is nought to let blood, & an vnpure mind is not fit to correct. The eye cannot discern the sore, the hand cannot hit the vaine, nor the mind distinguish sin and sinners. For the second: we must do as we would be done vnto: the man that denies himselfe to be a sinner is a liar: remember then thy owne weaknesse, and temper thy tongue with the spirit of meekenesse. Too strong a potion will kill a weake patient: too loud a wind will disseuer emptie clouds: and too great a blast will extinguish little sparkes. A sicke mans potion must haue some sweetnesse to make it pleasant: and a naughtie stomacke must haue pleasant sauce to whet the appetite. The Sunne is too strong for a weake eye: gall and vineger too bitter for a womans taste: and a swift fire too quicke for sweete malt. Wherefore *Nathan* will moderate his soure sauce with a swette simile, and temper his bitter termes with a pleasing parable. *David* offends by taking *Vriah* wife, for *David* had many, *Vriah* but one: yet the Prophet fetcheth his parable from a rich man, and his flocke, a poore man & his sheepe, the rich takes away the poore mans that had but one, and spares his owne that had so many. The king setteth, the Prophet waiteth, and the Prince is taken.

Hist. tripart.

Matth.
1. Iohn.

Gal. 6.

2. Sam. 12.

	taken. <i>David</i> pronounceth, <i>Nathan</i> assumeth, and the king concludes against himselfe. For the last, loue is like hony in bitter broth, and sugar in soure wine. It is like the Sunne vnto the world, a candle vnto the house: a light for our iorney, a line for our life, and a rule for our reprehensions: <i>Si diligis, fac quicquid vis</i> : if thou beest in loue, doe what thou wilt, speake or be silent, exhort or rebuke, call or crie, so it be in loue all is well. For loue suffereth long, loue enuieth not, loue is not puffed vp, it is not prouoked to anger, it thinketh not euill. It suffereth all things, beleueth all things, hopeth all things, endureth all things. By the which law of loue we are to proceede against three sorts of correctors, that offend against charitie, the covetous, the ambitious, and the malicious reprehender. The first like Parrits will crie <i>χαῖρε</i> vnto princes, and salute great men for rewards. <i>πολλὸν ὀκίμῳ γίνεται δαίδαλος</i> these make the belly their master, the purse their craftswan, and for a meales meate will inuey against their betters. These will rauine like a rauen, deuoure with the Vulture, and raile against Church liuings to procure vnto themselues a benefice. With <i>Aristophanes</i> discredit <i>Socrates</i> for their hire: and rebuke the sinner for their gaine. These will barke with the dog, cackle with the daw, and sing with the crow, while there is hope of the prey, but deale as the foxe did with the crow, make frustrate their coueteous hope, and <i>mun</i> will be the men, and their musicke altogether mute. The second are like <i>Pierius</i> ambitious daughters, that were turned
1. <i>John</i> . 2. Caluin in Ioh.	
Aug. in ep. Ioh.	
1. <i>Cor</i> . 13.	
Persius. Pliny. Martial.	
Albert.	
Æsop. Ouid Metam.	into

meppies for correcting the muses. These will reprehend rulers, to win applause of the commons: propound Christ for example, but their end is vaine glorie: couer their ambition with a cloud of good words: with *Demetrius* rebuke *Vespasian*: and with *Pythagoras* not spare his friend for ostentation. The third with *Eupolis* will correct *Alcibiades* through malice, and with *Shemei* rebuke *Dauid* for envie: with the malecontent poure out their malice, and with the Satyrist satisfie their anger. The Prophet compares the to barking dogs, their teeth are cruell, their tongues are venomous, they doe *ἀπὸ καὶ ἀβύσσου πνέουσιν* breath out speares and lances, and haue swords within their lips. They will speake ill of men behind their backs, and spue out their spite before their face. Their end is not to cure the sore, but to vncover the wound, not to amende their sicke brother, but to content their owne sinfull humour. This is to haue a gall without lenity, and a sting without hony: to be cruel with the bad, and not gentle like the good. Thus did not Christ, who came, who liued, and in loue departed: left peace for our legacy, and made loue his commandement: yea made the dutie of the ministry, an office of charity, saying to *Peter* louest, louest, louest, feed, feed, feed by life, and liuing, preaching, and teaching, writing and working. Thus did not *Samuel* to *Saul*, who chid him for his sinne, yet prayed for his soule. Nor *Moses* to the Israelites, who corrected their iniquities, yet would be blotted out of Gods booke for their safeties. Nor *Dauid* for *Ab-*

Matth 22.16
Chrysoft in
Marth 7.

*
2. Sam. 16.

Psal. 59.
Aristophan.

Hieron. ad
Rustic, Monach

1. Iohn. 4.

Iohn. 13.

Iohn. 21.

1. Sam. 16.

Exod. 32.

2. Sam. 18.

Ioc. 2.

Ierem. 9.

Luke. 19.

Bernard lib. 1.
 Confid. ad Euge-
 nen. Hieron.
 Ep. 21.
 Chrysost Hom
 10. in Math.

1 Cor. 2.

Heb. 5.

Matth. 5.

Esay. 61.

Beda, exhort.
 18.

lon, who detested his fault, yet would haue died for his sake. These are true Phisitians that feare the sore to preserue the person, and hate the sinne to saue the soule. How did the Prophets lament the sinnes of their times like *Doues*, like *Quailes*, in sackcloth and in ashes. *Jeremy* wished his head the fountaine, and his eyes the springs that he might weepe day and night. *Gregory Nazianzen* cannot read *Ieremies* lamentations without selfe lamenting. Yea *Christ* cannot looke vpon *Ierusalem* without weeping. *Cyprians* sympathy would not let him be merry, when his brethren were sorry. But *Bernard* would lament when sinners would not weepe, because it is a signe of a dead member, that is past sense, of a hardened heart, that is without sorrow. *Hieron* makes mourning the principall duty of a monke: and *Chrysostome* makes weeping for the people the best propertie of the minister: that thereby he might testifie his loue, shame the obstinate, and lay open the danger of sinne. *Saint Paule* wrote in teares to the *Corinthians*: *Christ* did offer vp prayers in teares: *Esay* wept with the weeping of *Iaazar*: and blessed are they that mourne (saith our Sauour:) for they shall haue beauty for ashes, ioy for mourning and gladnesse for heauinesse, saith the Prophet. *Cesars* horses did weepe for their Lords ouerthrow: dogs will lament at their maisters funerals: and men will mourne when their friends depart: and saith *Saint Austen*: *sunt ne in te viscera Christiana compassionis qui plangis corpus, à quo recessit anima, & non plangis animam*

animam à qua recessit Deus: can compassion moue thee to bewaile the body, that wants a soule, and shall it not much more incite thee to lament for the soule, that hath lost her God. Yet saith *Syracides*, weepe for the foole, for he wanteth vnderstanding, and his life is worse then the dead.

Then howle yee Priests, and lament ye ministers of the Lord: for the world was neuer so full of fooles, nor the earth so replenished with sinners: wise they are to doe ill, but too vnexpert to doe good: Irreligious, presumptuous, enuious, vn courteous, couetous, proud, boasters, deceitfull, vniust, vnfaithfull, vnconstant, vn honest, idle, cruell, thieuiish, drunken, gluttonous, lying and what not? So that more then time it is to crie, to call, to weepe, and to lament. Pride threw *Lucifer* from heauen, yet the world is full of pride. *Cain* was a runnagate for murther, yet the earth is full of killing. *Achan* was stoned for stealing, yet the land is full of theeuing. *Chorath* perished for conspiring, yet who now regards rebellion. *Sodom* for vncleannesse, *Esau* for gluttony. *Balthazar* for drunkenesse, and *Dives* for vnmercifulnesse were reiected, killed, burned, carried to hell: yet neuer more fornication, adultery, Sodomy: eating, drinking, surfetting: griping, detaining, hurting, without compassion, pittie or remorse: *Dives* feasting, *Lazarus* fasting, the poore pining, and the dogges dining. Remember then your selues ye people of the Lord: seeke the Lord while he may be found, and call vpon him while hee is nigh. Time was when *Esa* had a birthright, *Dives*

Ecc1.

Ios1.

Platina.

2.Tim.3.

2.Pet.2.

Gen.4.

Iosus 7.

Numb 16.

Gen.19.

Gen.25.

Dan.5.

Luk.16.

Esa.55.

Luk 19.

Math. 25.

Heb. 12.

Ierem. 8. 7.

Jonas 3.

Act 2.

Isa. 2.

Ezech. 18.

Psal. 32.

Psal. 6.

Luk. 22.

Mark. 7.

1 Reg 7

Psal. 51.

Ezech. 9

pleasure, Ierusalem peace: and the foolish Virgins might haue entred. Time is, that peace is offered, repentance preached, and heauen gates are opened. Time will be (if thou neglect the present) that thou shalt pray with *Dimes* and not be heard, weep with *Esin* and not be pittied, and knocke with the Virgins and be denied. The Storke, the Crane, the Turtle, and the Swallow, know their appointed times; and be not thou more ignorant then the beast: God hath inspired, taught, by wordes, by workes, by wonders, by examples, by prosperity, aduersity, faire and foule meanes. *Ninny* repented at *Jonas* Sermon: three thousand beleueed at *Peters* preaching; and be not thou behind lest these rise against thee in the day of iudgement. *Moses* is remoued, *Peter* dead, and *Paul* gone, the Preacher perished, the good man taken away, plagues are present, none to stand in the gappe, yet who repenteth? O why will ye die, you house of Israel: turne vnto me (saith God) repent of your sinnes, and I will put your wickednesse out of my remembrance, saith the Lord: and blessed is the man whose iniquity is forgiven, saith the kingly Prophet. *David* washed: *Peter* weeped: *Marie* wiped: and their sinnes were cleansed, iniquities pardoned, and wickednesse no more remembred. The temple had lauars, the body teares, and the soule repentance. The Priest must be washed, the Sacrifice clenfed, the heart brused, the soule purged, and the patient shall be accepted. *Thau* is a marke for mourners, yet the last of the Alphabet to giue a farwell

Well to sinning. *Jacob* died in Egypt, but will be buried in Canaan for a *Valle* to darkenesse. Sorrow is fauing, if without returne to wickednesse it shake hands with vngodlineffe. Suffer then, O man the words of exhortation and correction: watch, worke, wake, pray, sinne is a forcereffe, the world a coniurer, and the diuell a witch. *Satan* will deceiue *Saul* vnder *Samuels* mantle: and sinne beguile thy soule vnder vertues cloake. Then touch not, taste not, trust not the allurements of sinne, but awake and amend. A way-faring man, beeing told of a Lyon in the way, will stay his iourney. A blind man hauing notice of a Serpent in the path, will stay his walking. *Satan* is a roaring Lyon, and wilt thou go forward in vngodlineffe: and sinne a stinging Serpent, and wilt thou walke on still in wickednesse. If *Paul* was staid by a voyce from persecuting Christ, be thou also turned by a tongue from tormenting thy soule. Otherwise be sure, if thou runnest on thy race, there is hell gaping for thy destruction: but if thou breakest of thy pace, there is Paradise for thy saluation. The way to keepe the sicke from departing in his sleepe, must be watching, and the meane to saue the sinner from dying in his sinne must bee waking.

This is Gods precept, and was Christs practise: vsed by the Patriarchs, Prophets, Apostles, and fathers of the primitiue Church to beate downe sin: and must be imitated of vs to roote out Atheisme.

Nash reprooued the old world: *Lot*, *Sodome* and *Gomorrab*: *Samuel*, *Ely*, and *Saul*: *Nathan*, *Dauid* the king:

Gen. 47.

1. Sam. 28.

1. Pet. 5.

1. Reg. 13.
1. Reg. 14.
2. Chron. 9.
2. Chron. 16.
1. Reg. 26.

king: Iaddi and *Abias*, *Ieroboa*m the Idolater: *Hanani* *Afa*: *Iehu* *Baasa*: *Elias* *Ahab*: *Jeremy*, but what should I rippe vp all the Prophets, Christ, *Iohn Baptists*, and the Apostles. *Ignatius* reprobued *Traian*: *Ambrose* *Theodosius*, *Policarpus* *Marcion*, *Chrysostome* the cleargie: *Gelasius* *Anastasius*: It would be too long to reckon vp *Huldric*, *Arnulphus*, *Bernarde*, *Cystodore*, *Arnold*, *Wicklief*, *Husse*, *Sauanarola*, *Luther* and the rest: who obeyed Gods precept in correcting sinne, to set vs a president, how to beate downe sinne and Atheisme: they destroyed sinne by rousing the sluggard, and we must kill both by awaking the sleeper.

Necessitie. 4

Ierem 4. 22.

But are men so sleepy as they need so many callings? had not Saint *Peter* done the same before? must he needs giue this second caueat against false teachers? he did so before, and yet a second warning also is not vnneccessary. For nothing is more naturall to man then error, being by nature wise to doe euill, but to do well hauing no knowledge at all. Yea there are continuall combates betweene the spirit and the flesh, the flesh also seconded by *Sathan* & his forces, so that the most puissant warrior hath had his spirituall foiles, *Salomon*, *Manasses* *Peter*, *Origen*, *Marcellinus*, *Austen*, *Cranmer* &c. in so much as often encouragements, but more often incitements are very needfull: Whose heart (I pray you) is not slow to belecue, whose eares are not dull to heare, and whose eyes are not blind to behold, though God speake often? whose mindes hath not the God of this world blindfolded, and

Luke. 24. 25.

Iob. 33. 14.
2 Cor. 4. 4.

not

not befotted their vnderstandings? are we not all dull like the asse and want the goad, blinde like the Sodomites, and want a guide, fraile like *Eue* and want an helpe, deafe like the Idols and want eares, forgetfull like *Pharoes* Butler, & want memories, & as sleepey as *Salomons* sluggard crying for a litle more sleepe? but *his modicum non habet modum*, this litle will neuer haue lesse: soone wearie of well doing as the Galathians. So that *Esay* must crie aloud. *Jeremy* neuer cease for 25. yeares. *Timothy* be instant in season and out of season. *Paule* often write the same things, and *Peter* both write and incite them to remembrance.

Condemning our sleepe nourishers, sinne fathers, factors, fauourers, fautors, *Iesabels*, Iewes, Pharisies, Papists. That vnder pretence of fasting maintaine murthering, that obscure Gods glory vnder the title of his diety, that disanull Gods commandements vnder the shew of pietie, that make religion a vizard for all villany. That giue licence to practise Sodomy, & write in commendation of it, defend dronkenness, set vp stewes, maintaine treason, extenuate originall sinne, sell pardons to deliuer souls out of Purgatory, Indulgēces to commit sinnes for daies, monthes, yeares, many thousand yeares. That condemne the iust, iustifie the wicked, and call euill good, and good euill.

The instrument of his incitation wherewith he incites them, is this Epistle. *This second Epistle I write vnto you, wherewith I stirre vp and warne your pure minds.* Three waies especially vse cap-

R

taines

Eccles. 12. 11.
Gen. 19.
Gen. 3.
Psal. 115.
Gen. 40. 13.

Prou. 6. 10.
Prou. 24. 31.

Gal. 6. 9.
Esa. 58. 1.

2. *Tim.* 4. 2.

1. *Reg.* 21.
Az. 22. 22.

Matth. 15. 5.
Marke. 7. 11.

Sixtus 4.
Cafa Bishop of
Rom.
Turnerus,
Con. Trid. sess.
5. c. 1. de ori-
ginali peccato
Tecellius,
Longland.
Prou. 7. 15.
Esa. 5. 20. 23.

5. The instru-
ment.

Chrysoft. fermi:
de ieiunijs.
2. *Pet.* 1. 21.

August con-
fess. c. 30. 31.

Hugo de sanct.
Victor. in in-
troduct. sacre
script. c. 13.

Porphiry.

Hieron:

taines to prouoke their souldiers *per verbum vocale*,
per semiuocale, *per mutum*, by exhortation and com-
mand, by cornets, trumpets, drums and fises, by
ensignes and banners. The Apostle hath vsed all
these to stirre vp his people, works, words, writings,
sometimes setting out the banner of peace, some-
times the ensigne of warre, as they shall be warned,
so they shall obey, sometimes founding his voice
like a trumpet, sometimes sending his Epistles as
embassadors to the nations. Imitating the me-
thode of their great master & maker, that vsed som-
times one meanes, sometimes an other to win the
world, with speakings, appeasings, visiōs, dremings,
writings &c. for what are the scriptures, but Gods
Epistles: and what writ holy men, but as they were
moued by the holy Ghost And are therefore to be
respected and read of *vs cum honore sui cuiusq; scrip-*
toris, with honour to each author. Contrary to the
practise of the world, who either read not at all, or
read them without regard, or regard not to profit,
or profit not to practise: but *ut noua perquirant, &*
hec curiositas est, ut sciatur & hec vanitas est: to
search for new matters, and this is curiosity, to get
them'eues a name, and this is vanity, to sell them,
and this is Simony, to make iests of them, and this
is Epicurisme, to confute them, & this is Atheisme:
few to teach, which is piety, fewer to be edified
which is vtility, but fewest to builde vp others,
which is charity: Yet are the scriptures *anima lan-*
guentis medicina, Phisicke for the sicke soule, and
who is not sicke? As were S. Pauls Epistles curing
what

what wounds he found among the Churches : not first offering peace and then grace, but first in the beginning of his Epistles prefixing grace, and then substituting peace, *ut donatis nobis peccatis nostris pacem Domini consequamur* : that our sins being pardoned, the peace of God may be obtained. First curing the sore, and then giving ease vnto the patient. Such were S. Iohns Epistles to the seuen Churches, comforting the good, and correcting the bad, curing vices malady, and procuring vertues sanity, able to make the man of God perfect to saluation. Let him that is a thirst come, say the spirit and the bride, and whosoever will, take of the water of life freely.

*Nam licet allata gratis sit sapor in unda,
Dulcius ex ipso fonte bibuntur aque.*

But who choſeth not rather to drinke of the waters of Damascus, then of the riuer Iordan, to take of hellish springs, then drinke of heavenly fountains : to glut themſelues with wanton writings, then fill their ſoules with holy writ ; Are not plaies preferred before preachings, vnchast poems before sanctified scripture, *Machieuel* before *Moses* : *Ismaels* scoffes before *Jeremies* teares : *Rabſekies* railings before *Hezekiahs* humblings : the buildings of Ierico more welcome then the wals of Ierusalem, and the tower of Babel then the gates of Bethel : making more of *Simon Magus* works, then of *Simon Peters* writings : though the one lead to saluation, and the other to damnation : the one corrupting manners, the other conuerting ſoules. And yet

R 2

euery

Cyprian. in Epist. which handles the 99 Psalm.

Apoc. cap. i. 3. 3.

2. Tim. 3. 17.

Esa. 55. 1.

Apoc 22. 17.

Contempt.
Ingratitude.

euery idle word must giue it answer, euery idle houre must make account, & euery wanton worke must receiue iudgement. Italian Comedies, *Machiuels* pollicies, *Ouids* loues, *Martials* Poems. Euill words corrupt good manners, impure writings marre pure faith, infect the heart, weaken zeale, grieue the holy Ghost, and build vp sin: which is,

The third Pillar vpholding sinne, & *Satans* kingdome, besides the watch-mans negligence, wicked mens examples, the world, the flesh, and mans naturall corruption, are delights in wanton layes, *Amorous* discourses, idle bookes, and such like.

S. *Peters* writing was directed to edification, that our reading might be employed to instruction For if we must giue account of euery minute spent in idlenesse: how shall wee answer so many yeares misspent in vanitie? Christ intimates so much vnto *Peter* in his speakings, and *Peter* insinuates as much vnto vs by his writings. *Simon Ioanna*, saith Christ, louest thou me, *Simon Bariona*, *Simon* the sonne of *Iohna*, louest thou me? feed, feed, feed my sheepe, my sheepe, my lambs: *quod maxime diuinum nobis amorem conciliat, est proximi dilectio*, that which especially winnes God to vs, is chiefly to winne our brethren vnto God. *Ter interrogat, & semper idem precipit*: thrise Christ asked if he loued him, and thrise he bad him feed, if he cared for him. Feede by thy life, that they may imitate thy example: feed by thy preaching, that they may be edified by thy teaching: feede them by thy penning

Iob. 21.

Chrysoft. Hom
87.

ning, that they may be bettered by thy writing. *Plus profuerunt in carceribus:* the men of God more profited the Church by their bookes in their iopardy, then by themfelues in their libertie, the one leased out for liues, the other preuailing after death: one temporall, the other eternall. Our writings are *legati*, our messengers, and carry in them our soules secrets, & therefore like *S. Peters* must be Notaries of true sincerity, begetting vnto God children of puritie. Our Embassadors vnto men, yea to Christian men, O let them be *nuncij dei*, messengers of light, imitating the Cock, not of darknes following the Owle: like *Ahimaaz*, like man, like messenger, himself not bad, his tidings good. The messenger must not *mal auoir*, carry euil with him, nor the messages euill in the: let our fathers writing be our patterne, and the Almighty our example, whose word is his message, and the Scripturs his Epistles. *Deus ex initio per semetipsum loquebatur hominibus, verum confabulatione cessante literis ad eos tanquam longe à se positos & Epistolis vtitur, quibus eos veteris cuiusdam amicitie & familiaritatis admoneat.* In the beginning God talked by himselfe with man, but after finding himselfe estranged from his Creator, and enclined to the creature, he sent him his minde in writing, and rubbed his memory with his old acquaintance as the best meanes to call him to goodnesse. *Moses* and the Prophets the penmen of the spirit, inciters to godlinesse, and recallers from wickednesse: Christ and his Gospell tydings of ioy, letters of saluation, matter blessed

2. Sam. 18. 27.

Chrysost. Ser.
de Ieiunijs.

Hierom in
Proem. in E-
phe.

Erasmus.

Martiol.

Gerfon.

for edification *Ihon* to the seauen Churches, *vel u-
tia reprehendit, vel virtutes probat*, eyther beates
downe vice, or builds vp vertue. *S. Paul per singulas
Ecclesias vulneribus medetur illatis*, in all his Epistles
eyther prescribes Physicke to cure the sore, or me-
dicines to saue the soule. But as these awake vs to
piety, so the contrary lull vs a sleepe in iniquity: *A-
matoria Nasonis in quibus non est tutum rudem et a-
tem exercere*: like the lewd lines of *Ouia* which bring
hazard- to the yonkster, and danger to the reader.
For the eyes and eares are as dores to let in folly, &
tunnels to send in liquor to the soule: so that like
lettice, like lips, like meate like man, if the liquor be
good it will nourish the receiuer, if bad it will cor-
rupt the taker: well knew *Hiero* of Syracuse thus
much, when he banished *Epicarmus* the Poet, for
rehearsing wanton verses in the presence of his
wife, as an euill Cooke that dressed bad meates for
a corrupt stomacke. Doth not *Martial* himselte,
that wanton writer, cal vnchast bookes *libros Syb-
ariticos*? and is not *Sybarizare* to play the Epicure? as
if to heare bad Playes, and read wanton bookes,
were to glutte the minde with vice, and pester the
soule with Atheisme. Of which kinde of bookes
saith *Gerfon* (sometimes Chauncellor of Paris) in-
sisting in one called the Romane of the Rose made
by *Iohannes Meldinenfis*; of which were there but
one, and that booke in his hands, and might haue
for it 500. crownes: yet had he rather burne it then
sell it. And if the Author thereof did not repent
with sorrow of minde, the making of that booke, he
would

would no more pray for him, then for *iudas Iscariot* of whose damnation he was most sure. Neyther do his words want reason, *que seminauit homo, ead. m. & metet*, according to our seede shall be our fruite, as we sowe, so shall we reape: if we sowe the seeds of wickednesse to other mens destruction, we shall receiue the fruite of wretchednesse to our owne confusions. It is reported of *S. Ephrim* that finding two bookes of *Apollinaris* in a womans custody, borrowed them of her, & glued the leaues so hard together, as the booke could neuer be after vsed, and was commended for it by the Church. And of *Tyberius* the Emperour, that hauing a booke of *Eutiches*, and hearing him conuicted for an Hereticke with his own hands threw it into the fire. And of *Abbas Cyriacus* perceiuing as he slept, the *Virgine Marie* passe by his Cell, requested her to enter: vn- to whom shee answered, shee could not so long as her enemy was within: whereat he awaking, searched his Cell and found two bookes of *Nestorius*, which he caused presently to be burnt. So that as *Austen* spake of *Arrius* writings, wee conclude of such workes: God keep the Christian mouth from reading of them, and his heart from delighting in them. For their end is to infect the weake, offend the good, and confirme the bad: ten. Sermons will not doe so much good in mouing men to true doctrine, as one of these do harme by intising them to ill liuing. Mo Papiests, Arhieists, Epicures are made by the merry bookes of Italy, then by the learned lines of *Louanie*. Herein the diuel masks vnder the vizard

Stapleton in
promptuario
in Dom. 7.
Post Pent.

Ascham in his
Schoolmaster
lib. 1.

vizard of merrimēt, as the fowler vnder the whistle of melody: but as the fowlers whistle is the birds death, so the diuels mirth the soules decay. For by such delights our fond wits allured vnto wantonnesse, do boldly contemne all true godlinesse: like Adders that sting with pleasure, but the pleasure of the sting turnes to the death of the person. Which *Augustus* well knew, when he banished fleshly *Ovid* for his wanton Poemes, as a man that had brought a cup of Poyson to destroy his Citizens. Wherein the diuell playes with man as *Hipomenes* with *Atalanta*, who seeing her earnest in her race threw here a golden ball, there another, to stay her in her course: so Sathan beholding vs from heauen, castes here a booke, there a play to hinder vs in our journey: by the one carrying our wils to vanity, by the other leading our wits to wickednesse: by the one marring our manners, by the other corrupting our iudgement, by both perverting the Chrittian: bringing vs first to disfancy religion, and after to thinke bad or nothing at all of the Diety. *Cinons* horse comes as a gift from the gods, but opened brings destruction to Troy: so doe pamphlers and playes vnto the soule: that with the Basiliske poyson as well with the beame of her sight, as the breath of her mouth. It is recorded that lines written *succo ceparum* with the iuice of onions cannot be read, vnlesse the paper be thoroughly hot against the fire, which makes the letter a red letter, and also legeable: onions seeme faire, but force teares, delightfull lines pretend pleasure, but induce paine:

paine: let vs beware, we with them crie not too late when our selues be too hote with hell fire. *Res ipsa est veluti cibus, ornamenta dicendi veluti condimentū,* the matter is meate for the minde, and the penning sauce for the sense, and it feeds the receiuer fat for heauen or hell: for if in this world we delight to feed vpon vitious mear, we shall in that world seele the paine of vnlauiory sauce. S. *Austen* compares the matter of the booke to the meat in the dish, and the penning to the platter that contains the meat: others to the painted pot in the Apothecaries shop that holds as well the deadly poyson, as the liuely fyrrop. The booke pestred with naughty matter is like burning yron, that will seare the toucher: yet we shun poyson fearing to die, and eschue fire dreading to burne, and will we not abandon bad bookes, and abandon fables, that will poyson our wits, and enflame our wils with the fire of vngodlineesse. *Quid ad meam sitim preciosorum poculorum decentissimus ministrator, nec ideo mihi meliora videbuntur, quia melius dicebantur, nec ideo vera quia diserta, nec ideo sapiens anima quia vultus congruus, sed perinde esse sapientiam & stultitiam sicut sunt cibi vitiles & inutiles.* The cup may be precious, and a fine man may carry it, yet a mans thirst not the sooner quenched: all is not gold that glisters, nor all true that is trimly spokē: the wolfe may iet in a wethers skin, bad meate carried in a fayre platter, and false fables finely vttered. The Iugler will cast a mist to worke the closer, and Sathan deuise conceits to deceiue the sooner. But as we account of the dish if

Aug. cont.
Faust. 5. cap. 6.

August.

Trist. 2.

the meate be healthfull :so must we esteeme of the worke if the matter be wholesome. In bodily provision we are curious for our meate , in providing for our soules shall we be lesse carefull of our food? *At pretium pars hac corpore maius habet.* If *Cleantes* open but his shop, where pleasure is attended as a Prince, what running is there to view the table? albeit she be resembled to the Harpy with a virgins face, and a vultures tallant : yea though it wring from the beholder, *cur aliquid vidi, cur noxia luminare feci?* Ouids too late repentance. But let vertue open her closet, where godlinesse is adored as a Queene: who refuseth not to behold her as a toad, and flieth not from her as a serpent? her entrance seemes vnfauory: the way to heauen is rugged, and the gate straite, yet brings vs to Paradice : Thyme at first is bitter, but giueth hony, and the Fig tree sower , yet the fruit most sweet : *Epimetheus* may chance to open *Pandoras* boxe: but *Hercules* refuseth pleasure. *Pyrrhus* not able to ouercome the Romans by force of armes, entreats of peace to win them by subtiltie : the Grecians not able to get Troy by might, vndermines them by craft; as men most safe from the foe, when in most danger of the enemy: and Sathan while he perswadeth vs to secure vanity, puts both bodie and soule in hels ieopardie. When Rome slept soundest, the French-men assaulted the Capitall strongest, and the diuell is most eager to batter the soule, when man is most carelesse to defend himselfe. Saint Peter giues a watchword against bad bookes as enemies

mies to sanctity, and perswades to the scriptures as nurces of purity. Pure ayre will search a crazed bodie, pure gold will abide the fires purging and the waters washing: so pure words & pure minds: whereas impure are *sicut libri iuxta aquas, & humores, qui cito obscurantur, delentur & pereunt*: like writings in waters soone blotted, sooner perished. O that mens writings were alwayes letters of such testifications, as did carry in them matter of true commendations like the workes of S. Luke, *anime languentis medicina*, himsele the bodies phisitian, his writings the soules Phisicke: as S. Peters Epistle a cure for Atheisme. I may wish, I cannot command, I cannot compell, I may entreat thee as a brother: *inter hac vivere, ista meditari, nihil aliud nosse, nihil querere, nonne tibi videtur regni celestis hic in terris habitaculum?* there to set thy staffe, in those to place delight: if thou expectest heauen, there is a Paradise, if a Paradise there is heauen vpon earth: O that these were thy studies, they are richer then gold, O that thy meditations, they are sweeter then hony: Peter requires it in this farewell to times, and perswades it earnestly in this age of Atheisme, knowing bookes of piety lead thee to happinesse, when works of folly conduct thee to wretchednesse.

The remedie against the pillar is, to read and meditate vpon this Scriptures.

Saint Peter forewarning this age of Atheisme, makes the resisting furniture to be scripturall meditation. Wherin for better proceeding; the matter,

Hieron. lib. 7.
in Esay. 13.

Hieron.

2.Tim.3.
Eccle.12.

Gerfon in vita
solitari.

Esa.39.10.
Apoc.7.10.
Apoc.21.4.

Greg.moral.
Iohn.5.39.
Actis.17.11.

Iohn.14.26.
Rom.3.4.
2.Tim.2.13.

Aug. epist.3.

Prou.25.

Psal.119.

2.Tim.3.15,16.
Chryost hom.
9 in Tim.2.

manner, end thereof are to be regarded. The matter
are the scriptures profitable to teach, to instruct, to
remember our end, *consumente, consummante*: either
consummating to perfection or consuming to de-
struction. The consuming end cries, *cogita fines eo-
rum qui sunt in inferno*, remember the pains of Diues,
and tormēts of hell, where the worme dieth not, &
the fire is not quenched: the end perfecting cries, *co-
gita celi gloriam que nunquam finietur*: meditate on
heauens glorie, where is mirth without mourning,
health without sicknes, light without darknes, ioy
without sorrow, life without death, goodnesse
without euill, and all these without end. Wilt thou
know how to win the one, and elchue the other?
stude queso, & verba creatoris quotidie meditare: stu-
die the scriptures with diligence, and meditate on
thy creators words with continuance: there shalt
thou learne to take heed of hell, and know the way
that goes to heauen: these will lead thee from the
path of error, and be thy conduct to the way of
truth: whose author was *ell shaddai* bebs a-lev d'ns, God
all-knowing that cannot erre, God all truth that
cānot lie: and, *sicuti opfex ita opus*, like workman like
worke, very good because the author is very God.
Hast thou found them, eate thy fill, they are hony
to the mouth, and sweeter then hony to the soule
ipeqas d'sia, sancta ergo pura, sancta ergo integra: ho-
ly because the Spirit is holy: holy, therefore pure
without commixtion of vntruth, holy, therefore
wholy containing all things necessary to saluation.
Siquid vel discere vel ignorare opus sit, in scripturis
disca-

discamus: is there any thing thou desirest to know, the Scriptures will teach thee: any thing thou eschewest to learne, the Scriptures will warne thee. *Ibi feda ibi pulcra nostra conspiciuntur.*

They are a looking-glasse for the minde to view the visage of the soule: there may we behold our spottes, and water to cleanse them: there may wee see both enuy and charitie, pride and humility: faithfull *Abraham*, zealous *Elias*, constant *Iob*, steadfast *Jeremias*, godly *Dauid*, chaste *Ioseph*, patient *Moses*, penitent *Peter*, obedient *Paul*, and *Steuens* full of charitie: *Lazarus* in heauen, *Diuces* in hell, there be *Moses* & the Prophets, if we haue eares to heare them. *Ipse oues faciunt, ipse custodiunt*: would we be Christs sheepe, they are seede to beget vs; would we liue in his fold, they are milke to nourish vs, and meate to strengthen vs? teachiing the babe to espie the thiefe, & the stronger to resist the wolfe. There are, *tormentum diaboli*, a racke for the diuell, seeing men among them, a dore for the Christian, giuing entrance to Christ: and making man an Host for the Trinitie if he continues in them, *traditis per Apostolos ante mortem Iohannis*: in them which the Apostles deliuered before *Iohn* deceased: in them which they heard from the beginning, then shall they also continue both in sonne, and in the father.

Qui sunt in Christianitate conferant se ad scripturas: let therefore the right Christian be the true Scripture man, this wil prooue him if he be a Christian, and confirme him if he be for Christ. Christ only is matter for our learning, and the thing desired for

Gregor. Mor. 2

Luk. 16. 29.

Chrysost. hom.
58 in Iob. 10.
Heb. 5.

Iohn. 2. 9.

Zanch de sacra
script.

1. Iob. 2. 24.

Chrysost. hom.
49 in Math.
Si Christum
nescis nihil est
si cetera discis

Athanas in
Synopf.

2.Tim.3.16.

Aug.ad Volu-
fian.

Ephes.6.

Chrysoft Hom.
9.in Coloss.

As Seneca
speakes of
Philosophie:

Pfal.1.

Eras'm in Simil.

Pauls vnderstanding: he alone is the life of faith, faith the life of the Christian, and the Scriptures, *anchora & sustentaculum fidei*, the anchor and stay of faith: called Gods word, because of their abundant wisdom, and all Scripture because of their exceeding knowledge. *Hic Philosophia, hic Logica*: here is Philosophie naturall, because in God are all causes of nature: here morall, because hence to liue well and honestly, are onely learned: here Logicke, because the true light of the soule is God alone: and here the best Politickes, the cities safetie, the foundation of the Common-wealth, euen the bond of faith, and true brotherhoode. These are, *gladius, legatio, mysterium spiritus, potentia Dei, montes, & verbum vite*: these are a sword if thou beest a souldier: Christs Embassage if thou delightest in trauell: the myserie of the spirit if thou studiest secrets: the power of God, if thou wilt worke miracles: mountaines to shade thee, if the enemy inuade thee: & the word of life to giue thee health, if the aduersary wound thee. *Vtinam, quemadmodum vniuersi mundi facies in conspectu nostro venit, ita scriptura nobis tota possit occurrere*. O that we could see the beauty of the Scriptures as wee behold the glory of the heauens: then would the wonderment thereof so affect vs with veritie, as in contempt of humane vanity, wee should onely bee addicted to Diuinitie: and with *Dauids* happy man day and night make them our delightfull meditation. But knowing them much more faire then the Dracornites that needes no trimmer: as too vnskillfull
Cooke

Cookes for such precious meate, we leaue them to commend themselves : yet not as the spider that at one time makes the matter, and works the web : but after matter fitted for our building, we proceed to the manner of true meditating. *Bernard* describing heauens ladder, makes the two feete thereof, Meditation, and Prayer : *meditatio docet, quid desit, oratio obtinet, ne desit* : meditation tells the Christian what he wants, prayer supplies the Christian of his want : or the one like the vaines of the body to the body, conueies a supply vnto the soule, and the other like the fourth concoction in the body, effects a perfect assimilation in the soule, God giuing grace, and Christ the God of grace giuing issue to the gift. To which assimilation are requisite : *preparatio, comesura, dimissio, delatio* : in the body the stomackes preparation for the meat, the mouthes chawing of the meate, the chawed sent into the belly, and the blood coueyed to the parts : in the soule the heart prepared for the word, the hearing & reading of the word, the right remembring of the Scriptures, and the meditating on the Scriptures. For as in the body if the stomacke bee not prepared, *euomitio, indigestio, abominatio*, casting, ill concocting, and the meates loathing will ensue : so in the soule not prepared for the word, the vitious mind can no more retain the vertuous foode, then the thornie ground the pretious seede. *Sicut enim spine suffocant immissum temporale : sic vite sollicitudines semen spirituale* : for as thornes are to the ground, so are vices to the heart, they hinder

Bern Serm. 11.
de sancto An-
drea.

Præstante Do-
mino nostro
Iesu Christo.

Luk 8. 14-

Chrysost.

Psal. 6.
Psal. 10. 4. 11.

Apo. 3. 16.

Luk. 8.

2. Sam. 11. 14. 15.
2. Cor. 3. 6.

Psal. 78.
Psal. 106.

Gen. 42.

Psal. 42.

hinder the ground from bearing of fruit, these the heart from nourishing of vertue. And as, *non prodest cibus qui statim sumptus emittitur*: the meate profits not the body, which no sooner taken, but is euomited: so the word nourisheth not the soule, which no sooner heard, but so soone forgotten. Whence these great vomiters are said to dwell in the land of forgetfulnesse, where God is neuer in their sight, and their waves are euill continually. Yet let all Christians take heede of such quealie stomachs, lest they partake the Laodicean doome, as they doe cast the word out from their hearts, so God doe spue them out of his mouth. Some may happily with the stony ground carry the word for a while, but neuer concoct it in the ende: a token of too cold a stomacke not yet heated by the spirit. Such, like traitors carry their letters with them to the gallowes, or like *Vriah* to their deaths: making the scriptures a killing letter to their destruction, & not a sauing word to their saluation. Others, as the Israelites loathed *Manna* in their stomachs, so these the word in their soules, a token the diuell raignes in their hearts: vngratefull they to loath the bread of heauen, vnhappy these to scorne the food of life. The word the soules meate is Gods corne brought vnto thy doore: *Iacobs* sonnes, for a litle graine the bodies foode, fetch a farre iourney into *Ægypt*: shall they thus respect the worser, and thou so much neglect the better? the serpent *Dipsas* stings the Hart, the Dragon *Sathan* fires the soule: the Hart to quench her bodily thirst longs for the wa-

ter-

ter brookes, & shall thy heart to quench the soules draught haue no desire to grace? Christ cries I am the well of life, whosoever shall drink of the water I shall giue him, shall neuer thirst againe, O giue me of that water saith the woman: blessed woman, she asked, Christ granted, she asked water, he gaue her of the well of life, she sought it, and found it, we haue it and loath it. *Dulcedo delectationis damna-bilis in cella vinaria voluptatis nos inuitauit ad bibendum*: we are bidden to pleasures feast, the delights of the flesh, and dainties of the diuell. But as the loathing of bodily nourishment is a token nature drawes vnto her end: so the disdainig of spirituall food is a signe the soule is drawing to destruction: like the Israelites euen then at deaths doore, when their soules hated foode. If this vnpurged heart chance vpon meditations, *sicut canis rabiosa silentia rodens: quasi vetus simia dolos*: he directes it not to dolour with the Doue, but to deceits with the Diuell: sometimes like doggish *Carne* meditating on hatred and enuie: otherwhiles like hoggish *Holofernes* deuising chambering and wantonnesse. So if God brings fire, when he giues a law, and tongues like fire when he teacheth grace, & fire to enlighten the humble, smoake to darken the proud: Fire to purge the affection, tongues to direct the heart: man by sinne made carnall ignorant of God, whom God made spiritual a knower of his creator. *In intellectu plenitudinē sapientie, in memoria plenitudinem scientie, in voluntate plenitudinem potentie*: hauing then wisdom to rule his vnder-

T

standing,

Iohn. 4. 14.

Iohn 4. 15.

Beda exhort.
139.Aug. sicut no-
xium est cor-
porales elcas
non posse per-
cipere: ita pe-
riculosum est
anime spiritu-
ales elcas fa-
stidire.

Psal. 107. 18.

Satyre.
Gerson in me-
ditat. cordis.
cap. 16.Exod. 19.
Añ. 2.

Gen. 8

Hieron. com.
in Genes.

Gen. 6

Matth 15. 19

Matt 23. 25. 26

Greg. moral.

August. soli-
loq. 6

Esa. 5. 20. 21

standing knowledge to enforme his memory, and power to command his will : hath now conuerted his knowledge into ignorance, his remembrance to forgetfulnesse, and his will into all ill : so that his cogitations beeing euill, himselfe brutish, his meditation must needs be beastly. As angry as the dogge, sluggish as the Asse, crafty as the Fox, rauening as the wolfe, couetous as the Læna, subtil as the Ape, and flattering as the Parrit : murders, adulteries, fornications, false witnessse, theft, slanders flowing from his heart. The Spider begins to re-paire her web from the midst: Christ to cleanse the Platter from within : man to amend his manners from his heart : for *si semel cor intentione corrumpitur, actionis terminus ab hoste possidetur* : Sathan will haue the credite of the action, where the heart is corrupted by the intention : like tree like fruit, from an vncleane spring runs foule water, from a poysoned roote springeth vnwholsome fruite. Ansen knew this by learning and proued it by experience : *vinctus vincula non horrebat* : bond and liked slaue-ry, blind and desired blindness, bound and did not abhorre the shackles, taking sweete for sower, and sower to be sweet : his mentall eies not rightly placed, nor his hearts palate truly sauored : Christ not present that made the man, and his spirit absent that refines the heart. The faire winged bird flies from the fowler, the strong footed beast runs from the hunter, and the good hearted man scapes from the diuell : *Pondus meum amor meus* : where we loue there we like, be it earth there we rest, be it heauen

heauen we thether ayme, for wheres our treasure
theres our heart. *Purgationes primo ostenderunt ca-*
nas: nature taught the dog to vomit, and grace the
Christian to repent: the one for his bodies ease, the
other for his soules health: the one to fit a stomach
for his meate, the other to prepare an heart for the
word. The bread of life, the soules food, the babes
milke, the strong mans meate, and our spirits suste-
nance: The Lords word, sweete meate, and the
godlies pleasure: *Liber vporandus, summo desiderio*
perlegendus: A booke worth the reading, & meate
worth eating: reading with diligence, and eating
with greedinesse, like the spouse that makes hue and
crie after Christ, and the longing doue to heare his
voyce. *Vbi ignorans inuenit, quid addiscat, contumax,*
quid timeat, laborans quo premiatur, pusillanimitas quo
nutriatur: famelicus conuiuium, vulneratus reme-
dium, impinguius refrigerium: where the ignorant
may finde knowledge, the stif-necked feare, the la-
borer reward, the feeble refreshing, the wounded
salue, and the hungrie meate. An apotheker health-
full: a treasure pretious: the poore mans meate,
and the sore mans balme: by reading of these there
must come profit, & by hearing them much com-
modity, *sicut qui assidet unguentaria taberna, etiam*
inuitus accipiet odorem: he that touches muske will
retaine the smel, he that smels the meate will rellice
the sent, and he that is conuersant in the scripture,
will savor of verity. *Semper in manibus tuis sit diuina*
lectio: ignorantia scripturarum est ignorantia Christi:
be still reading then the Bible, nor let the law de-

Matth. 6. 21.
Pline.

Eccles. 15
Heb. 5
Matth. 24
Ezech. 3
Psal. 19. 10
Lauater in
Ezech.
Cant. 5

Chrysost. in
Matth. 22

August. in
Gen. 3
Ambros. tom. 3
Chrysost. in
Gen. hom. 29

Hieron. ad
Salvi:
Hieron. proem
in lib. Iosh.

Coloss. 3. 16.
Isidor. Etimol.
venter quia
venit per eum
cibus. Aug. de
spir. & grat.
cap. 34. Euseb.

Plin. lib. 7.
cap. 24.
Aug. Prolog. in
lib. 1. de Doctr.
Christ.

Gen. 40.
Seneca de be-
neficiis.

Hugo de clau-
stro animæ.

part thy mouth, to know them is to know thy God and to be ignorant in them, is to be ignorant of thy Saviour. Bodily food is needfull for the body, and spirituall nourishment necessarie for the soule: meate must be chewed ere it serues concoction, the Scriptures studied before they fit meditation: the reading and hearing doe feast the heart, the vnderstanding and keeping doe banquet the soule: Memory is the ventricle of the soule, & the habitacle of the word: as the meate in the stomacke, so the word in the memory, the belly is the bodies storehouse, and the memory the soules treasury. *The- saurus & custos omnium.* In this storehouse *Esdra* is reported to store vp the Bible, and *Mary* the sayings of her Saviour. In this *Carnides* did lay vp volumes: *Cyrus* of Persia the names of thirty thousand souldiers: and *Antonie* the vnlearned Eremite of *Ægypt* hearing, remembred, and by remembring came to vnderstand the Scriptures.

These retentiuue vertues: *memoria, reminiscencia*: the habituall and actuall memory, the present and recalling memorance, are not vnfitly resembled vnto a booke, and the reading on the booke; vnseparable twinnes in matters of diuinitie, least our memory vnpractised be turned with *Pharaohs* butler to forgetfulnesse. Well compared to a game at tenise which so long endures: *quandiu pila inter eos reproiciatur*: as the ball is tossing, and the Scriptures so long profite as they are remembred. *Sicut nullum momentum est, quo homo non utatur vel fruatur Dei bonitate, ita nullum debet esse momen-*

tum

tum quo cum presentē in memoria non habeat: which ought to be so frequent in our memories, as Gods blessings are ordinary to our senses: these neuer absent frō the body, those alwaies presēt to the soule.

The beasts that chewed not the Cudde were holden for vncleane; the minde that layes not vp the word, thereon to meditate in the heart is vn-pure. God intimates as much in the obseruation of the Sabbath, & Christ in the practise of humility: teaching the retaining remembrance to be the spirituall memorie, as the actuall life is the Christian liuing. What memory retaines meditation conueyes, making a diligent search, to finde, what is wanting, and carrying supply to the part defecting: *est occulte veritatis studiosa inuestigatio, & occulta ad notitiam trahens*: it searches for veritie and opens obscuritie. The rich man finding his goods augmented, and his lands enlarged, cryes soule take thy rest: but memory presenting and meditation applying *Dives* salue vnto his soare, finds nought but folly in his wordes, and all his wealth not able to prolong his liues lease vntill to morrow: rather *Zacheus* is happy in departing with his goods vnto the poore, for hee brought saluation to his house: both rich, yet the one blessed, the other cursed, this for keeping, hee for giuing. *Iohannes Elemosinarius* Patriarcke of *Alexandria* erecting a tombe, left it vnfinished, wherefore in his greatest solennes one cryed: *Perfice sepulchrum;* make an end of your Sepulchre, bringing thereby meate vnto the hungry, deaths meditation vnto the worldly, the end of

Exod. 10.

Iohn 15. 10.

Aug. de spir.

& anima. cap.

31. & 50.

Luk. 12.

Luk. 16.

Luk. 19.

Ioh. 1.
Exod. 14.

Pliny.

Hierom.

Matth. 22. 37.

Aug. folil. c. 18.

Deut. 6. 5.
Psal. 119.

Eccl. 29.
Gen. 1. 26.

Psal. 119.
Prov. 3.

1. Cor. 5.
2. Sam. 22.
2. Pet. 3.

1. Cor. 15.

Psal. 12.

Psal. 14.

Iohs children in their feasting, and of *Pharaohs* cruelty in his following, whose worldly prosperity made him ignorant of God, & his wealths increasement to forget his end. But as *Galaſiter* in the mouth disturbs the braine, on the backe encreaseth milke, vpon the thigh doth helpe the yeaning: so deaths meditations trouble the mind, turnes it from vanitie, encreaseth vertue, and helps Gods workes to an easie birth. *Qui se moriturum quot die recordetur, vili pendet presentia, accelerat ad futura:* he that thinkes dayly to dy, respects not earth, expecting heauen, as the Peacock beholding her base foete, is lesse conceited of her braue taylor: meditation thus deriuing moylture to the withered member. Earthly affection calls the mind to embrace the world forbidden by God, whose are hart, mind, soule and all: this doth fruitfull meditation bring to the barren affection, teaching it to say, *sotum igitur sit, sotum id quod vino:* In the law thou hast commanded me to loue thee, thou diddest create me of nothing, make me to thy Image, and exalt mee aboue thy creatures: thou art sweeter then hony, more nutritiue then milke, & clearer then the light: *Dauid* held thee more deare to him, then the purest gold, and *Salomon* then the pretious stone: O that I may liue in thee alone my life eternall, O that I may loue thee aboue all my loue vnspeakable. Man by nature is carnall, in words a mocker, in thought an Atheist, in life an Epicure, let vs eate and drinke, liuing as he list, who shall control him. A God saith the Scripture: there is none saith the Atheist, or if there

there be he will not see: yes saith the word: the hea-
 uens declare it saith reason: thou beleeuest thy face
 because thy glasse tells thee, and beleeuest not God
 whom the creatures shew thee? shall the worke say
 to the maker, he made me not, or to the former, he
 doth not vnderstand? remember, saith meditation;
Dines lustfull life was dainty brauery, but his direfull
 doome was sorrowfull slauery: God that tries the
 heart, rewards the worke. *Paul* knowes no fault,
 God sees the thought, a new heart pleaseth him, &
 holy seruice delighteth him, euen *Noahs* cleane of-
 fering of the beaſt was to God a sweete ſauour for
 his ſmell. *Salomon* paide deere for his luſt, yet his
 bargaine was but vanitie, *Eue* for her apple, *Eſau* for
 his broth. *Achan* for his garment, *ſiſchem* for his
 pleaſure paid much, found little. *Ate incipiat conſi-*
deratio & in te finiatur, O that man would beginne
 his meditation with himſelfe, and apply the Scrip-
 tures to his paſſion: then ſhould no ſiniſter motion
 ariſe in the mind, but the ſword of the ſpirit would
 kill it in the man. Theroot and ſeede of *Parſley* or
 Smalladge (*morsibus venenatis ſuccurrit*) preuent
 poyſonfull bytings: ſcripturall meditations auoide
Satan's temptations. Thus Chriſt reſiſts *Sathan*, and
 eſcapes ſinne, with *for it is written*. Doth pennu-
 ry oppreſſe thee, yet ſlie diſtruſt, and uſe not vnlaw-
 full meanes; man liues not by bread onely. Doth
 preſumption pricke thee, O tempt not the Lord
 thy God, Doth couetouſneſſe ariſe, thou broughtſt
 nothing into the world, naked thou cameſt, naked
 thou ſhalt returne. Doth pride aſſault thee: why
 art

Pſal. 10.

Pſal. 19.

Eſa. 19. 15, 16, 17.

Ier. 17. 10.

1. Cor. 4.

Pſal 139.

Ezeck. 11.

Luk 1.

Geneſ. 8.

Eccl 1.

Bernard. de
Conſid.
lib. 1.

Dioſcorid.

Math. 4.

Deu. 8. 3.

Luk. 4. 12.

Iob 1. 21.

Ecc1.10.9.
Bernard: fui-
si, es, eris.

In the raigae
of Decius.
Psal. 50. 16.

Psal. 1. 2.

Eurip. *οὐρανία*
28.

Numb. 11. 6.

Esa. 54. 1.
Esa 45. 8.

art thou proud. O earth and ashes? *sperma fatidum, vas stercoreum, esca vermium*: a filthy seed, an vnfa-
vory vessell, meate for wormes. *Origen* at Hierusalem
after his Sacrifice to an Idol reading in the Psalme,
but God said vnto the wicked, what hast thou to do
to declare mine ordinances or take my couenant in
thy mouth, &c. reading remembred, remembring
considered, considering wept so bitterly, as the
whole congregation lamented with him. If such
be the fruit of the Scriptures, how blessed is the
man that delights in them, and meditates on them
day and night. They are like water to the barren
ground: *ὁ ὕδαρ*: which a good yeare will make
fertile: man without grace is a field without wa-
ter, a dry land, a barren soyle: vntill (*fluenta super
aridam*) God powreth his Gospell into our harts.
Then shall the barren bare fruit, and the desolate
haue children: for as the raine watring the earth
maketh it budde, so doth the word, saith the Lord.
But as water rather famisheth then nourisheth, if
not digested by the ground: so the Scriptures if not
meditated in the heart: fire heates the water, loue
warmes the Scripture, meditation kindles loue:
take fire from the water it will be cold, and medita-
tion from the word it will be vnprofitable. Fyre
must bee kept at *Vestas* altar continually, Gods
Priests must supply his Altar with wood lest fire
perish: the Scriptures are the wood, loue the fire,
meditation the Priest to bring and kindle it in our
hearts. Neither had *Meliades* Trophe profited
Themistocles, nor *Homers* works benefited *Alexan-*
der,

der, had not they meditated on the acts of the worthies. *Cicilia semper Euangelium Christi gestabat in pectore*: *Cicilia* did alwaies beare Christs Gospell in her brest, not so much the booke in her bosome, as the words in her heart: as the cleane beasts by ruminating concoct the cudd, so she by meditating digests the Scriptures. The Scriptures are light, light helps not the blinded, nor the scriptures those that doe not meditate: such throw their bag at their backe, or forget their faces in the glasse: but he is blessed that heares the word and keeps it. See that the light in you be not darknesse (*auditur aure, retinetur corde, perficitur opere*) the word is the light, when the eare heares it, the heart keeps it, the life workes it: the first with reuerence, the second with loue, and the third with ioy. Meditation is like the pins of an house, that stay the building: happy man that hath Gods law alwaies before him, and doth not depart from his tabernacle: but like chickens still followes the Hen: or crie with the Lambe taken from the damme. *David* will set God alwaies before his eyes, and the scriptures are a glasse to to shew him: *disce cor Dei ex verbis Dei*: these teach thee Gods heart, and lead thee to heauen. Much were that glasse to be valued, that could shew vs our heart: the scriptures shew vs Gods heart, and the meditation on them keeps ours from infection: by, *sursum corda*, lifting them vp to the Lord. We will carry our corne into chambers to keepe it from corrupting, and not our soules to heauen to keepe them from putrifying? art thou

V

ignorant

Bonaucature.

Psal. 119.*Iacob.* 1. 23. 24.*Psal.* 49.*Matth.* 6.*Psal.* 118.

Gregor.

Bernar.
Psal 19.
Luk. 24.

Psal. 104.
Act. 2.

August. con.
8. cap. 6.

ignorant in climbing? *meditatiō (est Scala)* is a ladder to helpe thee: is the way darke? the scriptures will light thee: art thou afraid of hunger? the word is meate, meditation will feed thee: fearest thou cold? the word is fire, meditation the bellows, burning hearts, enflaming soules by the descent of the spirit. *Politianus* with other souldiers hapning on a cottage, found a booke of an holy mans life: finding read, reading admired, admiring considered, considering was conuerted, & said vnto his friend: *dic queso de omnibus istis laboribus quo ambimus peruenire?* tell me what shall be our gaines for all these pains? whats the reward of our warfare? the Emperors fauor: yet then are we not out of danger. Thou art my friend, be my follower: *ego Deo seruire statui & hoc ex hora hac*: I will henceforth serue God if thou goest not with me, be not against me: vnto whom he answered, I that haue followed thee in mans warre so dangerous, will not forsake thee in Christs so glorious. Whereat *Austen* assaying his friend *Alipius*, exclaimed: *quid patimur? quid est hoc? quid audisti? surgunt indocti & rapiunt celum, & nos cum doctrinis nostris sine corde ecce ubi volutamus in carne & sanguine?* what doe we heare? the vnlearned repent and returne to heauen, and we wallow in our filth, and leese Christs Paradise. And in this perplexity entring his Hosts cōmmon, threw himselfe vnder a fig tree, and (shedding iountaines of teares brake into these speeches. *Et tu Domine vsq; quo? vsq; quo, irasceris in finem?* How long Lord, how long wilt thou be angrie with vs for

for euer? ô remember not our iniquities of old: for the finnes of my youth troubled my conscience. Whence I fell into these laments: *quandiu, quandiu, cras & cras: quare non modo, quare non hac hora finis turpitudinis mee?* how long and how long? to morrow and to morrow: why not to day, why not this houre doe I giue a farewell to my penitent ^{tear} ~~tear~~? and adding to these wofull cries *lege, tolle lege*: take ^{it} and read, take vp the booke and read, which I taking to ^{come} from heauen, opened the booke, which presented ^{into me} ~~into me~~ this place of S. Paule of it owne accord. ^{not in gluttony} ~~not in gluttony~~ or wantonnesse, chambring or drunkennesse, strife & enuying, but put on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts thereof: *nec ultra legere volui, nec opus erat*: neither read I farther, for suddenly the light of grace appeared in my heart, dispersing the darknesse of misbeleefe. Reuered Luther in popish obscurity heard, as he thought, a voyce still pressing this scripture, the iust shall liue by his owne faith: wherewith molested without quiet iournied to Rome, by holinesse of place, reliques of Saints, sacrifice of Masses, Pilates ladder, to appease his conscience: but finding more disquiet, and the sentence still thundering, did meditate on the scope, and by Gods grace attaining the sense became reformed. This meditation S. Peter prescribes as most soueraigne against Atheisme: the wanters *Jeremy* calles fooles, and Oze compares vnto a Doue without heart: as

Rom. 13. 13. 14.

*Anno. 1514.
Habac. 1. 17.
Georg. Mylius
in epi. ad com.
in Rom.*

*Iere. 4. 23.
Oze. 7. 11.*

Bernard de
conclid, lib. 5.

Eccles. 39. 1. 2.
3. 4. &c.

2. Peter. 3. 2.
6. The end.

2. Tim. 3. 17.

the greedy of the baite mindes not the net, but is caught by the fowler: so these delighting in vanity not minding the scriptures are entrapped by Sathan. *Machina mentis est vis amoris*; loue drawes vs to our liking, if heauenly vpwards, if yearthly downewards. *Quis stupet, nisi qui contemplatur gloriam Dei? quis pauet, nisi qui scrutatur profundum sapientie? quis feruet, nisi qui meditatur charitas Dei? quis sustinet & perseuerat in amoris nisi qui aternitatem charitatis* there is in them neither admiration of Gods works, feare of his person, ther admiration of himselfe, nor perseuerance in goodnesse, because no meditation on the scriptures. It is he that applieth his mind to the law, meditaterh on the word, searcheth antiquities, and exerciseth himself in propheties: shall serue among the great, appeare before the Prince, trauell through lands, be wise to vnderstand, & famous after death. *Lumen illuminans intellectum*: The scriptures are a light to inlighten our knowledge, a fire to inflame our wils, a pruning knife for our affections, a candle for our way, prouision for our iourney, nourishment for our strength, armour for the Christian, and defence against the enemy, *ergo* meditate.

To call to remembrance the words. The sixt is the end whereunto they are incited, to call to remembrance, &c. Perfect meate for pure minds, able to make Gods man perfect to all good works: happy walker, happy way, blessed iourney blessed end, heauen a pure place, but for perfect persons. The word is salt to season the vsfauorie, clense

clense the corrupt, and preserve the sound ^{by} ~~minde~~, and rubbing the memory, inciting ^{minde} ~~minde~~, and searching the heart ^{which} ~~which~~ otherwise like mettles vnhandled ^{will} ~~will~~, water standing will corrupt, and vntilled floweth with weeds, and vines vndressed ouerrun with riot. The standing stone will gather mosse, the ship vn-used will gather filth, the house vnwept will gather copwebs, and the soule vnkept will let in Sathan. The worde like fyre will harden clay, soften waxe, the soule like ground receiues the seed, returnes the fruit: the good tree wil beare good fruit, the good ground repay good corne, and *fides facta operibus*, the faithfull heart will broode good works: sith hearts must be cherished, pure mindes must be nourished, and vn-pure hearts and minds must be reformed: happy people that haue such a Pastor, happy Pastor hath such a spirit, willing to do good, and able to discerne, like Christ, the publicane from the Pharisee: the Priest, the leaper from the cleane, and the shepheard the scabbed from the sound.

Requisites to this are,

meanes ordinary.	{	1. Discerning.	{	Preaching.
		2. Effecting.		Reading.
				Hearing.
				Meditating.

The meanes to discerne pure mindes are to obserue mens liues, mens likings: *Principale anime non secundum Platonem in cerebro sed iuxta Christum in corde*: the soules chiefe seate is not in the braine as *Plato* thought, but in the heart as Christ taught:

Matth. 7.

Roffensis.

Phil. 1. 10.

Luke. 21.

Leuit. 14.

1. Meanes discerning.

Hieron.

SAINT PETERS PROPHEsie

Prov. 4. 25.
 Matth. 15. 19.
 Rom. 2. 18.

Chrysost.

Luk. 6. 45.

2. Meanes
 effecting.
 2. Pet. 3. 1. 2.

Matth. 13.

Ier. 4. 4.
 2. Cor. 5.

Heb. 4.

Gal. 3.

It is not the eye that seeth but the heart, nor the
 care that heareth but the heart, nor the tongue that
 speaketh but the heart. Thereout commeth
 good or euill thoughts, murders, fornications,
 thefts, false witnesse, flanders. If our hearts
 be pure, we will practise good and allow the best :
in probatione electionis, iudicij, affectionis : embracing
 good, refusing bad: following vertue, forsaking vice:
 electing piety, reiecting vanity: affecting goodnes,
 disliking badnes, practising that without in life,
 which we approoue within in mind: *naturalis enim
 consequentia est, ut cum intus abundet nequitia, efflu-
 ant ore tenus verba nequam.* &c for this followes nat-
 urally, an euill hart and an euil word, a good mind
 and a good man, a good fountaine and pure water,
 a good tree, and good fruit, thornes cannot bring
 forth figs, nor bushes grapes, but a good man out
 of the good treasure of his heart, bringeth forth
 good, and an euill man out of the euill treasure of
 his heart, bringeth forth bad.

The meanes to make pure mindes are incite-
 ments, remembrings: *Peter* must incite, the people
 must remember, the impure must be purified, the
 obstinate must be mollified, the sinnes opened, and
 the soares vncovered. The ground must be plowed
 before the seede be sowed: the ground is the hart,
 the plow is the law, the sowing is the preaching.
Lex penetrat cor: the law pierceth the heart, woun-
 deth the soule, and curseth the offender. The law
 shewes the wound, the Gospell the Physitian: the
 lawe is beggery, the Gospell the liberall Lord, the
 mercifull

mercifull father, the father of mercies The Church is a spiritual building, men are the stones, they must be squared, before they be seated: the spurre scares the horse, the whip drives the asse, the rod mends the foole. The law is a Schoolemaster, it accuseth vs that we might feare, it feareth vs that wee might sorrowe, it make vs to sorrowe that wee might repent a repentance neuer to be repented of. The may *Timothy* exhort, that before had charge for to rebuke. God will first wound and after bind, first smite and then make whole. *Nathan* first correct and after comfort *Dauid*: *Paul* first commit the incestuous person to *Satan*, then labour for his release. Wisdome *incipit à vinculis ferreis, finit ad torquem aureum*, begins with yron fetters, but ends with golden chaines, *Ioseph* first a prisoner, then a Prince. *Atristibus semper sed necessarijs inchoat Deus, veluti ego occidam & ego viuificabo, ego percutiam & ego sanabo*: God first kills, then quickens, first makes sadde, then merry: by the law, by the Gospell.

If the pastor must preach in hazard of awoe, must not the people heare in danger of the curse? if the minist must incite in paine of bloods-reuenge challenge, must not the people suffer incitement in perill of the swords reuenge? he that cannot abide it is called a scorner: rebuke not a scorner least he hate thee, but rebuke a wise man, and he will loue thee: not that the correction is bad, but that the Corrector shall be flandered: yet this hindred not *Noe*, daunted not *Lot*, feared not the Prophets: but *Elias* will tell *Ahab* though *Ahab* hate him, & *Iesabel* pursue

• Cor.
1. Pet. 2. 5.

Ephes. 2. 22.
Prou. 26.

Gal. 3.
2. Cor. 7. 10.

2 Tim. 4. 2.

Iob. 5. 18.

2. Sam. 12. 10. 13.
1. Cor. 5.

2. Cor. 2.
August.

Gen. 40.
Gen. 41.
Aug. Origen.
Hom. 1. in Ier.

1. Cor. 9. 16.

Ezech. 33.

Prou. 9. 7. 8.

1. Reg. 19. & 21.

Matth. 18.
Ephes. 5. 10.
Matth. 23.
1. Tim. 5.
Apoc. 17.
Matth. 27. 46.
Act. 7. 54.

Matth. 7. 6.
Prou. 27. 5.
2. Sam. 12.

Origen super
Leuit. homil. 4.
Luk. 2.
Psal. 77.
Psal. 25. 15.

Prou. 4. 21. 22.
Prou. 4. 13.

pursue him, Christ will not hold his tongue, *Paul* wil reprove them, and *Timothy* must rebuke them openly. Yet the gald horse will kicke if he be rubbed, and the froward hart fret if it be rebuked. The Scribes and the Pharisies seek to lay hands vpon Christ, and the Iewes gnash at *Steuens* with their teeth. The Iewes will suffer *Jeremy* prophesying against *Edom*, *Ammon*, mount *Seir*, *Moab*, but if hee touch *Juda* and *Ierusalem*, the Lord hath not sent him. *Herod* will heare *Iohn* gladly, but if hee touch his incest, then to the gaole with him: holy things are too good for dogs, and pearles are too pretious for hogs, yea open rebuke much better then secret loue; *Nathan* prooued it, and *Dauid* found it.

But as the beast was not cleane that could not chaw the cudde: so the man is not found that will not ruminare vpon the word. To open the eies with the sluggard & lie downe againe to sleepe, is as good as neuer to awake, filthy is the sow, thogh euennow washed, that returnes immediatly to the mire. *scriptura diuina memorie est cōmendanda*, the Scriptures must be remēbred, laid vp in our hearts, as did *Mary* & searched diligently as did *Dauid*. In the sacrifice there was *Memoriale*, a memorial, which was offred to God. If I remember what I heare, repeate what I remēber, practise what I repeat, I offer my sacrifice in memory to the Lord. *Dauids* eyes are alwaies towards the Lord: and it is the wise mans counsell to his son, first to heare his words, then to lay hold of instructiō, yea not to let them depart from his eies, but to keepe them in the midst of his heart. Little profits

profits the meate that is forthwith eieſted, and leſſe the ſermon that is not remembred. Wherefore we ought diligently (ſaith the Apoſtle) to giue heed to the things which we haue heard, leaſt at any time we ſhould let them ſlip, our minds are like vnto veſſels, if attentiuē and diligent, they are ſound and will hold the liquor, if wandring & idle, they are broken and will hold no water, no not of life: ſo are the ſcriptures liue vnto the ſoule, and man muſt liue by the word, when the rich ſoule, though his barnes be too little for his corne, ſhall ſuddenly leeſe his ſoule.

Fourē adiūuants are requiſite for the memory according to Philoſophy: to diſpoſe them in good order that we will remember: to affect them that we haue diſpoſed: to reduce them to ſome known ſimiles that we haue affected, & ofte repeat them in our meditation that we haue reduced: *meditationes conſeruant memoriā remiſcendo*: meditations helpe the memory by calling againe to minde: wherefore, *que ſepe intelligimus cito remiſcimus* &c. *ipſum namque ſepe naturā facit*: not amiſſe then doth S. Peter repeat the ſame, knowing our too much phlegmacy in matters of religion, ſomnolent, ſlow, forgetfull, to ſee, to read, to remember; the praſtiſe of which the Prophets long before vſed: oh my people remember: Paule often praſtiſed, it grieueth me not to write the ſame things: I declare vnto you the Goſpell which I preached, now call to remembrance the daies that are paſt: Salomon will ofte repeat the ſame pro-

X

verbs:

Heb. 2.1.

Prou. 3. 21.
Matth. 4. 4.Ariſt. 1.
Metaph. cap. 1.Tho. Aquin.
2. 2. q. 49.
art. 1.
Cic. lib. 2 de o-
rator.
Ariſt. de me-
mor. c. 2. & 3.Mi. h. 6. 5.
Pſ. 1. 3. 1.
1. Cor. 15. 1.
Heb. 10. 23.

Epistetus.

verbs : *David* the same verse, yea sometimes the same Psalme: for a determination is not so easily settled, nor a precept so soone practised, εἰ μὴ καὶ ἡκούσῃ ἡμῶσαν τὰ αὐτὰ καὶ λέγει τὴς καὶ αὐτὴν vnlesse a man heare and repeate the same things daily and often.

For them foure in Philosophy, we thinke it not impertinent to substitute these in diuinitie. Repeating, hearings, readings, prayings.

Socrat. in Xenophon.

Iude 5.6.7.

Luke. 17.32.
Aug.Deut. 6.
Iohn. 5.39.
Act. 17.11.
Psa. 119.
Prou. 25.16.

Theod. serm. 1.

1. King. 22.
Psal. 19.10.
Damascen.

1 Repetitions, τὰ αὐτὰ περὶ τῶν αὐτῶν λέγειν. The preacher must repeat the same things to the people, and the people to themselves; memory without ruminating is like vnto a clasped booke without reading: *Iude* wil put his Auditors in remembrance of the vnbeleeuing Israelites, disobedient Angels, sinfull Sodome, but for examples sake Christ puts his disciples in mind of *Lots* wife, vt te condit — to season them by her example.

2 Reading helps memory, and remembring, rehearsing, talking, searching of the Scriptures are commanded, practised, commended: these are honey, be thou the Bee, inuenisti? comedere, hast thou found the combe & taste the honye: *Sicut pluuia irrigat agrum, ita scientia Dei hominem*, as the raine to the ground, so is Gods word to man: some make vse of flowres onely for smell, but the Bees sucke out honey, some read for pleasure, but others taste both *iucundum & utile*, pleasure and profit: Though *Ahab* finds no good in *Michaiahs* words: *David* tastes the Scriptures more sweet then the hony or the hony combe: *si fuerimus discendi cupidi,*

et immus

erimus & discetes multa: desire brings in learning, and labour brings in profit: there be two, *sensus discipline*, senses made for learning, the eyes, and the eares, and two waies to come by knowledge, reading, and hearing: *Deus est finis hominis*, and *per scalam virtutum, peruenimus ad Deum*, this is life euerlasting to know God, but they are the scriptures that testifie of him, and conduct vs to all truth: Grammer may happily teach vs to speake. Rethorick to be eloquent, Logicke to dispute, Arithmeticke to number, Musicke to sing, Astrology to point out heauen, but the scriptures alone can bring vs to God: for this cause, was Gods booke read publicly in the daies of *Nehemias*: and a lecture of the law, and the Prophets in the time of the Apostles: this is the booke must neuer be absent from the eyes of *Israel*, nor depart from the mouth of *Iosuah*, the Gentiles that regarded not to know God, are given vp to reprobate minds: and this is the condemnation of the world, that light is come into the world, and men loue darknesse more then light: In *Hieroms* time no day might passe, but the women must learn some part of the scriptures: Christ would haue vs wise as serpents, and *Paule* would haue the scriptures to dwell in vs abundantly, for they onely will make vs wise vnto saluation, we thinke the reading of the scriptures belongeth onely to Ministers and schollers, but *Austen* compares such to an infectious pestilence, and must haue a sacrifice to make attonement for it: but to thinke Gods lawes belongs not to vs, is both ig-

Arist.
Aquin. 1.^a. 2.^a.
q. 1. Scotus. in
4 dist. 49.
Hieron. ad Eustoc.
Iohn 17.
Iohn 5.
Iohn. 14.

Nehem. 8. 8
Aet. 13. 15.

Deut. 11. 18. 19.
Iosua. 1. 8.

Rom. 1. 28.
Iohn. 3. 19.

Hierom. epigraph. Pauli.
Matth. 10. 16.
Colos. 3. 16.
1. Tim 6. 15.

Aug. civ Dei.
21. cap. 21.

Petrus Rauen.

Psal. 1.

Psal. 42. 1

Luke. 24

Psal. 119

Philo: de agric-
cult.

norance, malice, and contempt, and what sacrifice can be sufficient for it? It is Sathans pollicy not to let you see the treasury, least thou shouldest pertake the hidden riches. *Beatus qui hunc librum legerit, maledictus auditor qui intelligere negligit*; blessed is the right Reader of the scriptures, and the man that makes the his study day & night; this reader will be as desirous of the, as the Hart of the water brookes

1 Whom humility hath taught by reading, not to scorne to learne.

Infelix qui pauca sapit certatque videri.

At felix, qui pauca sapit, cupitque doceri,

2 Whom piety hath lerned by reading to be willing to teach. *Sape rogitare, rogata tenere, et entia docere.*

3 Whom wisdom hath taught by reading not to carpe at the scriptures,

Criminor, amplector, tibi sunt communia lector.

4 Whom the scriptures haue taught by reading to be more diligent in reading, and earnest in praying, that God would enlighten his vnderstanding, open his eyes, and teach him his statutes.

3 Hearing is requisite for the memory, as the dore for the house, or the gate for the city, for as by the gates men enter into the citie: so by the eares, words passe vnto the memory: and as euery one that passeth into the citie is not a friend, so euery word retained of the memory is not good; *malorum enim non obliuisci nocet maxime*, for to remember euill is to welcome enemies: hunters will not suffer their dogs to engorge themselues with euery carrion, nor take the sauor of euery sent, but keeps

keepest them compleat for the beast : nor the Christian man permits his eyes and eares to roue to euery place and speech, but keepest them perfect for the scriptures : God that made the eares ordained good things to be heard; and he that opens the eare will require good things of the hearer: must *Leui* and *Aaron* teach? and must not *Israel* learne? hath God giuen the Prophet a mouth to speake, and not the people an eare to heare? *unde tanta lux fidei in tota terra, nisi ex Iesu predicator* whence came the conuersiō of the world, but by the preaching of the Apostles? for how can we beleue? except we vnderstand? how can we vnderstand? except we be taught, how can we be taught? except we heare. *Omne vivens indiget nutrimento*, what liues without fit nourishment? not mans body, without naturall bread: nor mans soule without spiritual food: but *cibus mentis, est verbum Dei*, the soules meat is Gods word, *nullus suauior anime cibus, quam est agnitio veritatis, que est facta per predicationē*: this word brings sweet knowledge to the soule, & this knowledge is wrought by preaching: The very *Trident* enioynes preaching to the minister, and the old Canons enforce hearing on the people in paine of excommunication, and suspensiō of irreligion: O Lord what is man that thou so regardest him, *mittis unigenitum tuum: immittis spiritum tuum; promittis vultum tuum*: so God loued the world, as he gaue his only begotten sonne: the sonne sends the spirit, and the spirit teacheth truth: the father from heaven saith, this is my welbeloued sonne, heare him, the

Esa. 50. 5.*Deut.* 33. 10.*Leuit.* 10. 11.*Esa.* 50. 4.

Bernard,

Rom. 10. 13.*Aff.* 8.Arist. de gener.
& cor.

Gregor.

Laſtant, lib. 1.
cap. 1.Concil. Trid.
ſeſſ. 23. ca. 1. de
reſor. de confe-
crat. diſt. 1. c. de
ſacerdot. verbū
facient in Ecc.
Thal. 8. 4.
Bern. in cant.
Ioba. 3.

Iohn 14.
Matth. 17. 5.
Luk. 10. 16.

Ier. 3. 8.
Psal. 19.

Deut. 33.
Esa. 55.

Aff. 3.
Matth. 7.

Psal. 23.
Psal. 1.

Luk. 10.

Psal. 118.

Iohn 10. 17.

Cant. 2. 8.
Iob. 3.

sonne on earth saith, he that heareth my ministers, heareth me, and the ministers crie with one voyce, heare the word of the Lord and thy soule shal liue.

This is to the vnderstanding as the Sunne vnto the world: it enlightens the minde, and giueth knowledge to the simple: this is vnto the heart, as the raine vnto the ground, as the one moisteneth the ground, so the other mollifieth the heart.

Egesius the Philosopher teaching *de bono mortis*, & *alia vita*, made his Auditors kill themselves.

Xenocrates turned lewd liuing *Polonius* at one lecture: And *Lactantius* saith, that *Cicero* had *corda hominum in manibus*, men hearts in his tongue. *Austen* was wonne by *Ambrose*: *Dionisius* by *Paul*: but *Peter* conuerted three thousand at one sermon. As the rocke vnto the house, so this to the heart, that strengthens the building, and this confirms the hearer: as the pastures to the cattell, and as the water side to the greene plant: so is the word vnto the soule, and hearing to the saued: that fattenes, this feedes vnto saluation. As fire to the cold body, so is Gods word to the frozen soule, that heates, this inflames: *eloquium Dei ignitum*: as a letter of an absent husband is to a louing wife, such is Gods word to a true Christian.

Sheereioyce to heare of him, and he delighteth to heare of Christ: *cuius aures veritati clausae sunt, eius salus desperanda*: my sheep heare my voice saith Christ: Oh it is the voice of my beloued, saith the spouse; but they that heare not are not of God, saith our Sauour.

Such

Such were then the old Israelites, and now too many English that despise the message, abuse the minister, till there be no redemption. The Queene of Saba, shall rise vp against these, and the Philosophers condemne them; for thee came from the vttermoſt parts to heare *Salomon*, & they compassed the world to get vnderstanding: *Plato* traui-
 led farre for learning: *Pithagoras* went into Egypt, Persia, and Italy for knowledge: and *Apolonius* sear-
 ched nineteene regions for vnderstanding. *Otium sine literis mors est, & vini hominis sepultura*: *Hierom* beeing young, heard *Apollinarius* in *Antiochia*: *Dydimus* in *Alexandria*, and waxing old studied He-
 brew in *Bethleem*: *Demosthenes* an hundred yeares old, about to dy, wept, *quod tunc egrederetur ex hac vita, cum se sapere cupisset*, that he must dy when he
 began to vnderstand. And an old Philosopher on his death bed, hearing his friends dispute of the
 foules departure, lifted vp his head, and beeing as-
 ked why he did so, answered: *ut cum istud, quicquid est, de quo disputatis, percepero, moriar*: that he might
 vnderstand whereof they disputed before he dyed:
 A caueat for refusing Papiſts and ignorant Prote-
 stants: faine would God be heard, when he sends
 his Apostles to preach, and commaunds his Pro-
 phets to crie aloud: faine would the Prophets bee
 heard when they arise vp earely, and go to bed late:
 and very willingly would the Apostles bee vnder-
 stood when they preach till midnight: well know
 they, for lack of knowledge the people are destroy-
 ed. And when there is no vision the people perish:
 beautifull

2.Chron. 36.15.
16.

Matth. II.

3.King.10.

Senec.Hie-
rom.ad Pam-
mach.& Occ-
an,Hierom.ad
Nepotian.Cicer.lib.de
Senect.Valeri-
us de studio
& industria.

Matth.10.

Esa.61.

Esa.58.1.

2.Chron.36.

Act.20.7.

Hose.4.6.

Prou.29.18.

Esa. 52.7.

Matth. 13. 16.
Iohn 12.

4.

1 Sam. 12. 14. 18.

Philo. lib. de a-
gricoltura.Iac. 1. 17.
Matth. 7.Gen. 28.
Isidor. de fruct.
Orand.Cant. 8. 13.
Aug.John 14. 14.
Prov. 8. 17.

beautifull were the feet of those that brought such tydings, and happy are the eares that heare their message. but blessed most of all they that with *Mary Magdalen* heare Gods word, and with *Mary Iesus* treasure it in their hearts.

Praying also is most needfull as a sanctified helpe to this sacred act; as the former doth instill knowledge so this doth induce practise, wherefore *Samuel* will not disioyne praying & preaching, lest he also separate preaching from profit. *Quæadmodum enim animal ruminans cibum semel deuoratum & rursum sub dentes reuocatum atterit, sic anima quod per aures recipit, per otium secum retractat, & cuncta sibi reducit in memoriam*: for as corporall food is nourishment for the body, so is *reminiscentia* maintenance for the memory, but both are the gift of God, and prayer is a Cable to pull them vpon men. *ἡ ἀρετὴ ὅτι*, euery good gift is from aboue saith *S. Iames*; and aske, and it shall bee giuen vnto you, saith our sauiour Christ: Prayer is as *Iacobs* Ladder by which Gods blessings descend vpon vs, or as *catena aurea*, a golden chaine by which we ascend vp to God: Oh thou that dwellest in the gardens, cause me to heare thy voice: for *fides orando impetrat, quod lex imperat*, faith obtaines by prayer what the law commaunds by power: Oh pray, *Da Domine quod iubes & inbe quod vis*, giue Lord what thou commaundest, and commaund what thou pleasest, aske then (saith Christ) and I will doe it, for I loue them that loue me, and they that seeke me shall find me, saith the wife man.

If

If the woman could win iustice from an vnjust Iudge by prayer: if *Moses* fetched water from the hard rocke by prayer: how much more shall we by praier obtain all good things from so good a God. By praier *Abraham* obtained fauour for *Ismael*, and *Moses* victory ouer his enemies, *Anna* became fertile, & *Hezekias* procured a longer life; by praier *Tudeth* destroyeth *Holofernes*, and *Ester* saueth the Iewes, by prayer *Susanna* is saued from the vnjust Iudges, *Daniel* from the Lions, and *Peter* from *Herod*: by prayer the leper is cured, the Publican iustified the diuels feared, heauen gates opened, the fetters loosed, and iniquity vanquished: O pray, pray continually, be instant, pray before, pray after, pray in priuate, pray in publicke, prepare thy cares by prayer that they may heare, thy heart that it may receiue, thy memory that it may retaine, and thy selfe that thou maist practise: *Preces lectionibus succedentes fortiozem & vigeniorem animam desiderio ad Deum commotam suscipiunt. Bona autem est praecatio, que euidentem Dei notitiam animo inducit & hoc est Dei inhabitatio, nimirum Deum per memoriam sibi ipsi insidentem habere*: Prayer ioyned with reading makes a better heart vnto God: but that prayer is best which bringeth God most liuely to the mind, and this is Gods dwelling, to haue him continue with vs by our memory: reading thus is good and hearing better, but prayer best, for they helpe towards, but this brings good vnto the memory: If they pray (saith *Salomon*) then heare thou in heauen. You shall pray vnto mee (saith the Lord)

Y

and

1. Thef. 5. 15.

Basil. mag. exhort. ad script.

2. Chron. 6. 38.
Ier. 29. 12.

Lūke. 6.

Exo. 8. 8.

Act. 8. 22.

Lūke. 11.

1. King. 3.

Lūke. 23.

Act. 6.

Act. 7.

Cesar. Arela-
tent. Hom. 28Orat charitas
& non humili-
atur iniquitas?

and I will heare. Our soules are more starued by sinne, then *Lazarus* body with hunger; yet he will pray: our soules are more plagued with *Sathans* tyranny, then *Pharaohs* body with Gods punishments, yet he will haue *Moses* pray. If *Symon* be sinfull: *Peter* counsels *Magus* to pray: and shall we taste of this gall, and not vse the remedy, then we must enioy hels bitterness: Oh pray: God is readie to heare: if the needy man aske but three loaves he will giue him all he wants: If *Salomon* aske but wisdom he will bestow on him all other blessings also, if the theefe aske but to be remembered, he wil giue him Paradise. Oh pray. *Paul* praies and the prison opens, *Stephen* prayes, and heauen openeth, *Moses* prayes, and *Amalecke* is discomfited, *Iosua* prayes, and the Sun stands, *Elias* prayes, and the dead riseth, *Christ* prayes, and the diuels fly, *Orat misericordia, & non orat miseriadorat innocentia & non orat nequitia orat Iudex & desiderat parcere, & non orat rena, ut indulgentiam mereatur accipere?* doth mercy pray, and shal not misery? Piety intreat and shall not iniquity? the Phisition request, & shal not the sicke? the rich begge, and not the poore, the innocent pray, and not the guilty, the lust, and he that neuer sinned fall downe, and the sinfull sinner stand vpright, the Son of righteousness be humbled, and the son of wickednesse waxe proud, and shall the Iudge intreat & desire to pardon, and the traitour not beg to be forgiven?

Is not *Christi actio, Christiani institutio, and vita parentum vobis speculum*: *Christis* practise, our pre-
sident,

sident, and the fathers life the childrens patterne:
 but he prayes against sinne, and wils to pray a-
 gainst temptation: knowing that degenerate na-
 ture, suffered without resistance to be in labour on
 the bed of vanity, will in time produce the child of
 iniquity: where Sathan actes the fathers part,
 not directly by mouing the will, but indirectly
 by suggesting of ill. Mans corrupt nature plaies
 the Mothers part not by externall compulsion, but
 by internall admission. The matrix admitting the
 insinuated seed, conceives an euill thought. The
 euill thoughts retained in the matrice, fed by the af-
 fections, blind reason, corrupt the iudgement, and
 delight the will. The will delighted approoueth the
 increase, and formes the Embrion in the heart. The
 heart traouelling with child perswades soule and
 bodie to be midwiues to the babe. The babe borne
 without blushing, and fatted with custome ap-
 pears a monster. The monster shamelesse and mis-
 shapen, hated of the world, wondred at by Angels,
 defies, defends, becomes obdurate. Defence not
 confounded brings forth security, carelesse securi-
 ty laies him on the bed of spirituall drouinesse.
 Not awaked from this drouinesse he falls to supine
 negligence, supine negligence works contempt of
 Gods word, contempt ignorance, ignorance doubting,
 doubting infidelitly, infidelity numnesse, numnesse
 feares not Gods iudgements nor feels his mercies;
 not fearing nor feeling, he neither sets God before
 eyes, nor thinketh there is a God, but proues an
 Atheist. Thus lust when it hath conceived bring-

Suggestendo.
 Imprimendo.
 Tentando.

Natura corrup-
 ta appetit ma-
 lum vt formina
 virum.
 Admittendo
 Recipiendo.
 Retinendo.
 Tentator.
 Obtempera-
 tor. Passio.
 Perturbatio.
 Declinatio.

Sins chiefe
 degrees.

Iac. 1. 1.

7

2. Pet. 3. 2.

eth forth sinne, and sinne when it is finished bringeth forth death.

7 The object where about their memories must be conuersant: *about the worde: and writings of the Prophets and Apostles:*

- 1 Of the Prophets, wherein
2 Of the Apostles,
3 The titles of their Prince

- 1 Of the word Prophet
2 Of the distinction of Prophets.
3 Their words.
4 Their Epithite.

Iud. 16

Math. 13. 57.

Exod. 7. 1.

Reuel. 18.

1. Sam. 9.

1. Sam. 18.

Plato.

1. Cor. 12. 18.

Ephes. 4. 11.

1. Co. 3. 4.

Gen. 19

Deut. 18.

Numb. 11

1. Sam. 13.

2. Tim. 3.

2. Peter. 1.

1. Kings. 22. 22.

2. Cron. 8.

1 The word Prophet is diuersly taken in the Scriptures: for the writings of the Prophets: they haue the law and the Prophets: for a preacher, for a diuine: for an interpretor as *Aaron*: for a watchman, a Pastor, a man of God, an Angell of God. A foreseer, a foreteller of things to come, as were *Esay, Jeremy, Daniel, Ezechiel* and the rest. Vnto whom God came by his spirit, and to whom the people came for counsell: whence called *Nabhi* of *Bas* to come or *Dabhar*, to speake: and *prophetus* a Prophet of *aphanai*, or of *phairon, phairon, phairon*, of foretelling, shewing, seeing, interpreting obscure oracles. *ward's* *diu* sonnes of God, ordained by God to foretell, to teach, to interpret, to apply by the spirit, to Gods glory, and the Churches profit.

2 Of Prophets some were true, some false: the first were called Gods Prophets, with whō God is said to speak mouth to mouth as with *Moses*: the second were the diuels Prophets, for he is an euill, a false, a lying spirit in their mouthes. Whence their prophecy is called *diabolical* as that of *Zidichia* and

and the Oracles of the Pagans, that said, the Christian faith should not endure above 365 yeares: but the other *spirituall* of Gods spirit, as those of *Esay, Moses, Jeremy, &c.* for they spake as they were moued by the holy ghost. *Propheta nunquam suo arbitrio loquuntur, sed ex Domini voluntate:* the Prophets neuer spake their owne imaginati-
ons but the Lords will. The false eyther teach false-
ly as *Ahabs* Prophets, *Hymeneus* and *Philetus*: or ap-
ply truth falsely, as *Caiphas*: or liue leudly as *Balaam*:
but the true Prophets, *Et intelligebant, Et sciebant
que prophetabant:* did both vnderstand and know
what they did prophesie. The true if they speak any
thing of their own (*per spiritum edocti citius illud cor-
rigunt*) being taught by the spirit do soone amend
it, as *Nathan*: but the false will persist in their fal-
shood, as *Zedikia*. The true are commonly called
in the scriptures, *sapientes*, wise, but the false *stulti*, &
insipientes, foolish and vnwise: the false deceiue,
the true doe saue the Christian soule, of whom
Saint Peter speaketh.

3 The Prophets words are generall, speciall
threatnings, promises, comforts, reproofes, pre-
dications, and yet not theirs, but the Lords words:
for *thus saith the Lord*, is their falsest warrant.
Sometimes prophesying of the Messiah: and such
alone were counted Prophets in the old Testa-
ment: for albeit all write, and write nothing but
that, which was holy, yet in comparison of this
prophecy, *in qua saluatoris aduentum prophetant*,
wherein they did prophecy of the coming of

August. civ. dei
lib. 18. cap. 54.

2. Pet. 1. 11.

Hieron. in 28.
ieremie.

2. Tim. 3.

2. Tim. 3.

John. 11.

Num. 22.

Hieron. in
prece ni Esay.

Gregor hom. 1
in Ezech.

2. Sam. 7. 3.

2. Cron. 18. 33.

2. Cron. 18. 33.

Hieron. 4. com.

in Ezech. 6. 13.

2. Pet. 1. 11.

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2. Pet. 1. 11.

Chrysoſt. hom.
3. de pœnit.
Mich. 6.
1. Kings. 13.

Auguſt. civ. 18.
cap. 3.
Deut. 28.
Joel 2.
Eſa. 2.
Pſal. 87. 3.

Daniel.
Matth. 24.
2. Theſſ. 2.
2. Tim. 3.
Iude. 18.
Eſay. 1. 5.
Pſal. 14.

Gen 6. 7. 8.

Eſa. 6. 3.
Pſal. 99. 9.
Leuit. 29.

our Sauour, they leeſe their grace. Sometimes prophelying of kingdomes, Empires, conſeruations, alterations. Sometimes of ſin, of puniſhment, of repentance, of mercy: to the ſhame of man, ſpeaking to the vnreaſonable creatures, to ſhew that, *rationales irrationales facta ſunt*, the reaſonable are become vnreaſonable. In a word, *Prophetarum oracula partim ad terrenam partim ad cœleſtem partim ad utramque ciuitatem pertinent*: The oracles of the Prophets appertaine partly to the heauenly, partly to the earthly, partly to heauenly, and earthly Ieruſalem. But the foretelling which S. Peter here principally aimeth at, is ſuch as concerne theſe laſt daies, the coming of falſe Prophets, Atheiſts, Epicures and ſuch like. Propheciéd by the Prophets, foreſpoken by Chriſt, iterated by the Apoſtles. VVhoſe cuſtome was in generall to condemne all, ſaying, the whole head is ſicke, and the whole heart is heauie. All are gone out of the way, they are all corrupt, there is none that doth good, no nor one. In ſpeciall to raiſe vp the godly, and comfort the good: *Dauids ſinnes are put away, Mary Magdalens forgiuen*, yea though all fleſh was corrupted, and muſt be deſtroyed, yet *Noah* found grace in Gods ſight and muſt be ſaued.

Their Epithite: holy, not *ſanctitate innata*, but, *imputata*, not by their proper, but borrowed ſanctity: for holy, holy, is the Lord God of Sabbaoth: yea our God is holy properly, eſſentially, naturally, and by himſelf: as for the Saints they ſhal be holy, becauſe I am holy, ſaith God; and when the Lord ſhall

shall wash the filthinesse of Sion, and purge the blood of Ierusalem: then shall he, that is left in Sion, be called holy. Holy not by merit, nor by nature, but by grace & by fauour, sanctified in Christ Iesus, who is made vnto vs sanctification: namely, to vs that belieue, *quotquot Christo credimus*, Christs righteousness is imputed, whose duty is to dedicate themselves to holinesse, for none that hath any blemish must come neere, or offer the sacrifice vnto the Lord, for I the Lord which sanctifie you, am holy: yet all Christians are an holy priesthood, and both Priests and people, that come to God, must all be sanctified, lest the Lord destroy them. But this is your sanctification, that ye should abstaine from fornication, oppression, fraud, reuenge, and be led by the spirit of sanctification, for the Saints must iudge the world, *exemplo fidei illorum perfidia mundi damnabitur*: by their example of a liuely faith and true obedience: wherefore as he that hath called you is holy, so be you holy in al manner of conuersation. Thus was *Enoch*, thus was *Noah*, thus were the Patriarchs, thus the Prophets who apprehending Christ by faith, did conform themselves in some sort vnto his law: yet was not this imputed holinesse, nor this inchoated sanctity of the Prophets al that *Peter* auncer at but the holines of their message, wherunto they were set apart by God, & which they performed faithfully to men. Such was *Jeremy*, ordained or set apart to be a Prophet to the nations: such was Christ annointed to be a Prophet, and performed it: such were

Paul

Efr. 4. 3.

1. Cor. 1. 2.

1. Cor. 1. 30.

P. Martyr.

1. Cor. 1. 3.

Leuit. 21. 18. 23.

Leuit. 21. 8.

Peter.

Exod. 19.

1. Thess. 4. 3.

Eph. 5.

1. Cor. 6. 1.

Ambros.

1. Pet. 1. 15.

Ier. 1. 5.

Matth. 10.

Matth. 10.

Matth. 24.

Act. 13. 2.

Paul and *Barnabas* separated for Gods word: such were all Gods Prophets called *asii* Saints of a and *su* as men that minded not this world, but looked for an other habitation, which is in heaven: or of *asur* to act, to worke, to strine in Gods harneſt by prophesyings, by teachings, by conuertings, by doing all good things. *Sancti a sanguine*, holy becauſe separated by Chriſts blood to holy uſes, to the practice and preaching of the true religion, which they were not aſhamed, nor afraid to ſcale and ratifie, with their deareſt blood.

Math. 23.

Act. 7.

i. To note.

Ezech. 33. 5.

Ezech. 33. 31. 30.

Numb. 11.

If they were ſo diligent in diſcharge of their office, as they preferred it before their liues, what care ſhould we haue of our duties, for whom theſe paines are vnder taken. Muſt they giue warning and ſhall not we awake? then ſhall our bloods be vpon our ſelues, whereas he that receiueth warning, ſhall ſaue his life. But are not theſe times like vnto the daies of *Ezechiel*, wherein the people heare the Prophets words, but they will not doe them, yea with their mouths make ieſts, and their heart goeth after couetouſneſſe: O alas theſe times are worſe then thoſe daies, for then one would ſpeake vnto an other, and euery man vnto his brother, come, I pray you, and heare what is the word, that commeth from the Lord. But now we are ſo farre from their zeale to ſay, come, to *Bethel*, the houſe of God, as miſtaking the place, we cry come to *Babel* the diuells manſion, to the bowſing houſe, the play houſe, crying out againſt *Manna Manna* with the pampered Iſraelites, though it be Angels food, forſaking

forfaking the euer springing wels, &c run to pits that will hold no water. But as they by their defolation did know a Prophet had bin among them: so it is to be feared, if we continue in our contempt of prophesie, mocking the messengers of God, despising his word, and misusing his Prophets, Gods wrath will also rise against vs, his fury be kindled against his people vntill there be no remedy. At what time we shal wander from sea to sea, and run from North to East to seeke Gods word, and shall not find it. At what time it shall be more easie for Tyrus and Sidon, then for Capernaum and Corazin, for Sodom then Bethsaida, for Ierico then Ierusalem, for Turkey then for England: for if this *Messiah* had beene thus preached vnto them, they had long agoe conuerted from their Mahomet: at what time the Lord Iesus shall shew himselfe from heauen with his Angels in flaming fire rendring vengeance to them, that doe not know God. But how shall they know without a Prophet, whose office was to foretel, to teach. To foretel things to come, a thing sometimes frequent among the Iewes, vntill the restoring of the Temple in the captivity of Babylon: yet reuiued at the *Messiahs* comming, but not so common: and continued to the times of *Iustine Martyr*, as is coniectured. To teach, to instruct, to exhort, to dehort, to comfort, to chide, by the Gospell, by the law, things to be beleued *credenda facienda* things to be obeyed, is an office permanent in the Church, and common with the Prophet and minister of the Gospel: and therefore

Exech. 33. 33.

2. Chron. 36. 16.

Amos 8. ii.

Matth. ii. 22.

2. Thes. 1. 7. 8.

1. Cor. 13. 9.

1. Cor. 14. 5.

Z

faithfully

fully to be performed by him, and carefully to be practised of them.

2

2 Much then to blame are the Prophet-scor-ners of these daies, who make light of their words, and smale account of their works: calling them dead letters, and making equall with them the inventions of men: that make *Moses* and *Elias* to be deceiuers, and inuent meanes to defame their writings. Whereas kings haue made them their delight, and Princes their studies. The mighty haue waited at the Prophets doores, and the great men haue giuen attendance for their counsell. Whole words are mighty in operation: and he that continues in them shall saue his soule. Sweter then the hony for the taste, & more brightsome then a lanthorne for the eyes. The way of life to lead vs from the shadow of death: and a sword to wound our enemies in the way. A fire *qui calefacere nouit, nescit excrere nisi sola peccata*: that can heat but not burne, that can fire our affections, and kindle in vs good desires: yet consume our sins, and burne vp our iniquities. As hony pacifieth the bitternesse of the sicke mans mouth: *ita anime noste, a amaritudine eloquia Dei*: so doe the Scriptures assuage the tortures of the soule, and the feuers of our vnhealthfull desires, if they bee digested in the heart, and yet we say vnto the Prophets, prophesie not.

Hereby shewing our hatred to righteousness, and loue vnto iniquity: willing to lye in our sinnes with *Herode*, and die in our transgressions with

Holofernes.

Papists.
Doletus.

Psal. 119.

Alt. 8.

2. King. 5.

1. King. 22.

Heb. 4. 12.

1. Tim. 4. 16.

Psal. 119. 10.

Psal. 119.

Prou. 6.

Ephes. 6.

Ambrose.

Psal. 118.

Hilar.

Esa. 40. 10.

Mark. 6. 17. 18.

Iudith. 13.

Holofernes: eyther hating the Prophets with *Ahab*, or speaking euill of them with *Appelles*: esteeming of *Moses* as a dreamer, as did *Hermannus Beswicke* and *Doletus*, or conioyning him with *Mahomet*, like brethren of iniquitie, as doth the Athiest, a maine pillar of their kingdome. Whereas *Moses* with the rest in holy writ were Gods true Prophets, but *Mahomet* with his Legend, impostors and seducers of mankind, as appeares in the discourse.

προφῆτης a Prophet (saith the Philosopher) is, *interpretator uaticiniorum non ipse uates*: the interpreter, not the receiuer of the prophesies. As if *Vates* saw the vision, but *Propheta* expounds the seeing: making the first like vnto a man that speakes in his sleepe, but neither knowes nor vnderstandeth what he speaketh: and the second like a man that is awake, heares what the other speaketh, and tels abroad, what himselfe hath heard. But *Pharaoh* and *Nabuchadnezzar* went farther, for they dreamed and remembred, yet were no Prophets: and Saint *Hierom* confuting the dotage of the Montanists: saith, *si illa non intelligebant, quomodo videre & videntes dicuntur*, if they vnderstand not, they are no seers, and if they see not, they are no Prophets. *Mahomet* may counterfait, but *Esay* hath the vision; and *Samuel* is a Seer, *Segnius irritant animum demissa per aures, Quam qua sunt oculis commissa fidelibus*: an eye witness is the most certaine witness, and we know best, that we see sure: and a prophesie was called a vision, because it is most certaine. *Quia Deus quibuscumque visum est reuelare, res ipsas*

1. Reg. 22.
Epiphani. heres.
Theat. hist.
lib. 5. ca. 25.

Mahomet.

Plato in Timæo.

Gen. 4.
Daniel. 2.

Hieron. in
Esa. 1.

Esa. 1.
1. Sam. 9.
Horatius in
arte.

Basil. in Esay. 1.

Tremel. in E.
say. 1.

Esay. 1.

Ezech. 1.

Nabum. 1.

Obadiab. 1.

Matth. 7. 15.

Hieron. lib. 4.
in Ieremiam.

1

2

Ezech. 13. 3.

3

Ezech. 13. 4.

Zach. 13. 3.

Ieremy. 28. 15.

16. 17.

1. Reg. 22. 16.

1. Reg. 18.

Herodot lib. 1.

*quodammodo videndas & spectandas oculis seruorum
suorum exhibet ad obfignandam eorum certitudinem.*

For God reveales, and his seruants see, he shewing they seeing are most assured, and to ascertain vs of their assurance, *Esay, Ezechiel, Nabum, Obadias* giue vnto their propheties the names of visions. A title *impertinent* to the false Prophets falsitie, and vnproper to *Mahomets* impietie. Christ giues vs a caueat to beware of them, and *Hieron* reueales three sorts to let vs know them, 1. *Qui nimium instabant somnijs vanis*: 2. *qui ad dirimendam veros Dei Prophetas dixerunt se habere visiones Dei*: 3. *qui, vt a populo nobiles haberentur dixerunt se Prophetas*. The first vpon a phantasticall humor imagined euerie dreame to bee a prophesie: the second, like foxes that labour to destroy the vineyard, in enuie of the Lords Prophets, arrogated to themselues, the spirit of prophesie. The third drunken with vaine glory, for their better credite among the people assumed to themselues the title of Gods Prophets. Whereas they are foolish Prophets, that follow their owne spirits, and haue seene nothing, as these thre: inseparable marks doe testifie against them, falsitie, impiety, ignorance.

For eyther they speake lyes in the name of the Lord, as did *Hananiah* and *Zedekjah*: or prophetic in the name of false gods, as did *Baals* prophets, *Apolloes* Priestes, and the *Bessi* of *Dionisius*: or if they speake truth in Gods name, it is but to deceiue the people, like their schoole-master

master Sathan that transformes himselfe into an Angell of light : or lastly they prophesie in a trance or furie, not attaining the knowledge of their prophesies. Called by antiquitie *uulgar* madnesse, because they being rapt with a furie did prophesie: but of after blushing ages *uulgar* diuination. Such were the Oracles *Colophonium* and *Bronchidicum*, the one by drinking of the water, the other by receiuing the fume of the water, prophesied of things to come. So the Prophets of *Bacchus* Oracle in Thrace wel drunke with wine would prophesie. So the *Samaritanes* eating Laurel would prophesie: *hederæ folia commanducata ebrietatis speciem quandam representant, & procliuiores ad furorem mentes incitant.* And the *Botti* in *Hispaniola* snuffing into their nostrils the powder of the herbe *Cohobba*, in a furie would prophecy as they learned of their *Zemies*, that is spirits: but of all these we may say with *Jeremy*, they receiue no visiõ from the Lord. But of the true Prophets (saith God) I haue put my words in thy mouth, whose true cognizance are truth, piety and knowledge. The truth is manifested in the accomplishment of their Prophesies, not vnfully compared vnto Swans met vpon the sea, most euident tokens of the approaching shore: as was *Michaias* prophesie of *Ahab*s misery, what more sure argument, *veritate vaticiniorum*, that scriptures are Gods word, then the constant truth of prophesies. So certaine as the parties names by who the prophesies should be fulfilled were expressed many yeares before their births.

2. Cor. 11. 14.

Plato.

Porphyrus.
Alexius lib. 6.
ca. 2.

Lycophron.

Plutarch.

Lament. 2. 9.
Iere. 1. 9.1. Kings. 22.
Bellar. de ver-
bo Dei. lib. 1.
cap. 2.

1.King.13.

2.King.23.17.
Esa.44.28.

Xenophon.

Iustine.
Gen.49.10.

Euseb.1.4.

Ioseph antiq.
18.

Exod.2.

Iosua.19.

1.Sam.8.

1.Sam.9.
1.Sam.16.Iosua.6.26.
1.King.16.34.

As *Iosiah* named to *Ieroboam* for an enemy to his Idolatry three hundred yeares before the execution: *Cyrus* to be *Israells* deliuerer named aboue an hundred yeares before he was borne, and an hundred seauenty yeares before the thing performed: *Iacobs* prophecy that *Iuda* should be Prince, and that the scepter should not be taken from *Iuda*, vn- till he come, that is to be sent Christ, and yet it was almost two thousand yeares before Christ came: at what time *Herod primus ex alienigenarum gente regnum iudaicae gentis obtinuit*, was the first stranger that gouerned *Iudaea*: beeing an Idumean by the Fathers, and an Arabian by the mothers side. Now how vnlikely it was that *Iuda* should sway the scepter, it appeares: first, in that the Iewes were then in Egypt, poore, base, and few in number, little dreaming of a kingdome: secondly, in that *Iuda* was a yonger brother, *Ruben*, *Simeon*, *Leui* his elders: thirdly, *Moses* the pen-man hereof was then in gouernement beeing of the tribe of *Leui*. *Iosua* his successour was of the tribe of *Ephraim*. From *Moses* to *Samuel*, the last of the Iudges were foure hundred yeares, and not yet accomplished. The Kings succeeding the Iudges, *Saul* the first was of the tribe of *Beniamin*, and had many children: yet because the Lord had spoken it, *Dauid* a poore sheepeheard, and yongest brother, must be chosen of the tribe of *Iuda* to be King, in whose loynes the gouernement continued till *Messiahs* comming. The perpetuall desolation of *Ierico* fore-prophecied by *Iosua*, was fulfilled fwe hundred yeares after
in

in *Hic* the Bethelite. The destruction of Babylon, with the manner how, fore-prophecied by *Jeremy*: for God turned away *Euphrates*, and *Cyrus* went on dry foote through the Channell with his armie, where he found the booke of *Jeremy*, which *Seraiab* had cast into *Euphrates*, and read therein both the ruine of the Monarchy, and destruction of the city. The like whereof the Lord brought vpon *Ninny* fore-prophecied by *Nabum*: verifying an olde oracle whereof *Diodorus Siculus* makes mention: *Ninum prius capi non posse, quam flumen ei fiat hostis*: that *Ninny* could not be wonne before the flood became her enemy: which came to passe in the third yeare of her besiege; at what time there fell such abundance of raine, as the waters overflowed the City walls, and with their violence, *muros deiecit ad studia viginti*, threw down twenty furlongs thereof: at which breach the enemies entred, & the King for feare (*pyram in regia ingentem extruxit*) burnt himselfe and his Pallace: Thus heaven and earth shall passe away, but the word of the Lord shall not passe away, for that endureth for euer. Their piety is made apparant by the end of their prophecies, to winne men vnto God. How did *Samuel* labour to turne *Saul*, *Eliab*, *Ahab*, and Christ *Ierusalem*: *Samuel* will tell *Saul* of his sinnes, yet mourne for his destruction, *David* punish *Abfalon* for his offences, yet mourn for his perdition: *Jeremy* tell the Iewes of their transgressions, yet with his head a fountaine of teares, and make volumes of lamentations for them. (*Threnos Ieremia nunquam a se*

Ierem. 51. 36.*Ierem.* 51. 63.*Ioseph. Antiq.*
11. c. 1.*Nabum* 2. 6, 7, 8*Diodor. Sicul.**Mark.* 13. 31.
1. *Pet.* 1. 25.1. *Sam.* 16. 1.
2. *Sam.* 18.*Ier.* 9. 1.
Ierem. Lam.
Gregori. Nazianzen.

Exod. 32.

Luk. 19. 41.

Matth. 23. 37.

Lentulus ad
Senatum.
Nicephor. hist.
lib. 1. cap. 40.

Augures.

Cyprian.

1. King. 3. 26.

Chrysost.
Hom. 10.
in Matth. 5.Hierom. Ep. 21.
Ioel. 1. 13.

se sicis oculis lectos esse: which Nazianzen could neuer read without weeping: *Moses* would rebuke the Israelites for their faults, yet mourning for them, would be blotted out of Gods booke for their sakes: *Paul* will not spare the Iewes, yet would become anathema for his brethren. And Christ vpbraided the Iewes for their wickednes, yet wept ouer Ierusalem: desirous to gather her children within his armes, as an hen her chickens vnder her wings: yea his whole life was a continuall mourning for the finnes of the world, *nuquam videre visus flere sapissime*, neuer seene to laugh, but often to weep. Hence are the Prophets not vnfitly compared vnto Quailles that doe, *curas hominum gerere*, carry other mens cares: hauing Cyprians Sympathy (*cum singulis pectus meum copulo, cum plangentibus plango*.) weeping with them that weepe, sorrowing with them that sorrow: yea lamenting when they laugh, as *Moses* for Israel, *Iob* for his children, and Christ for Ierusalem. Hence are the Prophets not vnfitly cōpared to the true mother, whose compassion was kindled towards her sonne, fearing his death. And not vnfitly resembled vnto Doues, whose mirth is mourning and whose songs are sorrowes. A property belonging to a true minister (saith Chrysostome) *debet esse lugens sua & aliena delicta*, to bewaile his owne, and his peoples finnes. *Monachus est plangentis officium*. O giue your selues, and lament yee Priests, howe yer ministers of the Altar, come and ly all night in sackcloth ye ministers of my God, saith the holy Prophet. Their know-

knowledge is euident by their sober vnderstanding of their Propheties, called Seers, for what they did say, they did see. And as (*oculus testis*) the eye is surer then the eare, and seeing more certaine then report, as we sooner beleue what we see, then what we heare, and our surest knowledge is by the eyes: so was theirs by reuelation, reuealed for their better vnderstanding, and seene for their more assurance, speaking nothing but what they saw, and seeing nothing but that they vnderstood. Such were *Melachy, Zachariah, Haggai, Zephani, Habackuk, Nahum, Micah, Ionah, Obadiab, Amos, Ioel, Hose, Daniel, Ezechiel, Ieremiah, Isaiab, Nathan, Dauid, Iosua, Moses*, of whom saith the Poet, *tradidit arcano quodcumque volumine Moses: Moses* in his hidden volume hath handled many things. Most iniurious notwithstanding are those Atheists, Ptolemaites, & Appellionites to this holy writer: the first making him an Impostor, and the second accusing him of falsehood, denying his workes to be canonicall. O blasphemy irreligious, vnreasonable. What author was before him to discric his iugling; Grecian or Romane? if none: must needes the first writer be the first lyer? *magna fuit quondam capit is reuerentia cani*: his hoary haire deserued more honour. But answer mee, doe not *mundus, seculum, exitus*, the world, age, the euent confirme his writings, and prooue them to bee diuine? Verily *quicquid agitur, prænunciabatur, quicquid videtur, audiebatur*: whatsoeuer is done

Iuuenal.

Epiphanius.
heres. 33.Tertul. lib. ad
uers. haeret.Tertul. Apo-
log cap. 19. 30.

Artabarus de
Iudæis.

Alexan. poli-
histor.

was fore told, and whatsoeuer is scene, was heard of before. *Artabarus* writeth that *Meris* the Egyptian kings daughter being barren, adopted *Moses* for her sonne: who grew so famous for his learning, wisdom, prowess, as the people called him *Mercury*. But vnderstanding the kings displeasure to be kindled against him, departed into Arabia, and married *Raguel's* daughter: and daily earnest in his prayers for the Iewes deliuerance from their Egyptian captiuitie, saw a fire burning without matter, and heard a voyce commaunding him wend into *Egypt* to redeeme the oppressed. To which voyce he being obedient, repaired with his message vnto the king, who demanded of him signes and tokens. Whereupon *Moses* turned his rod into a serpent, smote the earth, and it brought forth frogs, flies and locustes. (Whence the Egyptians kept a rod in the Temple of *Isis*) In fine such were the miracles as the king let the people go, & so forth as followeth in Exodus. But the priests of *Memphis* the Athiests tutors, (disabling the miracles of *Moses*), say that *Moses* in his wisdom obseruing the ebbing and flowing of the sea passed ouer in the ebbe. This cauill the women and children heauie and laden can easily confute, and say, that no ebbe can last so long as for so great a multitude to escape & passe through so huge a sea. Secondly, the Egyptians well knew the flowing and ebbing of the sea, and would haue stayed their opportunity for an other, if it had not beene miraculous. Thirdly, the Helio-
politans

liopolitans acknowledge Gods finger in it. Lastly, how was it that not one Egyptian escapes drowning, so brauely mounted, and not the least of the Israelites so weary and heauy laden is destroyed: surely it was the Lords providence. The truth of *Moses* history is seconded by *Poleman*, *Appian*, *Ptolomeus*, *Mendosius*, *Hellanicus*, *Philochorus*, *Castor*, *Philo* the Iew, *Iosephus* and *Diodorus* Greeke writers. The best of the Heathens, *Orpheus*, *Virgil*, *Sophocles*, *Pythagoras*, *Plato*, *Homer* were glad to borrow of *Moses*, as is manifest by their workes. Thought of some to be *Prometheus* the most excellent teacher of wisdom, *quia optimus sapientia doctor fuisse perhibetur*: called of the Grecians *Museus* for his wit and learning, and of the Egyptians much esteemed for his gistes. Whose writings though his enemies labored to discredit, yet the obloquier returned on themselves, for God his author was their preseruer, *ergo, eam optimam, cui nemo iure contradicit*, that is the best learning that no man truly can contradict. If you compare his daies with others, he liued many hundred yeares before eyther Rome was built, or Troy was burnt. Yet Troy was destroyed before *Homer* wrote, yea the eldest of the heathens exceeded not much the daies of the later Prophets: farr inferiour to *Moses* times. If you compare his workes with theirs, they so farr excell heathens, as an history goes beyond a fable. Poets ridiculous about their Gods, Philosophers differing about the principles: yea *Varro* numbers vp 280

Euseb. de præpar lib. 10.
Iustin Martyr. parænes.
ad Græcos
Cyril. in Iustin. lib. 1.

Numenius.

Clemens.
strom. 1. Euseb. prepar. 10
ca. 3. Tertul. aduers. gent.
ca. 19.
Origen lib. 1.
ca. 9. 11. 17.
Aug. civ. 18.

Iustin parænes. ad Græc.
Varro lib. de Philos.

Cic.lib.3.
de legibus.

Lactant.lib.5.
ca.3.
Plutarch

Tertul de co-
rona militis.

Fulgo^r. lib. 11.
ca. 6.

Exod. 31. 18.

Tertul. ad verf.
Marian lib. 2.
Clemens
strom 1.

Numenius.

sects of Philosophers, (*quarum unaquaque omnes alias euertere conatur*) euery one endeavouring to supplant the other, and build it selfe: *Gratiidus excitat in sympulo ac si ageretur de aris & focis*: they wrangle as fouly for a trifle, as if their life were laid vp on the victory. The reason of this discord is (*mendaciorum natura non potest coherere*) the nature of lyes, that will admit of no agreement, And their loue of fictions, the life of poetrie, yea the Philosophers themselues are φιλομυθιοι fable students. *Nobis vero Moses propheticus non poeticus Pastor*: but our *Moses* was a propheticall not a poetical Pastor: not feining *Hesiod* relating of *Pandora*, but truth telling *Moses* writing of *Heuah*. The sacred truth of whose writings *Theopompus* and *Theodectes* alaying (*gentiles fabulis inferere*) to defile with Gentiles fables, the one of them was punished with madnesse, and the other with blindnesse. This was he receiued the law from God; and did promulgate it vnto posterity. So did *Lycurgus* and *Solon* in act lawes, *sed ante Lycurgos & Solones Moses & Deus*: but God and *Moses* were long before *Solon* and *Lycurgus*. Posteritie may receiue from their ancestorie, and nouelty of antiquity, not backwards. *Lycurgus* of *Moses*, not *Mises* of *Solon*: the creature of the creator, not the creator of the creature. What good lawes they gaue, eyther they receiued from nature, or tooke them from *Moses*: *Plato* from *Moses*, whence called *Moses Atticus*, not *Moses* frō *Plato*. In fine, their lawes were imperfect & are vanished: these perfect & for euer: God the

ma-

maker, God the preferuer. As *Demetrius* answered *Ptolomy* reading the *Septuagints*, *illam legē diuinam esse & a Deo ductā; ad quam illotis manibus accedere nequam*) that lawe was diuine and from God, neyther must vnwashed hands aduenture on it. Gods iudgemēts vpon the vnreuerent esteemers of these writings, argue them to bee in fauour with the Almighty. *Domitius Calderinus*, that dehorted mē from the scriptures, turned his studies onely to fopperies, and *Virgils Priapus Politianus*, (*scripturarum lectionem plane reiciebat*,) refused the reading of scriptures, spent his time about *Venus* and *Cupid: lex talionis*: a right recompence for the dispisers of wisedomes banquet, to attend vpon folies table. But is it probable that God would bee so angry for an apple, as *Moses* telles? Too likely: for was not *Adam* free, and had power to eate or to abstaine? had he not a commandement, and was bound to obey and not offend? should there bee a false iewel in *Nabuchodonozars* furnace, and rich couetous *Dines* runne into the fire to pull it out, and not worthely burned? *Adam* in Paradise had all aboundance, yet allured with an apple, will eate to his own destruction, obeying the creature contemning the creator. Againe it was not the apple, but the laws transgression, that inferred the curse: kings edicts contēned are worthy punishment, & not much more the king of kings, when they are dispised: yet our mercifull God made free recompence for this punishment, in sending his Sonne to be a propitiation for our sinnes.

Aristæus de versione. 70. Interpretum.

Ludouicus Viues.

Gen. 3.

Eccles. 15. Gen. 2.

1. Iohn. 1. Iohn. 2.

Plin.

Irenæus, lib. 1.
cap. 10. aduers.
Hæref.Epiphani. tom.
2. l. 1. Hæref. 27.

Deut. 18. 10, 11, 12

Leuit. 20. 27.

1. Sam. 28. 9.
Act 19. 19.Theodor.
Theat. hist.

Plin. lib. 18.

Exod.

Exod. 8. 19.

Cassiodor. in
Psal. 71.Aug. Quaest.
lib. 38.

But *Moses* was a Magitian and wrought his miracles by Magicke: Indeed so did *Simon Magus*, Popes, and other Heretickes, as the Carpocratists, & Gnosticks let vp Magicke Schooles, and vsed the diuells helpe: but not *Moses*. For he commaunds contrary, disclaimes the practise, proclaimes their abominations, and punishments from God. Not like *Carnesades*, that to day disputing for Iustice, disputed contrary on the morrow. But constant in his iudgements, pronounceth death to such wicked workers. *Saul* asking counsell of a witch, was destroyed: but those that feared God, burnt their Magicke bookes. *Julian* an Apostate became a Magitian, and dyed a blasphemmer. *Zoroastes* King of Bactria a Magitian, was burned to death by *Sathan*. *Magia nunquam celebrior quam sub Nerone* Magicke neuer more famous then vnder *Nero*, a wicked Prince, a fearefull end: for God abhors it, *Moses* forbids it, the twelue lawes interdict it, and onely wicked men doe vse it. Why? the Egyptians wrought by *Satan*, yet did the same miracles that *Moses* wrought. Not so: for they made no lice: their works were not Gods finger, and their miracles were but maruells. *Solus Deus facit mirabilia*, onely God makes miracles. Angells, men and diuells make maruells not by making a new matter, but either by remoouing the creature, sundry waies applying things naturall or bewitching the senses. *Magi faciunt miracula per priuatos contractus cum demone*, Magitians effect wonders by priuate contracts with *Sathan*: *Sathan* by vertue of the creature vknownne

knowneto man, yet neither workes a miracle, because neither of them passe the bounds of vniuersall nature: for to doe any thing beyond natures course, is onely proper to God, and therefore also the worke of miracles: which God brings to passe by himselfe alone, Angells and men by Gods authority; the diuells by diuine permission: for God suffers *Sathan* to haue (*potentiam limitatam*, not *liberam*) a limited, not free power ouer elements, beasts, and men: either to be auenged on the wicked, or to trie the good: or else to augment his glory: as he did in Egypt: much adoe to confirme *Moses* lawes to be Gods word, and his workes Gods finger: but truth is, he may thanke his sword faith *Machiuel*. For neither could he haue kept his lawes inuiolable (*si vis & arma ei defuissent*) but by his prowesse: nor possessed *Iudea*, but as the Goths by force vsurped the Roman Empire. Vniust cauil, for neither people, cause, nor practise doe accord. The Goth (*fera & barbara gens*) barbarous and savage: the Iew courteous and gentle, the one hated, the other beloued of God. The Goths vsurpers of other mens dominions: the Iew onely a challenger of his owne countrey: beeing Lord of *Iudea* (*iure soli poli*) by inheritance from his auncestours, and by Gods gift forepromised to his progenitours. *Moses* sword, his prayer, and his punishments, Gods charge: his warres Gods commaundement, & his possessions the Lords beneuolence: warres are Gods iudgements against sinners, and the sword his punishment vpon transgressors: when

August. de
Trinit.

Machiue. c. 9.
de principe.

Snabo.

Gen. 12. 7.

Gen. 13. 15.

Gen. 15. 7. 18.

Exod. 17.

Numb. 16.

Gen. 15. 6.

Deut. 32. 35.

Esa. 10. 5.

Habac. 1. 6.

Jer. 5. 17.

Ezech. 5. 17.

2. Chron. 33.

2. Chron. 36. 17.

August. Ciuit.

7. 29.

August. Ciuit.

5. cap. 23.

Cicero. pro le-
ge Manilia.Florus.
Eutropius.
Orosius.
Appian.

Liu. lib. 23.

Anno 477.

ab vrbc.

Orosius lib. 4.
cap 4.

when the wickednesse of the Amorites is full, God sends *Moses*, & when *Israells* sins had angered God, he denounceth warre. *Assur* shall be the rod of his wrath, and the Caldees a nation bitter and terrible to offendours: for the Lord will visite with the sword, and blood shall be in their streetes: witnes *Ierusalem* in the daies of *Manasses*, *Zedechiah*, and *Vespasian*. Hee is the Lord of Hostes (*qui bellorum exordijs, progressibus, finibus moderatur*) who gouernes the beginnings, endings, and proceedings of warres and victories, as shall seeme to him conuenient for mans correction & amendment, sometimes sooner: sometimes later. *Rhadagaisus* (*vino die*) King of the Goths lost an hundred thousand souldiers with the victory and his owne liberty in one day. The Carthaginian warre was ended within three yeares, & the Pirates was finished in fortie daies. But (*bellum Mythriddaticum*.) *Mithridates* war endured fortie yeares: the *Samnites* fifty, some say eighty, yea some almost an hundred. What are signes and tokens (*pranuncia bellorum*) but Gods messengers to forewarne a sinnefull people of ensuing warres. As to Rome, when *Sempronius* went against the Picents (*edes salutis*) the temple of health and safety, was dissolued by a thunder-boul: three wolues brought a dead carcase halfe eaten with hideous cries into the market-place: the earth opened at Calenum & fire issued out: yea it trembled and groaned, when the armies met (*tantum humanum sanguinem susceptura*) to thinke, what a huge draught of humane blood there was now to drinke:

drinke: for very few of eyther army were left aliue. Before *Hannibal* vanquished *Flaminius* the Sunne seemed to be leslied: at *Arpi* bucklers were sene in the heauens: at Sardinia the Sunne fought with the Moone: and at Antium as the mowers mowed bloody eares fell into their sheeps. To Hierusalem, before the destruction thereof by *Titus*, the Moone was ecclipsed twelue nights together: the Angels (*templi presides*) with a loud crie left the Temple: *stella comata*: a starr like vnto a sword appeared ouer the citie: Chariots running in the skie, bands of armed mē fighting in the ayre, with many other reported by *Iosephus*, *Eusebius*, *Freculfus* and *Alphonfus*. To Italy, when *Lo dowickes* force procured *Charles* the great to enter it, In Puglia three Suns appeared inuironed with clouds & horrible thunder: and in Arossio were sene images sweating, drums and trumpets, men and horses in the ayre. The Lord preparing vs by them eyther for present repentance or speedy distruction. O it is he that threatens warre for our sinnes, and forefends messengers for amendment. It is he, that rayseth vp the enemy, and giues victory at his pleasure. Euen the heathens giuing testimony to this truth, will paint *Iupiter* holding *Sceptrum leua, dextra Aquilam vel victoriam* in his left hand a scepter, and in his right eyther an Eagle or victory: the one because as the Eagle is king ouer birds, so is *Iupiter* ouer gods, and the other because as nothing can vanquish victory, so all are subiect vnto *Iupiter*. *Hoc vero non de illo Ioue, sed de vero rege: yet we must*

Bb

vnder-

Oros. 19. lib. 4.
ca. 15.

Carnot. in pol-
lic. lib. 2. ca. 2.

Hieron. lib. 18.
in Esay. 66.
Ioseph. antiq.
6. & bell.
Iudaici 7.

Guichard.
lib. 1. hist.

Euripid. in
Bacchis.
Plurarch. in
Bruto.
Porphir. in ra-
tionali deorū.

August. ciuit.
lib. 4. ca. 17.

Pindarus.

Psa. 33. 16. 17. 28.

Iudges. 7. 21. 22.

2. Chron. 14.

1. Sam. 14.

1. Sam. 13. 22.

1. Sam. 17.

Sophocles.

Iudges. 5. 20. 21.
31.

Psal. 18.

Exod. 15.

Psal. 19. 7.

Iudges. 5.

Iudith. 13.

Numb. 31.

Alex. ab Alex.
ca. 8.

understand this is not truly spoken of the Poets *Inpiter*, but of the Christians God, who sends not Lady victory a supposed substance, but his holy Angel a true existence. Who hath warre in his hand & victory at his pleasure: *εα μολχαν εα πολυμον χαρις θεο*: who saues not the king by his hoast, nor *Gedeon* by his multitude. Who can helpe *Afa* with no power, and giue *Ionathan* victory not with many: who can giue the weaponed Philistins vnto vnweaponed *Israel*: and great *Goliath* to litle *Dauid*, *τενον δει βελου κρατειν, ου θεο δε αν κρατειν*: *Goliath* will get the conquest by his speare, but *Dauid* will haue God within his victory. *Israel* will crie vnto the Lord, and the starres will fight against *Sisera*: yea *Kison* will sweepe them away, that famous riuer *Kison*: and to let all thy enemies perish O Lord. Happy he that maketh God his shield with *Dauid*, and the Lord his sure defence with *Moses*. Then shall a thousand fall at his side, and ten thousand at his right hand, *Debora* shall be too strong for *Iabin*, *Iudith* for *Holofernes*, and *Moses* for five kings. *Semiramis* vanquished the warlike Scythians: *Iphicrates* of twenty yeares old conquered the thought-vnconquerable *Agefilas*, and yong *Scipio* renowned *Hanniball*. *Dion Siracusanus* with three thousand ouercame the great army of *Dionisius*: *Timocleon* with three boates an hundred and fiftie ships of the Carthaginians. *Miltiades* with ten thousand ouerthrew six hundred thousand of his enemies in the fields of *Marathon*. And *Alexander* killed in one battel above an hundred thousand foote besides ten thousand

sand horsemen, with very litle losse vnto himselfe.
 For the Lord will cast them out before you, saith
Moses, and ye shall possesse great nations mightier
 then your selues: only pray, and God will deliuer.
 Prayer is like *Aiax* shield to defend yong *Telamon*.
 It was *Samuels* armour against the Philistines: *He-*
zechias defence against *Senacharib*: yea, *plus valet*
vnus sanctus orando, quam mille peccatores praliando:
 a godly mans prayer more preuails to saue a coun-
 try, then the swords of a thousand sinners to hurt
 the enemy: to teach *Machiauell* it is God alone
 that commaunds warres, and bestowes victories at
 his pleasure. Yea & as victories are at his appoint-
 ment: so are kingdomes and Empires at his dis-
 signement: for his is greatnesse, and power, and
 glory and praise, yea all, in heauen, and in
 earth are his, O Lord thine is the kingdome, and in
 thy hand it is to make great. He tooke *Saul* from
 his asses, and made him king ouer Israel, *Dauid* from
 the sheepfold, and made him ruler of his people:
 and chose *Cyrus*, calling him by his name before he
 was borne, *Cesar* shall raigne maugre *Pompey* and
 the Senate: yet *Pompey* was wise, and had a coun-
 cel to assist him: *Pompey* was strong and had the Ro-
 manes to protect him: *Pompey* was rich and had
 the wealth of Rome to second him, *Pompey* was
 gracious, and had the peoples fauour to encour-
 age him: yea *Pompeys* cause was iust, himselfe vali-
 ant, his army strong, yet *Cesar* got the victory. *Ce-*
sar, whose cause was vniust, souldiers fewe, army
 diseased, victuals consumed, and money spent, yet

Iustin. lib. 11.

Deut. 11. 33. 24.

Psal. 50. 15.

1. Sam. 7. 9. 10.

2. Chron. 14. 11. 12.

2. Reg. 19.

Glossa in Ex-
od. 17.

1. Chron. 29. 11. 12.

1. Sam. 9.

Tsal. 78. 70.

2. Sam. 7. 8. 9.

Esa. 45. 3.

Plutarch in
Pompey.Plutar. in Cz-
sar.

Num. 25. 23. 24.
66.

Pindarus ode. 8

Iob. 1. 21.

Iustin. lib. 11.

Iustin. lib. 22.

Iustin. lib. 3.

Sabellic. lib. 7.
ca. 8.

Guido. Biture.

Fulgof. lib. 6.
ca. 7.

1. Sam. 17. 47.

Psal. 147. 10. 11.

Sabel. lib. 7.

Cæsar obtained victory. How? as *Moses* vanquisheth *Sihon*, even as God appointed: why? the *Amorites* finnes were ripe: and *Cratippus* could tell, that for the iniquity of Rome the state thereof must bend into a monarchie. The heathens bending towards truths schoole, *concedunt superi cuncta, vel auferunt*, alluding to holy writt, the Lord giues, and the Lord takes away. He tooke *Abdalominus* from drawing of water to be the annointed of *Sidon*: rayed *Agathocles* from a potters sonne to sway the scepter of *Sycilia*. *Ptolomy* from a common souldier to gouverne *Egypt*, made *Seruius Tullius* of a bond womans sonne, the king of Rome: *Caius Marius* of a Carpenters sonne seuen times Confull: and *Celsus* of a common man a mighty Emperour, and within seuen daies of an Emperour meate for dogs: To omit the rising, falling: rising of *Iob*, *Iacob*, and the Patriarches. *Gregory* the seuenth that made *Henry* the third (an Emperour) to stoope, yet saw the citie burned by the Normans, himselfe deposed, & *Clemēs* created Bishop in his roome. To let Pope, & Atheist alone, all know, *Israels* God saueh not with speare or sword, hath no pleasure in any mans legs, but is the Lord of hoasts, and that battell is the Lords. *Lucius Metellus* euery way happy, yet his sun-shine was eclipsed with blindness: againe his nephew (ready to be throwne headlong from the rocke *Tarpeia*) escaping, became after so famous in chivalry as hee obtained the surname of *Macedon*. Thus sometimes we flie with *Dedalus* in the ayre, and presently

sently againe are drencht with *Icarus* in the seas. The Angels ascend and descend on *Jacobs* ladder to prefigure his prosperity. *Alexander* taming *Bucephalus*, his father *Philip* said, (*aliud tibi regnum quere* (*O fili*) *Macedonia enim te non capiat*) seeke my sonne an other kingdome, *Macedon* is too litle for thy prowesse: foretelling his felicity. *Semiramis* an infant was throwne abroad to be destroyed, but preserued by miracle, nourished by birds, was found of a shepheard, and became a Queene, God had so ordained it. An Eagle tooke off *Tarquinius* hat ascending the capitoll and flying vp, descended soone, & couered his head to foreshew his emperie. *Hiero Syracusanus* cast out was fed by bees, and enioyed the kingdome of *Syracusa*, God so appointing it. *Vespasians* mother at her three child-birthes had an Oake that sprang three new boughes: the first was slender and soone withered, and the mother was conceiued of a daughter, which quickly died: the second bough was strong and tall, and she deliuered of a sonne, who liued long: the third bough was like a mightie tree, and the mother brought forth *Vespasian*, (*futurum Cesarem*) foreprophecied the Monarch of the world. Thus not the sword, but God sets vp, puls downe, as these tokens exceeding mans power, Sathans might, and natures strength, sufficiently do proue. It is the Lord that sends wicked *Manasses* into captiuitie, but returning by repentance restores him to Ierusalem. In token that God alone is the setter vp of kings, we make prayers

nolue

B b 3

vnto

Fulgos. lib. 1.
ca. 5.

Gen. 28. 12.

Sabel lib. 1.
ca. 4. 6.Diodor. Sicul.
lib. 3.Plinius de viris
illustribus. c. 6.
Alex. ab Alex.
lib. 2. ca. 31.Fulgos. lib. 1.
ca. 4.2. Chron. 33.
Tertul. Apolo.
aduers. gentes
ca. 30.

Iohn:9.:1.

vnto him for their safety and defence. *Pilates* power is from aboue. *Gratia Dei sum id, quod sum*: by Gods fauour I am that I am: yea, *Dieu et mon droit*, God is my right, confesse both King and *Cesar*.

Iob.30.
Rom.13.11.

It is he that makes man raigne, for all power is of God: and the crosse is in the Christians ensigne, who doth acknowledge God the giuer of crowns. He pulls downe the Assyrian, and sets vp the Persian: hee humbleth the Græcian, and exalterm the Romane, foretold by *Daniel* to the King of Babylon. *Ille vnus Deus, quando voluit, & quantum voluit, Romanis regnum dedit*. He that God that gaue the Empire to the Romanes, who before bestowed the Monarchy on the Persians. *Quod si potentes sunt à Deo, quanto magis regna*. And if Monarchs and Emperours be of God, how much more Kings and Princes. The succession of Monarchies, comparison of Histories, dreames of the mighty, interpretations of the Prophets, and euent of the prophecies, proue that God hath a care of humane affaires, and that all things are at his disposing. Compare the Babilonish with the Romane history, the Westerne with the Easterne Empire, *Ninus* with *Procas*, *Babylō* with Rome. From the first yeare of *Ninus*, to the instauration of Babylon by Semiramis were 64. yeares: from the first yeare of *Procas* to the dedication of Rome by *Romulus*, were 64. yeares: when *Arbaces* translated the Assyrian Empire to the *Medes*, the seed of Rome was sowne by *Procas*: when the Romanes were deliuered from *Tarquinius* tyranny, Babylon lost her full principality: Babylon

Ezech.21.

Dan.2.37,38,
&c.
August. Ciu.
Dei.5.21.Orosius de
prouid. Dei lib.
1. cap.1. & 2.

bylon after 1060. yeares lost the preheminence, Rome after 1060. and odde yeares was cracked by *Alaricus*. Thus the death of the one, was the birth of the other, the Sunne setting in the East, beganne her glorious shining in the West: God so disposing it. Consider *Nabuchodonosors* Image, the condition of his dreame, and the interpretation of the Prophet. The Images head of gold, breast & armes of siluer, legges of yron, and his feete part of yron, part of clay. The dreame *ἡμῶν τοῦ βασιλέως*, partly belonging to the publike state, and partly foreshewing future euents for the whole world. For a stone cut without hands, smote the Image on his feete, & brake them to peeces: then the yron, clay, brasse, siluer, gold, were all broken together and vanished, but the stone became a great mountaine and filled the earth. The interpretation vnfoulds the foure Monarchies: by the gold the Caldeans and Assyrians: by siluer Medes and Persians: by brasse *Alexander* and the Grecians: by yron Rome and the Romane Empire, as the euent hath testified. Now that God was the author of all this, is proued: first by the testimony of the Prophet: secondly, by the confession of the Monarch: thirdly, by the forgetting of the dreame: fourthly, by the ignorance of the wise men (*Fumo puniatur qui fumos vendidit*) who must dy for their ignorance: fifthly, by the acknowledgement of the Astrologers, that none but God can declare it: sixthly, by the reuealement thereof at the prayers of the faithfull: seauenthy, by the praise and thanks *Daniel* renders for the vision:

Dan. 2. v. 32. 33.

*Ioseph. lib. 10.
Antiquit.*

Dan. 2. 34. 35.

*Dan. 2. ver. 37,
38. 39. &c.*

*Dan. 2. 37. 45.
Dan. 2. 47.
Dan. 2. 5.*

*Alexander
Seuerus.
Dan. 2. 12. 13.
Dan. 2. 11.*

Dan. 2. 18, 19, 20

*Dan. 2. 19, 20.
21, 22, 23.*

Xenophon.

Dan. 4. vers. 11.

30.

Alpheus.

Dan. 5. 5. 6.

25. 30. 31.

Herodot. 1.

Xenophon.

παιδείας.

Tertul. in A-

pologer.

Aug. Ep. 3.

Dan. 9. 21.

Porphir. lib.

15. cont Christ.

Iosephus, lib.

10. cap. vlt.

Hieron.

Iosephus.

Antiquit.

lib. 11.

sion: and lastly, by the accomplishment of the interpretation confirming the verity, that God is the Author of it. Who (τὸν μικρὸν μεγάλους τὸν δὲ μεγάλους μικρὸν) can make of great small, and of small great: cut down the tree, and make Nabuchodemosor dwell among the beasts: who can make Balthasars loynes to loose, write on the wall that no Caldean can read, and verifie the writing: for the same night was Balthasar slaine, and Darius made a Monarch. *Idoneum opinor testimonium diuinitatis, veritatem diuinationis.* An inuincible testimony of true Diuinity, is the certainty of diuination. *Sicut leguntur predicta, ita cernuntur impleta:* seeing that as wee read things fore-told, so we behold them fulfilled. Daniel can tell of seauenty weekes, but the Angell reueales them, and the Lord performes them. Nor so (saith the Prophets (corner) but the Iewes long after Daniels time, seeing things come to passe, committed them to writing vnder Daniels name, to winne the better credit to their bookes. Yes euen so (ὃν τὰ μέγιστα μόνον προφητεύων δὲ τέλει, ἀλλὰ ὡς μικρὸν ὠρίζαν εἰς ὃν τὰ ὅλα ἀποκρίσθηται) For the Prophet doth not onely foretell things to come, but almost the very instant of their fulfillment, yea there is such credit in his words, & truth in his writings, as he seemes to the incredulous, rather to relate an history of things that are past, then to pronounce a prophesie of that which is to come: *non futura dixisse sed præterita narrasse.* But attend a while, are these so yong, & yet the high Priest told Alexander of Daniels prophesie, that the Græcian King

king, should enjoy the Persian crowne: and of the age of *Darius*, and his taking *Daniel* with him to the Medes, and making him a Prince. Thus *Iosephus* (scant a Christian) appropries of *Daniel*: and *Ezechiel* long before *Iosephus* giues witnesse to *Daniel*: yet *Ezechiel* prophesied in the fifth yeare of *Iehoa-chims* captiuitie: in which captiuitie they were led to Babilon, & so endured 70 yeares. Our Sauour Christ alledges *Daniel* concerning the destruction of the temple, and desolation of the citie: yet Christ prophesied fortie yeares before the effect: shall *Daniel* prophesie of our Sauours first comming, and the prophesie be to write, when the things forespoken are fulfilled? the caill is too grosse: verily the Prophets spake from God: they were the penmen of the Trinity: and God effected what they foreprophesied. Respect the humble, dispise the proud, put downe the mighty, exalt the lowly, vnsleat *Balthaser*, and rayse *Darius*: againe vnhorse *Darius*, imprison him in a loathsome waggon, and deliuer him to his seruants treachery. Set vp *Cyrus*, who dreamed the Sunne thrise appeared at his foete, yet after thirtie yeares deliuered him to Scythian *Tomaris*, who threw his head into a boule of bloud, and bad him there drinke his fill. To note that victory dependeth on the Lord, and kings and kingdomes on his will and pleasure. Foreprophesied by *Moses*, seconded by all the Prophets, and confirmed by euent to their eternall memory, that *Moses* with the rest in holy writ were the true Prophets of the Lord: but *Mahomet* a iugler & seducer, who

Ioseph. 10. 11.

Ezech. 28. 2. 3.
Ezech. 1. 2. 3.
Bibliander in
cronol.

Matth. 24. 30.

Daniel. 7. 13.
2 *Tim*. 3. 16.
2 *Peter*. 1. 21.

Luke 1. 51.
Plutarch.
Biodor.
Iustin.

Cicero. lib. 1. de
diuinat.

Gen. 16. 16.

Gen. 17. 20.

Gal. 4. 22.

Lib. Aziar.

Lib. Alcoran.

Lib. Zennæ.

Lib. Florum.

Lib. Aziar.

Lib. Zennæ.

Lib. Aerizele.

Lib. Aziar.

Lib. Affisa.

with the rest of the Mechans descended from the loynes of *Cayder*, the second sonne of *Ismael*, the sonne of the bond woman. A kindred of Idolatry offering sacrifice to the Idoll called *Azlicte*, *Aluza*, and *Aquibla*, an Idol and a towre erected two thousand eight hundred yeares before *Mahomet*, vnto which the Mores turne their faces, when they pray, and by which they take their oathes, when they sweare: neyther was *Mahomet* free from this iniquity. Howloeuver he fables that the Angell *Gabriel* in the time of his minority opened his breast with a rasor, tooke from him the black drop (whereby the Mores suppose they are led into temptation) that he might no more be tempted of the diuell. For he worshipped the blacke rocke at the towre of *Meehan*, committed Idolatry in the yeare of his marriage, and commaunds his followers to continue the same. Being by calling a merchants pretense, but through discontent grew solitary, fell franticke & talked idly. Yet receiued many visions, heard much talking, but saw no person: All which his wife ascribing to the diuels temptation, had almost vrged him to fall down headlong from mountaine. In which agony the Angell *Gabriel* appearing to his comfort saluted him from God, and called him the Prophet of the highest. Neyther were the beasts and trees ignorant hereof, but welcomed his going home, with reioyce; O *Mahomet*, for thou shalt be the high Gods Prophet, and his chosen among all people. Vnto which opinion he drew his seruant *Seydin* with promise of his libertie

berry, but the citizens of Mecha in derision of his folly made this by-word of him in the streets, behold the Prophet, behold the Prophet. Thus having found the Prophet, let vs search his Propheties. His doctors were Christian artificers bondmen to a citizen of Mecha, who having some smal smacking in the Bible, taught *Mahomet* that themselves not vnderstanding falsely coniectured of the Scriptures. Proued, first by the constant report thereof in Mecha: secondly by the multitude of contrarieties, fictions, fables, falsehoods, and errors in diuinitie, Philosophy, Astrology like a canker ouerrunning all his works, by reason his masters were vnskilfull in these arts: and thirdly by the consultations of the Iewes, who in those times did stoutly resist his falsities. His Scribe a Iew, (for himselfe was a silly Rabbi) perceiuing the ignorance of this Prophet, yet fatherring his fables on the ministry of Angels, would chop and change what hee pleased, which neyther vnderstood by *Mahomet*, nor reuealed from God, nor told by the Angell, hee concludes this Prophet a flat Impostor, and forsakes his seruice. The great corruption of his works with moysture, and so eating them with myce, as *Hozmen* compiling the Alcoron was compelled here to picke out somethings, and there to leaue out other, shew plainly they were fictions of man, and not the word of God. The same is warranted by vnruthes, as that the Angels shall die: a punishment for mans sinne, not Sathans: for the corporall not incorporall substance. Again that the

Alcoron. li. 3. 7.

Lib. Assifa. lib.
Azar.
Alcoron. lib. 3.

Alcoron. lib. 4.
ca. 2.
Alcoron. 1.
ca. 2. lib. 2. ca. 1.

Matth. 4.
Alcoran. lib. 3.
ca. 1.
Alcoran. lib. 4.
ca. 8. & ca. de
demonijs.

Iude. 6.
2. Pet. 2. 4.
Zuna.

Gen. 1. 9.
Gen. 1. 25.

Gen. 3.

Aziar.

sinne of the Angels was the not adoring of *Adam*: whereas thou shalt worship the Lord thy God, and him onely shalt thou serue. Thirdly, he makes *Christs* mother to be *Moses* sister, whereas the one was dead about a thousand yeares before the other was borne. Fourthly, the bare hearing the Alcoron read breeds faith, obedience, and charity in the diuels, and conuerts them into Mores, a most holy nation: most happy diuels, were they not referued in euerlasting chaines to be kept vnto damnation. Fifthly, that the earth is placed vpon the sharp end of an oxes horne, the weaknesse wherof is the cause of earthquakes: yet the earth was made the third day, but the ox & his horne not till the sixth. Lastly, when a dead man is caried to the graue, two black Angels *Munguir* and *Guauequir* armed with a club and iron nailes, command the dead body to kneele, and answer their demands? whether he beleued in *Mahomet*, gaue almes, kept holydaies &c. whose answer if they liked, two white Angels would attend him vntill the day of doome: but if it was misliked, the club Angel smites him seuen cubits into the earth, and the nayler doth pinch and scratch him till the day of iudgement. Yet graves are resting places, and of dust thou art, and to dust thou shalt returne, but *Mahomet* thought that the Mores bodies, were like our hearts, hard as marble. Well how soeuer his doctrine was, manners makes the man: Is not he a charitable man that hath *Diues* wealth, and yet will take away the widdows mite? *Mahomet* had nine wiues, sometimes fiftene, the company

pany of eleuen more, besides many vnmarried, yet tooke away his seruants wife. No doubt a Saint in heauen: he ridde thether (by his report) vpon a beast called Alborach, lesse then a Mule, and bigger then an Asse, and waited on by *Gabriel* with his seauenty winges. Thus mounted is caried to the holy house in Ierusalem, from thence to the great chappell Mihrab, and there ascends the ladder leads to heauen. Ascended to the first heuens, where *Adam* was porter, Gods Prophet soone entred: and passed to the second heuens where *Noah* kept the gates: from thence to the third, where *Abraham* was porter: so to the fourth whose gate keeper was *Ioseph*. Note by the way, that vpon euery gate was written the name of God, with the name of *Mahomet*. At the fift gate *Moses*, at the sixt *Iohn Baptist*, and at the seuenth was *Iesus Christ*: where being entred he beheld a world of wonders pesterling volumes to relate. But his Mores not belieuing his report (vnwise hee to leaue heauen) held his writings to be fables, his Prophecies misleading fopperies, himselfe a deceiuer, and relented from his religion. A religion not worthy mention, were not the time come wherein men delight more in moorish fantasies, then *Moses* prophecies.

{ 2 Of Apostles: { 1 the commandement.

{ 3 Things { 2 the cōmandement of the Apostles.

{ 3 the cōmandemēt of vs the Apostles.

Errours commaundement: now that which the old translation calls precept, the new by way of inter-

Lib. Almazho.
di.

Aziar.

2. Pet. 3. 2.

Tsal. 119.

Prou. 1. 8.

Esa. 2. 3.

Iohn 10. 31.

2. Pet. 3. 1.

2. Tim. 3. 16.

2. Pet. 1. 21.

Rom. 15. 4.

1. Tim. 4. 16.

pretation calls doctrine: and not vasily. Seeing the Scriptures vse commandements, decrees, testimonies, word, law, iudgements, statutes, *Synonimicos*: to signifie institution, doctrine, sometimes all, sometimes part of diuine doctrine. Thus *David* vses them, to signifie the doctrine by God reuealed and deliuered. So *Salomon* *ακουε υψ̄ δόμου*, heare O sonne thy fathers instruction, and forget not thy mothers teaching. Likewise *Esay*, *υψ̄ ᾱ δ̄*, the law shall goe forth of Sion, and the word of the Lord from Ierusalem. Also our Sauour calls all the old testament, the law *νόμος*: and here the Apostles call the doctrine wherewith they did instruct the people their commandement. A doctrine but diuine, a commandement but *διδασκαλία* given by inspiration, an inspiration but by the holy Ghost, forso spake the holy men of God: so that their commandement is the spirits motion, the spirits motion holy Scripture, and holy Scripture the word of God.

Then what account ought we to make of them in beeing obedient to their commaundements, in subscribing to their perfection, and contenting our selues with their sufficiencie. Seeing there is sufficient in the Prophets and Apostles to excite vs if we doe remember them, and perfect vs if we doe concoct them. Beeing written for our learning to worke our hope, & penned for our reading to saue our soules. A rule for our liues, a square for our faith, a condemning rule for those that read it perfunctorily, not attaining to the marrow, as were *Julian*, *Porphyry*, *Appion*, *Arrium*, and such like: a conuerting

verting rule for those that read it soberly to obey, & foundly to learne, as it did *Oneſimus*: a perfecting rule, able to make the man of God perfect to all good workes. To these did Christ call *Satan*, and the Saduces: to these the Apostles call the Iewes & the Gentiles: to these *Constantine* the great called the Fathers in the Nicene Councell, and to search the Scriptures we are all commanded. These are a *Synodus* for our doctrine, and a *rudis* for our manners: able to teach, that we might learne truth: to improoue, that wee might be kept from error: to correct, that we might be driuen from vice: to instruct, that we might be settled in well doing: and to comfort, that in trouble we might haue hope, and in aduersity patience, as had *Iob*, *Abraham*, *Jacob*: the Patriarchs, the Prophets, the Apostles, the Martyrs, the true Christians.

What meanes then will not the hungry soule vse to be satisfied with those? Seeking, knocking, asking to be *deus et deus* taught of God. Praying him to open our eyes: to teach vs the way of his statutes: to giue vs the vnderstanding of his word: and direct vs in the path of his commandements. It is Christ that must open the Scriptures and enlighten the heart: the holy Ghost that must lead vs into all truth, write the Scriptures in our hearts, & we must al be taught of God: who wil not in humilitie endeaour to be led by these, whereof not one ior shall passe vnfinished: rather then with Swenkfeldians, the Pope & Anabaptists runne to reuelations, and the caskets of their owne breſts. In deede,

nihil

1. Cor. 4.
Phil. 10.

2. Tim. 3. 16.
Matth. 4.
Matth. 22.
Act. 9.
Act. 17.

Iohn 5.

2. Tim. 3. 16. 17.

Rom. 15. 4.
Job. 1. 21.

Matth. 7. 7.

Psal. 119.

Deut. 11. 19.

Luk. 24. 45.

Iohn 16. 13.

Ierem. 31. 33.
6. 45.

Esa. 54.
Mark. 13.

Chriſtoſt. Hom.
9. in Theſſ. 1.

1. Cor. 4.
Ariſt.

Auguſt.

Iac. 1. 21.

Rom. 12. 3.

Deut. 5. 32.

Iofh. 1. 7.

Iacob. 1. 27.
Ariſt. Eth. 6.

*nihil ita curioſum eſt & anidum ad rerum obſcurarum
& reconditarum cognitionem, ut natura humana:*
there is nothing ſo curious, greedy of nouelties, &
deſirous to ſearch into ſecrets, as is the nature of
man: yet the right Chriſtian will be wiſe vnto ſo-
briety, and the good ſcholler belecue and be dire-
cted by his teacher: *oportet diſcentem credere,* eſpeci-
ally in Diuinity, *credendum ut intelligas, non intelli-*
gendum ut credas, wherefore receiue the word with
meekeneſſe, ſaith S. Iames: preſume not to vnder-
ſtand aboue that which is meete, ſaith S. Paul: turne
not aſide to the right hand or to the left, ſaith Mo-
ſes, neither in faith nor manners, that thou mayeſt
proſper whether ſoeuer thou goeſt, ſaith God to
Iofua. To viſit the fatherleſſe, and keepe our ſelues
vnſpotted in the world, is pure religion. *Corruptio*
morum tollit ſcientiam ethicam, corruption of man-
ners deſtroyeth morall Philoſophie, ſaith the Phi-
loſopher, becauſe it ouerthroweth the ſinall cauſe,
which is to doe and ſuffer all things for honeſty
and vertue. Then how much more doth ill man-
ners corrupt good religion: where a man giuing
ouer himſelfe to couetouſneſſe, contention, ſinne
and wickedneſſe, thinkes no more that all things
are to be done and ſuffered for Gods glory & god-
lineſſe: but admits of ſeauen worſe ſpirits, who
entring into his ſoule, throw this their ſlaue into
all darkneſſe and ſinnes dungeon. The changes,
falls, and relapſes of the great & worldly wiſe men
of all ages, doe too too lamentably prooue it, who
though ſometimes they can ſay *Domine, Domine,*
Lord

Lord Lord, yet it is but like the Parrat from the teeth outward, for their after liues shew they haue no religion : because they suffer the Scripture sayings to passe without their sense, and the precepts without practise : not permitting the word to search their wounds, not setting the plaister of contrition to cure their sinnes: thus alwaies learning, but neuer comming to the knowledge of the truth.

2. Tim. 3. 7.

Of the Apostles: the commandement of the Apostles, Embassadors for Christ, whose embassage is the Gospell, whose commission is generall to all nations, whose calling is immediate from God and Christ, whose priuiledge is not to erre, and prerogatiue not to be erroneous, speaking alwaies the words of truth and sobernesse. The *antesignani* and leaders of Christ his flocke, the most select among his followers, and the choise of his disciples. Speaking with tongues, working miracles, and endowed with a prophetical spirit, reforming religion, planting Churches, and ordaining ministers. *Apostoli cum essent in summo gradu, omnia alia dona habebant.* What needs many words, the Apostles had the largest sea, the world, the greatest gifts propheticall Apostolicall, the stoutest courage, not affraid to speake, what they had heard, maugre the world: hauing zeale exceeding, a mouth and wisdom beyond resistance, and controlement, and constancy without compare. If we looke into their office, it is so worthy a worke, as the workemen are resembled to Vinteners in Gods vineyard, and

2

2. Cor. 5. 20.

1. Cor. 12. 28.

Rom. 1. 5.

Matth. 10.

Matth. 28.

Ephes. 4.

Act. 26. 25.

Apostolus unus

τὸ ἀποστόλων

Act. 14.

1. Cor. 3. 6.

Chrysest.

Peter Martyr.

in 1. Cor. 12.

Act. 4. 30.

1. John. 1. 3.

Act. 5.

Matth. 10. 19.

Mark. 13. 11.

Titus. 1. 6. 7.

D d

laborers

Iob. 4. 35. 36. 37.

Matth. 9. 37.

Luke. 10.

Matth. 5. 13. 14.

15.

Christost. hom.

10. in Matth.

Heb. 3. 1.

Ephes. 2. 17.

Prou. 3. 9.

1. Sam. 1. 28.

Psal. 122. 6. 9.

Matth. 9. 38.

Hieron. in

Gal. 5.

August.

Titus. 1. 5. 6.

laborers in Gods haruest: their worke to the salt that seasons the vsauory, preserues the sound, and purifieth the vnholosome. To the light that enlightens the darke, leads the blind, and directes the ignorant in the way of happy liuing, and path of blessed vnderstanding. If we behold their title, they are Embassadors not of an earthly, but an heavenly Emperour, not of a pettie, but of the King of Kings, not of a man, but of the Lord of heauen and earth. A title that the Sonne of God did not disdaine, the Angels did alwaies glory in: yet proud and wormes-meate men do now contemne it. Griewing to honour God with their riches, vnlike *Abraham* and his posterity, much lesse vouchsafing to honour him with the first borne like *Hanna* the mother of *Samuel*. Little regarding *Ierusalem*: seldom procuring her good, neuer faithfully praying for more laborers in Gods vineyard.

Yet is not this therefore auerred, that this commendation belongeth to euery one that challengeth this title. For some are called neither of man nor by man, but of God the Father, and Iesus Christ his sonne: *humiliter nati, inhonorati, illuminati, vt quicquid magni esset & faceret, ipse in eis esset & faceret*: mean: of birth, without honour in the world, not abundant in learning: that God, he might be and doe all in all in them. Others are called of God, but by men, as those which the Apostles and Bishops make and doe ordaine: the first were immediately called from God as the Prophets and Apostles: the second mediately by men, yet both

both necessary both lawfull. The first were extraordinary in the founding & restoring of the Church: the second ordinary in a Church already founded and godly governed: both lawfull, both necessary, according as time & place require, and demerit. There is a third sort that are called of man, not of God, such as were *Ieroboams* Priests, and such as come in for fauour, bribes, and such like: but this is not sufficient for their warrāt, for to the Churches approbation, must come Gods vocation, least it be said the Lord hath chosen none of these. Yet there is a fourth sort which are neither called of God nor man, but thrust in and call themselves, as the false Prophets of whom *Jeremy* saith, I sent them not: and the false Apostles against whom *Paule* complaineth, saying, that they are deceitfull workers, and transforme themselves into the Apostles of Christ, contrary to *Jeremy*, who did not thrust in himselfe for a Pastor. O that men would remember what it is to enter into this calling, or else redeme their euill entrance with their future diligence. This is a worthy worke saith *S. Paule*: *opus vel ipsis Angelis formidandum*, a worke to be feared of the very Angels saith *Bernard*: there is nothing in this life *difficilius, laboriosius, periculosius*, more difficult, painefull, dangerous, then the calling of a Bishop, saith *Augustine*. He is a Pastor, and must feede *verbo, exemplo, orationum suffragio*, by word prayer and example. *Os, mens, manusque*, minde, mouth, and hand, lips and life must concord and go together. *Cathedra, liber, & doctor*, the pulpit,

1. Cor. 12.

1. Reg. 13. 33.

Act. 1. 25.

1. Tim. 5.

1. Sam. 16. 10.

1. Cor. 12. 11.

2. Cor. 11. 13. 14.

1. Cor. 16. 17.

1. Tim. 3. 1.

Bernard.
Hieron. ep. ad
Nepotian.

Melancthon.

Titus. 2. 15.

Luke. 3. 6.

Sapient. 6. 5.

Ecce. 3.

3

Theod. lib. 1.

heret. fab.

Aug. heret. cap

46.

Danaur ibid.

Iesuiz. Cate-

chisme. lib. 1.

Rom. 16. 7

Matth. 10.

Rom. 11.

1. Tim. 3.

1. Cor. 4. 9. 10. 11

Rom. 1.

Chrysoft.

hom. 33.

Ichn. 4.

the Pastor and his booke must not bee separated. He must euer learne, alwaies reade, and pray continually: he must speake, exhort, rebuke with all authority: he must one day giue account of his stewardship, an hard iudgement shall they haue that beare rule, and if any perish, their blood shall be required at his hand.

Of vs the Apostles: not of *Manes*, who termed himself the paraclet, the holy ghost, and chose vnto himselfe Apostles as *Alda*, whom he sent into Syria, *Thomas* to India, *Herman* into Egypt: yea twelue principal disciples in imitation of our Lord and Sauour Christ. Not of *Ignace* the founder and father of the Iesuities, whose followers were called Apostles in Portugal, and in the Indies. Nor of the Popes, whose sea, calling, doctrine, persons are no whit Apostolical, though they arrogate the title. But of vs the Apostles, not according to the equiuocation and diuers acception of the word, as were *Andronicus*, *Iunia*, yet notable among the Apostles: but of vs the Apostles the twelue, yea the thirteene, for *Paule* is of this number, and of vs properly, principally, and truly called the Apostles of the Lord and Sauour: whose message is their ministry, and their honour their *Onus*, their honour their labours: for though they were set out as to death, as gazing stocks, fooles, weake, despised: yet they thanked God, and were not ashamed of their callings. *Messores*, reapers, mowers in Gods harvest, whereas the Prophets were but seedsmen and sowers, vnto whom Christ hath vouchsafed
nany

many of his own prerogatives: as to be called rocks as himself was a rock more harde to batter, thē for *Hanibal* to subdue the Alpes. Being himselfe light, he bestoweth on them, *ut ipsi quoq; lumen vocentur mūdi*, that they also be called the light of the world. Being vnto the spirituall body of the Church, as are the chiefe members to the corporall body of a man: but in this there be fit instruments to receiue & deriue the faculties, as are the heart, the liuer, the spleene, & yet they haue their cause from the brain: so in the spirituall body these be instruments to receiue Gods graces from himselfe the head, yet among the rest: *Apostolus est membrum & vasculum reliquis magis praprium*: an Apottle is a member more principall then the rest, as one that receiues from the head, like the bloud-boule in the body, and cōueys the words of life to the rest of the mēbers. Like *Gedeons* fleecce vpon which the dew fell in such abundāce as being thrust together it filled a bole of water. Of which water we all participate, and without which we should be but *terra arida*, ground drie & full of withering: *Andrew* watred *Achaia*: *James* the elder *Spaine*: the yonger *Ierusalem*: *Thomas* *India*, *Philip* *Siria*, *Bartholmew* *Armenia*, *Matthew* *Æthiopia*, *Simon* *Mesopotamia*, *Thaddeus* *Egypt*, *Matthias* *Iudæa*, *Iohn* the Euangelist *Asia*, *Peter* *Pontus*, *Galacia*, *Capadocia*, *Rome*. Or if you will receiue what other histories record, *Thomas* preached to the *Parthiās*, *Medes*, *Persians*, *Germās*: *Simon Zelotes* in *Mauritania*, *Affrica*, *Britania*. *Iudas* called *Thaddeus* in *Mesopotamia*, *Marke* in *Egypt*,

Hieron. in Amos 6. lib. 3.
Matth. 16.
1. Cor. 10.
Matth. 5.
Iohn. 8.

Hieron. in Matth 4. lib. 2.

Chrisost. serm. 11. in Ephes. 4.

Iudg 6. 38.

Bern. serm. 10. in Luke. 1.
Hieron. in Zach. 1. lib. 12.

Hieron. Catal. scriptor.

Bartholmew to the Indians, *Andrew* to the Scythians, *Sogdians*, *Aegyptians* : yet *Paule* laboured more abundantly then they all.

These were Apostolicall men, had Apostolicall calling, were endued with Apostolicall gifts, to be Captaines in the Lords field, to lead the Lords army, to fight the Lords battailes. These are the Lambs Apostles, whose names are written on the walls of the new Ierusalem, which had twelue foundations, which were the Prophets and Apostles, Iesus Christ himselfe being the corner stone.

Here then let vs set vp our Mansions, behold the foundation, if any desire to build more endurable then heauen and earth, more sure and constant, then the mount Sion, which can not bee remooued, and most true, beeing ledde by the spirit of truth. In so much as the learned preferre their words before al humane writings. *Sciome aliter habere Apostolos aliter reliquos tractatores, illos semper vera dicere, istos in quibusdam, ut homines, aberrare*, because men may, and doe often erre, but these do alwaies speake the truth, whose words are Gods motions, that cannot lie: witnes the Israeites miraculous education from Egypt, preservation in the wildernesse, induction into Canaan, and protection from enemies. Ouertthrow of states, change of Princes, succession of Monarchies, which God alone could effect: fore-told by *Moses*, prophesied by the Prophets, accomplished in time: witnes the coming of the Messiah, whe the kingdome must be taken from *Juda*, the Temple reedified, *Daniels* weekes

Reuel. 21. 14.

Thess. 2. 20.

1. Note.
Math. 5.

Iob. 6.

Hierom. ad
Theophil. Ep.

2. *Pet.* 1.
Rom. 1.

Exod. 14. & 16.

Iosua 3.
Exod. 17.

weekes nigh ended: his birth, the place, his stocke, his mother: fore-runners, miracles, passion, resurrection: Apostles, Disciples, Iewes, Turkes: Ierusalem destruction, Iewes reiection, dispersion, legall abolition: and Gods thrice confirmation from heauen, that this is his well beloued Sonne, in whome he is well pleased *Scripturis diuinis mihi, quæ certa & indubitata veritas est, firma & valida petra est domum suam edificare*: then to cleaue vnto these is to build our house vpon a rock: whereas to leaue these, is to build vpon the sands, which wil surely faile and our house fall. These are sound & perfect, and betweene them and other writings, there is no comparison, saith *Cyprian*. To these we must not adde of our owne, nor affect what is added thereto by other: *Apostolos Domini habemus authores*, we haue the Lords Apostles to be our warrant, who brought in nothing of their owne, but deliuered faithfully, what they receiued of Christ, yea they set a curse vpon themselues, and vpon Angels that shall preach otherwise: wherefore *plus credendum vel simplici laico scripturam producenti, quam toti simul concilio*: the Canons ascribe more credit to a simple lay-man, that alleadgeth Scripture, then to a whole learned Councell: and Christ will haue more credit attributed to the Scriptures in the parable of *Lazarus*, *quam si mortui, reuiuiscant*, then if the dead should rise and preach.

The Doctrine then alone of the Prophets and Apostles contained in the holy Scriptures, is to be entertained in the Church, to whom no man must adde

Matth. 3.

Matth. 17.

Irenæus aduers. Valent. & Simil. li. 2 c. 46.

Cyprian. de li. Ver. & nou. testam. Tertul de prescri. Heret.

Gal. 1. Panormit. cap. signific. de elect.

Chrysost. ad Gal. 1. Luk. 16.

Rom. 1. 2. Reuel. 22. 18. Heb. 9.

Heb. 13.

1. Tim. 6. 8.

1. Cor. 3. 11.

Ecchius En-
chir. cap. 1.

Pyghius, lib.

cap. 3. de Hie-
rarch. Ecclef.

Hofius lib. 3.
de script. au-
thor.

Canus lib.
2. locor.

Bellarm. lib. 3.
c. 13. de Con-
cil.

2. Tim. 3. 16.

3.
Basil. mag.
exhort.

adde or detract, which *Timothy* must keep without spot, beeing Christs Testament, who is yesterday and to day, and the same for euer. A law more constant, then that of the Medes and Persians, that must not be altered: neyther can any man lay an other foundation, then that which is laid, Iesus Christ. Howsoeuer the Church of Rome wil be heard and credited in al her words, be they neuer so opposite to the Prophets, and contrary to the Apostles.

Condemning those that wil not haue the Scriptures to be autenticke without the authority of the Church, as *Ecchius*: or that (*omnis quæ nunc est apud nos*) all the authority which is now among vs touching the Scriptures, is necessarily depending on the Church, as *Pighius*: or that the Scripture without the Church, is no more of authority then *Esops* fables, as *Wolfgangus*, *Hermion*, & *Hofius*: to omit *Canus*, *Stapleton*, *Bellarmino*, with our moderne Papists, and with the distinction *quoad se quoad nos* in respect to themselves, to vs: for bath not the testimony it vertue, force, authority, from him that is the witnes? and are not the Scriptures Gods testimony, and his word? which God, the Church is not: yea the Scriptures are a Canon, a rule, a perfect rule, able to make the man of God absolute to saluation.

Then let vs heere dwell: let these be our meditation day and night. *In his enim & actionum precepta inueniuntur, & beatorum vite literis tradite:* for heere be precepts for our practise, and practise for our imitation, euen the liues of the Saints, as liuely

liuely images of an heavenly common-wealth. These are as a Poticaries shop furnished with fit Phisicke for euery cure. Do we loue temperance, heere is *Iosephs* history, if patience *Iobs* story: if magnanimity *Dauid*, if meeknesse *Moses*: with whose examples we must deale as the picturer with his patterne, who often beholds his exemplar, the better to fit the lineament with his worke. For, *sicut thymiamata, quanto magis digitis atteruntur, tanto maiorem fragrantiam reddunt*: As sweete perfumes the more they are rubbed betweene the fingers, the greater smell they giue: so are the scriptures, more familiarity we haue with them, and the oftner we frequent them, the more pretious treasures will they shew vs, and the most inestimable riches afford vnto vs. *Hierom* will not be content, *semel monuisse*, once to perswade his friends to make much of these, but will often call vpon them to loue the scriptures, to embrace the scriptures, to honour the scriptures, for then will wisdome loue them, preferue them, honour them. *Ama scripturas sanctas, & amabit te sapientia, dilige eam & seruabit te, honor a illam, & amplexabitur te*: heere is to be seene what we must follow, and what forsake. Hence *omnium doctrinarum*, the rules of all doctrines do flow, and issue: heere the sinner may learne what to auoid, the proud what to feare, the ignorant what to learne, the skilfull what to practise: all what to desire and attaine. These are waters for the dry soule, yea as (*arbor plantata, secus decursus aquarum*) the tree planted by the riuers of

E c

waters

Chrysost. hom.
3. in Gen. 2.

Hieron. ep. de
Virg. ad De-
metrianum,

Hieron. ep. ad
Coelestium.
Cyprian. ferm.
de baptis.
Christ.
Chrysost. in
Math. 22.
hom. 41.

Damascen exhort. Origen.
in Esa. hom. 2.
Iohn. 5.

Aug. de h. ref.

1. Cor. 4. 17.

4

Esa. 55.
1. Cor. 2. 13
Ier. 3.
1. Iohn. 2. 20. 27.
Rom. 3
Act. 10.
1. Cor. 1. 17.
1. Cor. 4.
Eph. 3. 30.
Luke. 1. 70.

Num. 23. 19.
Rom. 3. 4.
Ambros. lib. 6.
Epist. 37. ad
Cromatium.

waters shall bring forth her fruit in due season, so the soule watred with the scriptures shall be rooted in the true faith, and be plentiful in good works: and that men would therefore follow Christs counsell, and search the scriptures.

If any will now commend vnwritten verities, and commaund traditions as necessary to saluation: let them beware, how they iustifie the ancient hereticks, Donatistes, Encratites, Manichees. How they condemne the practise of Ieruselems Synod, the Nicene, Constantinopolitan, Ephesine, and Calcedon counsels, who onely vsed the scriptures against false Apostles and Heretickes. Sure we are, they haue no such commaundement in the scriptures: nor found it practised among the Apostles.

Or if any doubt which is scripture, or that this scripture is the word of God; He hath the scripture it selfe to tell him, the holy ghost to teach him: the maiesty, efficacy, concord of the scriptures to moue him: the Church Gods herald, and treasurer to confirme him, and the Prophets and Apostles to testifie vnto him.

That the Scriptures are not the inventions of men, but the word of God.

GOD is not as man, that he should lie: yea let God be true, and euery man a liar. *Quia veritas non recipit mendacium, nec Dei virtus leuitatis errorem.* Because truth cannot conioyne with falshood, nor the godhead welcome folly. Nam

fi

si mentiri, si falli, si fallere, non esset omnipotens:
 for if God could lye, deceiue, or be deceiued, hee
 should not be omnipotent, these being arguments
 of infirmity, and not of maiesty. Yea to lye and
 to be a God is to conioyne contraries, to vnite a
 lie to the diuinity is to accord impossibilities: con-
 tradictories cannot be true at once, truth and fal-
 shood cannot dwell together, for God to lye is
 contrary to his nature, and to make God almigh-
 tie to lye, is to bee neyther almighty nor a God.
 Truth is alwaies one, constant like it selfe, and the
 truth of the Lord endureth for euer. In lyars are
 ignorance, and in lyes discord, & therefore a great
 lyar had need haue a good memory: but in truth
 is knowledge, and in truth speaking vinity, where-
 fore truth is called *ἀληθεια* of *α & λ η θ η*, because in ve-
 rity there is no obliuion: or rather *ἀληθεια quasi δαη*
ἀλη θ η *α λ η θ η* *δ α η* *α λ η θ η* *δ α η* *α λ η θ η*, verity takes her name
 of diuinity, because she is conuerfant about God.
 When as the Poet calls her *Διὸς θυγάτηρ*, the daugh-
 ter of God: but the scriptures calls God himselte
 the truth: and God testifies of the scriptures, that
 they are his word, a testimony not lightly to be re-
 garded: least the heathens rise vp against vs, and
 condemne vs. For when *Minos* king of Candie
 was to publish any lawes, he would betake him to
 an ancient religious denne, affirming, that *Iupiter*
 came thether, and told him, what he should esta-
 blish and enact: but he lyed: yet his lawes went
 current, because they were fathered on a God. The
 heathens did credite *Minos* on his word: and shall

Aug. lib. cap. 7.
 de symb. ad Ca-
 techum.

Athanas. de
 Incar. verbi.
 Cyril. Alex.
 lib. 2. ca. 6.
 in Ioan.

Psal. 117. 2.

Plato in Cra-
 tilo.

Pindar. olim.
 10.
Ioh. 14.
 2. *Pet.* 2.
Deut. 18. 19.

Dionis. Halica.
 lib. 2.

Heb. 6.

Iustin. lib. 3.

Plat. de opt.
ciu. lib. 1.Machiauel.
disp. lib. 1. ca. 11.Plu: arch. de
vita Num.Luius lib. 6.
Decad. 3.Fulgof. lib. 1.
ca. 1.

1. Esd. 1. 3. 3.

not we beleue God vpon his oath? *Lycurgus* the Lacedemonian lawgiuer, before he would erect or broach his statutes, caused the chiefe of the city to repayre to the Oracle at Delphos. But hauing once obtained testimony and liking from the Oracle, he was bold to set very grieuous punishments vpon the offenders: *si quis legibus Pythio roboratis minus paruisset*: if any durst dare to transgresse the statutes and ordinances confirmed by *Apollo*. If they so esteemed their gods, who were no gods, as there was no resting for them, that disanulled their commandements: how should we listen and giue eare to the words of our God, the onely God, true in his words, and wonderfull in his works? *Cambises* father to king *Cyrus* commaunded, that nothing should be enterprised or vndertaken, but by the counsell of the gods: because they were alwaies present, their knowledge good, and knew the best, but man was infirme, ignorant, and full of errours. *Numa Pompilius* would establish nothing without warrant from a god, in such sort as he bruted his familiarity with the Nimph *Egeria*, from whom he learned what to publish and prescribe. Neyther would *Scipio African* assay or practise any thing without some counsell from aboue, from whence all truth and verity doth descend. *Aurelianus* the Emperor would first search *Sibils* prophesies to see what God did say, before hee aduentured any thing of himselfe, and if God spake the word, all was well. *Cyrus* king of Persia would be bold to aduenture when he had this for his war-

rant

rant: *præcepit mihi Deus cæli & terræ*: the God of heauen and earth commaunded mee. Then what should wee doe, that line in light (seeing those that did walke in darkenesse had such reuerence) but beleue God of his word, and take the scriptures for his worke. Whose preeminence surpasseth other words, as farre as doth the brightest Sunne, the dimmest starre, and whose prerogatiues exceede all other workes, so farre as doth the most pretious Iewell the basest flint. For in what writings shall you finde such maiesty, commaunding prince and peasant as in these? Such power and diuinity conuerting soules, subduing worlds, disabling Sathan, and destroying sinne, as you may in these? Such strange astonishments and such spirituall comforts as in these? Such true dealing, and such sincere penning as in these? Such constant truth, harmonious concord, strange miracles, propheticall predictions, as in these? Heere is God speaking, the Church witnessing, and the spirit working. Heere is wisdom from about surpassing mans reach, and learning exceeding his capacity, fauoring of heauen, and drawing men into admire, confirmed by prophecies, warranted by miracles, and professed by martyrs. Might antiquitie preuaile, heere are *Moses* and the Prophets relating of the worldes creation, and mans originall: the Churches infancy and mans misery. *Christ* promised, the Church restored, and the world drowned, the history of the Patriarchs, and the

Iustin. lib. 3.

Plat. de opt.
ciu. lib. 1.Machiauel.
disc. lib. 1. ca. 11.Plu: arch. de
vita Num.Liuus lib. 6.
Decad. 3.Fulgof. lib. 1.
ca. 1.

1. E/d. 1. 2. 3.

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Ioseph.lib.1.
 Cont. Appion.
 Iustin.Apol.2.
 Clem.Alex.L.1.
 Strom.
 Tertul.Apol.
 cap.19.
 Aug.ciu.lib.8.
 cap.39.&c.
 Luk.24.

Aug.in
 Psal.96.&
 Sermon.56.&
 Psal.90.

the race of the Gentiles: more ancient for his person, then any of the Historiographers of the heathens, by many hundred yeares, and for his history by many thousands. Then whom had there beene any more auncient among holy writers, Christ would not haue omitted them going to *Emaus*: when he expounded all the Scriptures, beginning with *Moses*. But what if the Poets make mention of the golden voyage, *Oedipus* tragedy, or the Troiane warre: yet they come short well nie three thousand yeares of *Moses* history: and yet little or no mention remembred of them in the Græcian history. *Herodotus* beeing the first Greeke historiographer of famous memory, yet his history little exceeds the time of *Manasses* King of Iuda, and himselfe liued a long time after. In vaine then were it for me to report of *Thucydides*, *Xenophon*, *Diodorus Siculus*, *T. Linius*, &c. in comparison of *Moses*: these beeing farre yonger then *Herodotus*. Heathen histories reach not beyond the acts of men and a ciuill life: but these mount vp to heauen, talke of God, vnfold the trinity, open Gods wil vnto vs, the cause of death, redemption by Christ, reconciliation with God, the gouernment of the spirit, and the glory of the life to come. Heathen histories tell but of mortall and earthly kingdomes, but the Scriptures of the spirituall and eternall kingdome, and shew vs the way vnto it: beeing Gods owne Letters sent vnto vs from our heavenly country. *Plato* said the world is Gods booke, written with Gods owne hand. But *Austen* tels vs of two bookes that
 God

God hath made to open his will: namely, nature and the Scriptures, the first whereof is very hard to read, but the second more easie to vnderstand, being plaine, and will not suffer vs to goe astray. This is pure, conuerting the soule, and sure giuing wisdom vnto the simple. If we read these they wil instruct vs, and if we persist in them, they will saue vs. By these *Paul* begot the *Corinthians*, and *Onesimus* in his bonds. Thus was *Iustin Martyr* conuerted to Christ, and tolle *sege*, take, read, brought *Austen* to his Saviour. *Da mihi virum, qui sit iracundus, maledicus, effrenatus: paucissimis Dei verbis tam placidum (quam ouem) reddam.* Giue me a fellow (saier *Lactantius*) that is prone to anger, giuen to euill speaking and vnbridled, and with a very few of Gods words I will make him, as quiet as a lambe, If couetous, I will make him liberall: if fearefull, couragious: if a drunkard, sober; an adulterer, chaste; bawdy, continent; cruell, gentle: if vniust, rightfull: foolish, wise, a sinner, innocent. *Tanta diuina sapientia vis:* of such exceeding force is the word of God. Exemplified by the *Ephesians*, who were darknesse, but now are light in the Lord: such diuine effects doth this word worke in the hearts of the beleeuers. By these the spirit teacheth vs to beleue, the Scriptures testifie of Christ, and the spirit witnesseth that this Doctrine is the truth, for they are the voyce of Christ. This made *Austen* vow neuer to depart from Christs authority, and *Mary* not to goe from Christs feet, for she had chosen the good part. What gold? yea better then fine gold: what pretious

Psal. 19. 7.

1. *Tim.* 4.

1. *Cor.* 4.

Ad *Philem.* 10.

Iust. in *Tiiphon.* Aug. confess.

Lactant. lib. 3. cap. 25.

Eph. 5. 8.

Iohn 9.

1. *Iob.* 5.

Aug. cont. *Aeadem.* lib. 3. c. 20.

Tsal. 19.

Ambros.

Exod. c. 2. & 3.

Ier. 1. 6.

1. Sam. 6. 19.

Matth. 4. 18.

Act. 8. 3.

Matth. 9. 9.

Esa. 44. 3.

Dan. 10. 9.

2. Sam. 23. 2.

Luk. 1. 70.

2. Pet. 1. 20. 21.

Theodor. in

Psal. prefat.

Gregor. prefat.

in Iob,

Esa. 3. 20.

Luk. 16. 29.

Matth. 22. 32.

Exod. 3. 6.

Deut. 18. 18.

Gen. 49. 6. 7.

Num. 12. 11. 12.

precious stones? yea much more pretious then a ny stone: sweeter also then hony and the hony combe. *Dulcedo veritatis*, the word of God: pleasant, profitable: yet written with such maiesty, as humane writers could neuer attaine vnto, witnesse the admiration whereunto it drawes vs. And had not the penmen beene directed by the holy Ghost, their simplicity could neuer haue inuented matter so far beyond humane capacity. For what was *Moses*, before he was inspired from aboue, but first an Egyptian Courtier, and after a stragling sheepeheard? *Jeremy* but a yongling: *David* a keeper of sheepe: *Peter* a fisher: *Paul* a persecutor: *Matthew* a Publicane, and *Luke* a Physitian yet they foretold of future certainties: God inspiring them from aboue. To this giue all the Prophets and Apostles witnesse: thus saith the Lord, saith *Esay*: I heard his words, saith *Daniel*: the spirit of the Lord spake by me, saith *David*: yea God spake by the mouth of all his Prophets, saith *Zacharie*: for the prophesie came not by the will of man, but by the holy Ghost, saith S. *Peter*. The penmen many, the places distant, the times sundrie, the occasions different, and the tongues diuers, effecting one harmony, & making one concord, prooues their directour the spirit of vnity, and the tongues and hands, *spiritus sancti calamos*, the pennes of the holy Ghost. *Esay* cries to the law, *Abraham* to the Prophets: *Moses* writ of Christ, and Christ alleadgeth *Moses*. The sincerity of the writers not regarding the place, nor respecting the person, nor sparing their progeny, argue their

their words to be Gods word. What should I alledge the miracles at the lawes publishing, *Corahs* rebelling, & *Israels* murmuring, *Dauids* anoynting, *Israels* bondage, *Cyrus* deliuering, the promised Canaan, the Egyptian cruelty, *Daniels* monarchies, & the accomplishment of propheties, inuincible arguments, who inspired the scriptures. The maieltie wherof commands each creature, entreats not the prince, nor spares the peasant, threatens punishment vnto the bad, and promises reward vnto the good: commanding that alone is godly & good, and forbidding, that is wicked and ill: percing the heart, & bringing terror to the soule. And shall not their author be the enterer into the heart, and challenger of the thoughts? who could reueale the beginning of the world, the creation of creatures, the fall of man, the wars with Sathan? *Esa* must serue *Iacob*, & *Ephraim* be greater then *Manasses*, vnfold a Trinitie in vnitie, and an Vnitie in Trinitie, but the very deity? He kept the Septuagints from any great difference in translatiō: for it was Gods word. He punishes prophane intermedlers whether historiographers or Poets, for it is *diuina* and a *Deo data*, diuine and inspired by God, saith *Phalerens* to *Ptolomy*: as *Theopompus* with madnesse (*quod aliquid diuinorum voluminum Græca oratione ornare voluerit*), for presuming to adorne the scriptures plainnesse with his Grecian eloquence. Hee preferued the Hebrew language since the worlds beginning, among such confusion of tongues: and conserued this booke maugre *Antiochus*, among such warres, banish-

Ff

ments,

Exod. 19.
Numb. 16.
Numb. 20.
Numb. 11.
1. Sam. 16.
Esa. 44. & 45.
Gen. 15.
Exod. 5.
Deut. 4. 7. 9.
Gen. 3.
Leuit. 26.
Deut. 28.

Exod. 20.
Iere. 17. 10.

Gen. 1.
Gen. 2.
Gen. 25.
Gen. 48.

Ioseph. Antiq.
 lib. 12.
Euseb. de præ-
par. Euang.
 lib. 8. c. 1.

Rupertus.
1. Macch. 2.
1. Macch. 6.
Ioseph. antiq. 6

2. *Macch.* 6.

Rupertus de
glorif. Trinit.
lib. 1. ca. 5.
Pfal. 68. 13.
Rupert. in Mat

Ber. serm. 74.
in cant.
Rupertus in
Iohn. 1. ca. 1.

1. *Pet.* 1. 25.

Danæus in
August. de ha-
res.

Iosua. 6. 26.1. *Reg.* 16. 34.1. *Reg.* 13. 2. 3. 4. 5

Protom. lib. de
fruct. Gen. 3.

ments, and captiuities of Israel: yea punished the persecutors thereof (as *Antiochus*, *Julian*, *Porphyry*) with fearefull confusions. *Omnis scriptura sacra unus liber est*: the two testaments are brethren in vnity, yea the whole Bible but one booke, tending to one end, proceeding from one God, and penned from one spirit. *Scriptura est columba*. The scripture is like a Doue, whose wings are siluer, and her feathers gold: in whose defence *Esay* was sawen, *Jeremy* stoned, *Ezechiel* killed, and *Amos* lost his braines. O it is (*verbum viuum & efficax*,) liuely and effectually, awaking the sluggard, mollifying the hard, sweetning the sower, deifying me, translating the soule, conuerting the sinner (*& de filiis ira filios gratia faciens*) and of children of anger making vs the sonnes of grace. If these be eaten they will neuer be consumed, if drunke they will euer flow, for the word of the Lord endures for euer. Yet wanteth not this sacred volume profane enemies: some vterly reiecting the old Testament, as the Simonians, Caians, Manichees, &c. others saying, the old Prophets were of the diuell, as the Saturnians & Bassilidiās. A third sort that the new Testamēt was ful of lyes. A fourth affirme, the Prophets foretold of future things only by Astrology: and yet they foretold the men, names, times, places: who, what, when, where, hundred of yeares, before either the men were borne, or the fact performed.

And such predictions *Porphyry* acknowledgeth to be diuine: and *Ptolemy* confesseth, those that foretell particulars are of God inspired. But *Julian* thinkes

thinks it vnpossible for a serpent to speake, and yet he thinks it possible for an Oxe in Hetruria to speake a litle before the warres against *Mitellus*. Cannot God worke miracles? this is no more: or is it not as easie with God to make the beast, as man to speake? yet heere is no mutation of nature, but a bare permission of vterance: suffering Satan to vse her tongue, whom he before permitted to be his instrument: *quam Dei permissu nactus esset Satan Organon, voces quoque ex eius lingua formare permisit Deus*: well, if that be not impossible, yet this is absurd, that men would build Babels tower so high as heauen: *cognim vt multi terre globi accumularentur, nec Pelion modo Ossæ, sed terra terre adijciatur, quando tandem ad spheram lunæ peruenirent*? For suppose, they heape Pelion vpon Ossæ, mountaine vpon mountaine, I, earth vpon earth: what hope had they to reach vnto the Moone? no hope at all: yet they supposed by these meanes to preuent a future deluge, escape all danger of drowning, & be safe from perishing, though the earth be couered with waters, as it was before. If that be not absurd, yet this is contradictory, that God will punish the fathers sin vpon the child: and the Sonne shall not beare the fathers iniquitie. So it seemes to your ignorance, not waighing the circūstancē: for first children are of two sorts, good and bad: the bad continue in their fathers sinnes, & those God will visit: the good discontinue their fathers transgressions, and on those he will haue mercy. Againe punishment is two-fold, *pro peccato, mercedem peccati*.

Fulgos. li. i. c. 4.
A Partet
sperkes and
no miracle.

Caluin. in
Gen. 3.

Gen. xi. 4.

Julian.

Celsus, Euseb.
de præpar.
Euang. lib. 9.

Ier. 32. 18.
Exod. 34. 7.
Exod. 30. 5.
Ezech. 18. 20.

August. quæst.
vet. test. ca. 13.
& 14.

Pintus in E-
zech. 18.

Aug. ciu. 21.
ca. 13.
Luk. 16
Act. 1. 18.

Ezech. 18. 4.
Leuit. 19. 18
Matth. 10.

August.
Iohn. 13.
Matth. 22.
Hieron.

Theatrum.
histor. Zozo.
men. lib. 3. ca. 8

Luke. 9.

cati, a punishment for sinne, for a preseruatiue against sinne: for sinne in iustice, against sinne in mercy: in iustice the father, in mercy the sonne, lest he fall into his fathers iniquity. Thirdly, *alij puniuntur nunc tantum; alij tunc, alij nunc & tunc*: some are onely punished in this world, others in that, and some both in this and that, as *Lazarus, Dines, Iudas*: penitent children in this, vnrepentant fathers in that: children temporally, parèts eternally, children in body, fathers in soule: for that soule that sinneth shall die. But loue and hatred are contrary, yea God will haue vs loue our neighbours, Christ hate our kindred, not simply, but in respect as they hinder vs from God. Loue is taken properly, hatred tropically and hath reference to the neglect of their badd commaunds, and not to the affection of their filiall mindes. *Amandus est generator, sed preponendus creator*: Loue all, but God aboue all. *Ordo charitatis est, ama post Deum patrem*, this is loues methode: first loue God, then our kindred, and if the case happen betweene them and God, then hatred to kindred is piety to God: *odium in suos, pietas in Deum est*: *Pilate* that for loue of men condemned Christ, did kill himselfe. *Tamerus* that for his brothers loue forsooke religion, did hang himselfe. And *Iulians* treasurer, that for *Iulians* loue did leaue Christ, did vomit bloud, and die suddenly. If these be not contrary, yet this is unlikely: that *Mathew* a customer, the princes officer, at Christs first call would leaue his office, leese preferment, incurre displeasure, to follow he knew not whom.

Yes

Yes, it was the Messiah that called him, and his Saviour that had him follow: whose miracles he had seene, heard of his comming, and beheld his wonders. The presence of whose person, brightnesse of whose face, and maiesty of whose diuinity were able to draw, and powrehull to command any Publican to follow. *Si enim ex magnete lapide hec esse vis dicitur, ut ferrum trahat, quanto magis dominus creatur as?* for if the lett haue power to draw the straw, and the loadstone vertue to commaund the iron, yet both without life? Shall not the God of life, that gaue this vertue vnto stones, himselfe be able to draw his creature to himselfe? O yes, happy *Julian* hadst thou been, if Christ had so commanded thee, as he called him: then had not the arrow smit thee from aboue, nor thou died in loathsome blasphemy. Nor *Porphirie* died in despaire, nor the dogs deuoured *Lucian*. But O Lord, to perishe all thy enemies, and let all men know that thou art God, and the scriptures are thy word. Warranted by the scriptures themselues, God speaking in them: by Gods spirit instructing our hearts: by the Churches warrant, Christs body, truths pillar, our mother, heauens kingdom, Gods city, the Lords temple, and the beloued of Christ. By the witnesse of God, Christ, the Trinity, Patriarches, Prophets, Apostles, and the Saints communion. By the testimony of martyrs sealing it with their blood (*peiora latronibus tormenta subire coacti*) and suffering torments for it more vile then traitors: by the suffrages of both Iew and Gentile

Julian, Porphyrus.
Hieron. in Mar

Aquinas.
Ephes. 1. 23.
1. Timoth. 3.
Galat. 4. 26.
Ephes. 2.

Euseb. hist. 4.
ca. 13.
Iustin. apol. 2.
ad Anton.

Aug. ciu. 18.
cap. 41.

Aug. ciu. 10.
cap. 16.
Ioh. 15.

Aug. ciu. 12. c. 9.

By the property of the doctrine, heavenly in taste, and powerfull to the soule, conuertyng the sinner: admirable for concord, the penmen at vnity. Confirmed by miracles from the finger of God: assured by the veritie of the propheties (*inter cetera quæ dixit, vera diuinitas prædixit*) fore-told by God, fulfilled in time.

By their preservation miraculous, and Gods providence wonderfull. By the vprightnesse of the writers, neyther fearefull, nor flatterers, by the syncre penning, pure style, godly matter, straunge reuelations, and long continuance. To the euiction of the Iew, that askes for signes: vanquishing of *Diuēs*, that would send the dead: condemning of Antichrist, that requires miracles: and quelling of the Anabaptist that expecte reuelations: for we haue but one master, Christ and the Trinity, & but one lesson, the word and the Scriptures contained in the writings of the Prophets and Apostles.

The titles of their Prince and master, the Lord and Sauour, by whom they receiued grace and Apostleship. A Prince of glory, and shall his Embassadours bee still inglorious? If *Dauid* will reuenge the ignominy done vnto his messengers, how will the Lord of heauen requite the iniuries proffered his Embassadours?

His titles, two. { 1. Lord.
2. Sauour.

Lord *Iehonah*, *xpi* & *Dominus*, Lord of all, as hauing right and title vnto all, *in re creationis*, by right of creation, for by him are all things. Lord of all by right

2. Theff. 2.

Iohn 14. 16.

Matth. 23. 8.

Iohn 13. 13.

Esa. 8. 20.

Luk. 16. 29. 30. 31

3.

Rom. 1. 5.

2. Sam. 10.

Ier. 3. 12.

1. Cor. 8. 6.

Col. 1.

right of preservation; for he preserves, *gouvernet*, and provides for all. Lord of all, but chiefly of the faithfull by right of redemption: for he payed their price to God, euen his precious blood, and deliuered them from death, hell and *Satan*. Lord of all, by right of Filiation: for the earth is the Lords, and all that therein is: but he is Gods sonne and heire of all things, vnto whom God said, thou art my sonne, this day haue I begotten thee. Lord of all, by right of donation: for all power is giuen vnto me (saith *Iesus*) in heauen and in earth: euen the heathen for his inheritance, and the ends of the earth for his possession. Lord ouer life, ouer lands, ouer place, ouer person, ouer goods, ouer all, to whom be glory for euer, and euer.

But then where is his feare? seruants mst be obedient to their masters with feare. Though *Zimri* and *Cozbi* feare not to sin, yet will *Phinees* be zealous for his Lord. Though all people worship the golden Image, yet will the three children be constant to their God. Though all nations fall from the religion of their fathers, yet wil *Mattathias* and his friendes keepe the ordinances of their God. Though the Iewes be compell'd to leaue the law, yet will *Eleazar* dy gladly for Gods religion. Though the Prodigall child forsake his father for wine and women, yet shall nothing separate *Paul* from the loue of Christ. Though *Achan* breake the law for a garment, *Gebezi* ly for liuing, and *Iudas* betray his master for a little money: yet will the Disciples leaue all to follow Christ. Though the rich

Matth. 10.

Phil. 3. 21.

1. Pet. 1. 18. 19. 20

Col. 1. 6. 14.

1. Cor. 15. 54.

Psal. 24. 1.

Heb. 1. 2. 5.

Psal. 2 7.

Matth. 28.

Psal. 2. 8.

1. Application.

Malach. 1. 6.

Ephes. 6. 5.

Numb. 25.

Psal. 106.

Dan. 3.

1. Mach. 2. 19. 20

2. Mach. 8. 30.

Luk. 15.

Rom. 8.

Iosua 7.

2. Reg. 5.

Luk. 16. 19.

Luk. 16. 19.

Hilarius.

Luk. 12. 19.

Philip. 1. 23.

Iosua. 24. 15.

2.

Matth. 6.

Matth. 4.

Ioba 12. 42.

Iohn 5. 33.

Heb. 7.

Rom. 5.

Heb. 13. 5.

Luk. 15. 7.

Psal. 14.

Colos. 3. 5.

2. Tim. 4. 10.

Tertull. de corona militis.

rich glutton pampet his carkasse, and fare delici-
ously euery day, yet *S. Paul* will bring his vnder,
and *Hilarie* feede his body with chaffe (*ne me post-
hac recalcitres*) lest it kicke him againe hereafter.
Though the rich foole saith vnto his soule, take thy
rest, thou hast much goods laid vp for many years:
yet will *S. Paul* desire to dy, and to be with *Christ*.
Though all Israel choole other Gods, yet *Iosua* and
his house will serue the Lord.

✓ O that men would so serue the Lord, as to ac-
knowledge his dominion, maugre Turke, & Pope:
to serue him aboue all mucke and Mammon.) To
fight for him against all Sinne and *Satan*. Not to be
ashamed of his seruice, as Iew and Gentile. To con-
fesse him before others with Confessours & *Martyrs*.
To beare witnessse to his truth with *Iohn Baptist*,
and *Steuen*, to beleue, call, trust, with heart,
mouth, strength, on him alone. His loue might
mooue vs which passeth vnderstanding, for he died
for his enemies. Protection perswade vs, for he ne-
uer faileth his seruants. Prouision entise vs, for
there is bread enough. And his wages winne vs, a
kingdome, a Crowne, a throne beyond all price,
immortall, in the heauens. To the confusion of A-
theists that serue no God, of Mammonists, that
serue their money: of Idolaters, that serue crea-
tures: of Apostates, that forsake him: of worldlings,
Temporisers, Neuters, that serue many, serue all,
serue none. *Non bene conuenit signo Christi & diabo-
li, castris lucis & tenebrarum, non potest una anima
duobus deberi:* there is no agreement betweene
light

light and darkness, life and death, Christ and Antichrist, God and Beliall : one man cannot serue two masters.

Matth. 6. 24

2. Sauour *ῥυτήρ*, so called at his birth, this day is borne a Sauour which is Christ the Lord. So named before his birth, thou shalt call his name Iesus, for he shall saue his people from their sinnes : thus called after his birth, & *Ioseph* called his name Iesus. A title knowne in heauen, honoured on earth, feared in hell. Iesus of *Ioschab* because he maketh safe. For this cause he was sent of his Father, that the world through him might be saued. For this cause he came of himself, namely, to saue sinners : for this cause he died in the world, that we might be saued through him. A Sauour, whether wee consider his potency, for he was alwaies able for to saue : or respect his habite proclaimed by the Angell at his conception, he shall saue : or regard his act, thence called Iesus at his circumcision : Or looke vpto his passion where he was *victus* and *victor*, vnloosing others, himselfe being bound, giuing life to others, leessing his owne, being crucified slue Sathan on the crosse, and through death destroyed the diuell, the author of destruction : thus deseruing to be termed a Sauour, that alwaies desired for to saue. A name not new but old, though now called Iesus *secundum humanitatem*, according to his humanity, who was alwaies a Sauour according to his diuinity. Iesus a name *ἰεσους* *ἰησους* *ἰησους* *ἰησους*, *ἰησους* *ἰησους* bearing foure vowels and two consonants, signifying 888. A mystery of his diuinity. Ie-

Luke. 2. 11.

Matth. 1. 21.

Matth. 1. 25.

Iohn. 3. 17.

1. Tim. 1. 15.

Rom. 9. 6.

Matth. 1.

Luke. 2. 21.

Aug.

Hebr. 2. 14.

Chryfost.

Sibyl.

Irenæus. Ber.
hom. 15. in
cant.

Anselme.

Ob'seru.

Luke. 1. 30.

Act. 4. 12.

Psal. 2. 10.

Rom. 14. 11.

Esa. 41. 23.

Ioh. 13. 13.

Rom. 1. 16. 17.

1. Cor. 1. 18.

Rom. 4. 23. 24.

Heb. 11.

Ephes. 4. 5.

1. Tim. 4. 10.

Rom. 6. 23.

Gen. 2. 17.

Matth. 25.

2. Thef. 1. 9.

Isus in ore meo, a name hony in the mouth, musicke in the eare, and a Iubely in the heart. A name full of sweete, of delight, of hope, of comfort, *ergo Iesu esto mihi Iesus*; O sweete Iesu bethou to mee a Iesus.

By whom must we attaine saluation? euen alone by Iesus, who is the onely Sauour. Onely, because the Gospell one and the same to all ages, proclaimes him alone to be the onely Sauour: yea it is the doctrine of saluation, and the poure of God to saue our soules.

Onely, because there is but one way to saluation, by which *Abraham* was counted righteous: the Patriarches entred heauen: the Prophets attained blessednesse, and the Saints enioy true happinesse.

Onely, because but one Lord, one faith, one baptisme: the liuing God the Sauour of all men.

Onely, because in him alone were fulfilled all that was spoken of the Messias.

Onely, because of him alone was Gods iustice satisfied, which exacteth a punishmēt correspondent to the offence: namely infinite, or equall to infinite, for so is God, against whom the trespasse was committed.

Infinite and for euer, for the wages of sinne is death temporall, eternall: thou shalt die, so must all: but die the death, so doe *Diues*, *Judas*, *Sathan*, and the damned, that pay their debts in their owne persons.

Equall to infinite, though for time finite, as was the punishment and death of Christ, *solus Christus*

Christus sine peccato peccante peramum subire dignatus est: who alone, or onely without sinne vouchsafed to vndergo the punishment of sinne: and deliuered vs from the wrath to come, Paying our debts in his person, which no creature eyther ought not, or could not.

1 Ought not, if it be not the soule that sinned.

2 Could not, for Gods wrath is like fire, and none can quench it.

Not the Angels for they are finitely and not incarnate.

Not our selues, for we are carnall, and sold vnder sinne: but Christ alone who bare our sinnes, and *quasi peccator occisus est, vt peccatores iustificarentur apud Deum*: as a sinner was flaine; that sinners might be iustified before God.

Onely: because he alone was God and man, Man that sin might be punished in the nature offending, yet man without sin, to fulfill all righteousness for God: 1 To beare the burden of Gods wrath:

2 To vanquish sinne, death, hell and Sathan.

3 To restore life and righteousness to man.

God and man, *mediatorem inter nos & Deum, & immortalitatem permanentem, & mortalitatem oportuit habere transeuntem. De cuius Christum, & oportuit venire sed hominem per eum liberari oportuit, qui esset in genere, licet non in crimine*: Christ must be man for mans redemption, but not sinfull man for mans saluation.

7 Because he alone could performe the office of a Sauour internally, externally: Internally, illumi-

Gg 2

nating

Heb. 4. 17.
Aug. contr. 2.
ep. Pelag. 4. 4.
1. Thef. 1. 10.

2. 8. 11

Exech. 18. 20.

Iere. 4. 4.

I

2

Rom. 7. 14.

1. Pet. 2. 24.

Ambros. in

2. Cor. 5.

6

Rom. 8. 3.

Heb. 4. 15.

Matth. 3. 15.

Rom. 5. 19.

Heb. 2. 14.

1. Iohn. 4. 9.

Aug. lib. 9. ciu.

ca. 15.

Aug. de Trinit.

13. 17.

Rom. 12. 3.

Luke. 17. 5.

2. Thef. 3. 5.

Iohn. 13.

Iac. 4. 6.

nating our minds with faith, hope, and charity, and externally in doctrine and works.

In the doctrine of the law, which he came to fulfill, and of the Gospell, whereof he is sole mediator.

Of works spirituall and corporall; spirituall of saluation and redemption: as to die, to be sacrificed, to vanquish: to rise, to ascend, to triumph: to make intercession, reconciliation: giue giftes, fruits of the spirit, and corporall: as healing the sicke, eiecting diuels, restoring sight, making the lame to goe, deafe to heare, dumbe to speake, lepers to be cleane, dead to liue, the blessings of a Sauour.

Because it was he alone, that must take away the sinnes of the world: he is the lambe of God: *qui in altari crucis hostia viua Deo patri in odorem suauitatis oblatu est.* Vpon whom were laid our iniquities, and wee are healed with his stripes: who, *doluit pro nobis & peccata nostra portauit:* was a man full of sorrowes, and hath neither forme nor beautie (*veniebat ad fidem, ut faceret pulchrum,*) and was made a curse for vs, hanging vpon the crosse *semos credentes liberauit a peccato, et ad diuinitatem suam autem non spaciatur,* deliuered vs belecuers from sinne, and enduring our griefs prepared vs a victory ouer our transgressions.

Onely, because his blood alone was payed to God the father, as the price of our redemption. God onely was our creditor: ours was the debt: and Christ the paymaster, who gaue himselfe for

vs

Matth. 5. 17.

Heb. 8. 16

Luke. 4. 18.

Esa. 53. 5.

Esa. 61.

Matth. 11. 28.

Matth. 11. 5.

Matth. 7.

Esa. 9. 1. 2.

I

Iohn. 1. 29.

Aug. Sermon
de temp. 150.

Eph. 5. 2.

Esa. 53. 6.

Hieron. ad
uers. Pelag. li. 2

Esa. 53. 2.

Aug. in Psal.
103. part. 1.

Gal. 3. 13.

Origen. hom.
3. in Leuit.Damascent.
de fid. Orthod.

lib. 3. ca. 24.

Colos. 1. 13.

Esa. 50. 1.

Matth. 6.

Matth. 18. 34.

vs to God, and blotted out the hand writing, that was against vs: *Alligauit fortem vinculis passionis*: hee bound the strong man, and was made a curse for vs: suffering more torments in his passion, *quam omnes tragædi scribere possunt*, then all the tragedians shew could pössibly explaine or counterfaite.

O marke what it cost Christ to bee a Sauour. It cost him his dignity: for hee must take our flesh, *ut caro que peccauerat per se redimeretur*: his flesh, for he offers what he tooke: his royalty, for hee payes tribute: his riches, for he hath not a house to lye in: his liberty, for he comes to serue: his mirth, for he weepes: his name, for he is blasphemed: his ioy, for he is heauy to the death: his health, for he is wounded: his honour, he is mocked: his life, and what not? scorned, crowned, buffeted, whipped, nayled, killed. He grones, he sweats, he prayes, he bleeds, he cries, he alone treads the winepresse: *Carnem suam pro omnium carne dependit, & animam suam pro omnium anima constituit*. The Lord laid vpon him the iniquitie of vs all, Christ laid downe his life for his sheepe, and in his sonnes trauell is God satisfied.

O: then require not such kindnesse with vnkindnesse, nor grieue the spirit. *Moses* serpent to heale vs: Gods lambe to feede vs with his flesh and cloath vs with his fleece: the right Pellican giuing his blood for drinke; *Iacobs* ladder conioyning heauen and earth, and the true *Immanuel* God with vs: redeemed with his blood, reconciled

Psal. 5. 3.
Colos. 2. 14.
Lombard. li. 3.
dist. 19. lect. 2.
Matth. 11. 29.
Gal. 3. 13.
Chrysost. hom.
13. in Matth.

Marke. 2. 12.
Amb. de incar.
ca. hoc obtulit
quod induit.
Matth. 20. 28.

Matth. 27.
Esa. 5. 3.
Iohn. 11.
Heb. 5.

Esa. 63. 3.
Cyril de rect.
fid. ad. Theod.
Esay. 53. 6.
Iohn. 10. 15.
Esa. 53. 11.

Ephes. 4. 30.
Iohn. 3. 14.
1. Cor. 5.

Ephes. 1. 7.
Ezech. 10.

Heb. 6. 6.
Basil.

Apo. ii. 8.

Ambros. in
Luk. 22.

Origen. in Le-
uit. Hom. 7.

by his death, let not our sinnes crucifie him againe
with the Iewes, nor kill him with Ægypt and So-
dom. *Pro me doluit qui nihil habuit, quod pro se dole-
ret* they were thy sorrowes he boare, thy teares he
wept, thy paines he suffered, thy debt he payed. O
daughters of Ierusalem weepe for your selues, are
you washed? play not the sowes, purified, fol-
low not the dogge. *Saluator meus luget etiam nunc
peccata mea, saluator meus letari non potest, dum ego in
iniquitate permaneo, est tamdiu in merore, donec ego
persisto in errore*: thy Sauour sorrowes at
thy sinnes, and reioyceth not, so long
as thou continuest in thy transgressi-
on, thy Sauour languisheth in his
passion.

THE



THE SECOND PART IS THE DISPV TATION.

2.Pet.3.3.

Wherein, 2. { 1. A discription of the aduersary.
2. Aioyning of the battaile.

In the dis-
cription, 3. { 1. His title, a mocker,
ἐμπαικτής.
2. The time of his
comming, in the last
daies.

3. His effects from, { 1. His life or maner
of liuing, as he list.
2. His words, saying
where is the promise &c.



BV T before he inuadeth the aduersary
he premiseth a word of attention,
ὑποσχεσθεις vnderstanding or knowing,
and may haue reference either to the
commendation of the auditor, noting
his profit, or to the care of the teacher obseruing
his diligence. In the auditor hee addes vnderstand-
ing to reading, as *Philip* to. the Eunuch *ἰσθῆναι* ἃ
ἀνασινωσκες

Act.8.30.

Act. 8. 30.
Matth. 13. 13.

Esa. 6. 9.

Psal. 78. 30.

Numb. 11. 6.

Esa. 8. 6.

Matth. 13. 15.

Hiero. Thom.
Aquin. Caren.

Matth. 13.

Act. 16. 14.

Rom. 10. 17.

2. Cor. 7. 10.

Psal. 32. 1. 2.

1. Tim. 3. 2.

Titus 1. 9.

Psal. 23. 2. 3.

Virgil.

Arist. de natu-
ra animal. li. 9.

Esa. 53. 6.

ἀναγινώσκον, vnderstandest thou what thou readest? and Christ to the Iewes, They seeing, see not, and hearing, doe not vnderstand: not like that of the hearers of these daies, whose eares are dull of hearing, and their heart is waxen fatte: *mediis in a-*
quis, continuing as ignorant in this plenty of preaching, as *Tantalus* was thirstie in a world of waters: weary of Manna with the Iewes, and refuse the waters of Shiloah with Israel: lest hearing they vnderstand, vnderstanding repent, and repenting, should be faued. Behold Heauens ladder, the stayres of saluation: *audire, intelligere, fructus red-*
dere: hearing, reading, fructifying: man heares with his eare, God opens his heart to vnderstand, vnderstanding begets conuersion vnto God, conuersion obtaines remission for his sinnes, and remission eternall blessednesse to his comfort. In the teacher, *scientiam, pietatem*, knowledge and affection: knowledge in his aptnesse to teach, piety in his watchfulnes to forewarne. Like a good sheepe heard, that leades his sheepe into the pastures of health, and cries aloud to beware of the wolfe: will seeke for their *estibus in mediis umbrosam exqui-*
rere vallem, couert in the barrennesse of winter, and their protection against the scalding of summer. *Onis est animal stolidum, iners, inerme*. A sheepe is a foolish beast, if once astray, neuer willing to returne: a sluggish creature, if clogged with snow, neuer laboring to escape: a thing vnweaponed, afraid to resist, not able to defend: and such are we all, like vnto sheepe that are gone astray. Happy sheepe, blessed

bleſſed paſtor, that will reduce the ſtray, defend the weake, cheriſh the lambes, feede the flocke, leade them to the field, heale the ſcabbed, ſeeke the loſt, preſerue the ſound, and guide them; which be with yong. Idle ſhepherd, fooliſh ſheepe, that leaues the flocke, heales not the hurt, ſeekes not the lambes, feeds not the ſheepe; but either keeps them in the ſtony way of hardened ignorance, or leads them to the barren heath of humane inuentions: a praſtiſe of Popery.

2 The time of the aduerſaries comming, in the laſt dayes, ſaith *Peter*: in the laſt daies ſaith, *Paule*: in the laſt time, ſaith *Jude*: in the laſt time, ſaith *Iohn*. *Regnum Chriſti*, the kingdome of Chriſt, the time of the new law, and the age of the Goſpell: fore-propheciéd by *Joel*, and performed in Ieruſalem. There be ſeuén ages of the world, the firſt from *Adam* to *Noah*: the ſecond from *Noah* to *Abraham*: the third from *Abraham* to *Dauid*: the fourth from *Dauid* to the carrying away into Babilon: the fifth from the tranſmigration to Chriſt: the ſixth from Chriſt to the laſt iudgement: and the ſeuenth is *requies Sabbati*, the bleſſed and eternall reſt in heauen. So the laſt daies are all the time betweene (*Chriſti aſcenſum & ſecundum aduentum*) Chriſts aſcenſion and comming to iudgement. *Lactantius & Eufebius* following the tradition of *Elias*, will haue it thoſe two thouſand years (*ſub regno Chriſti*) limited for the goſpel: and the ſcriptures, from the preaching of *Iohn* to Chriſts appearing in maiesty. For *Iohn* was that Prophet which muſt come before the

Hh

end:

Eſa. 53. 6.
Exech. 34. 3. 12.
Pſal. 23. 4.
Eſa. 40. 11.
Zach. 11. 16.
Luk. 15. 4.
Zach. 11. 17.
Zach. 11. 16.

2. *Pet.* 3. 3.
2. *Tim.* 3. 1.
Jude. 10.
1. *Iohn.* 2. 18.

Caluinus.
Joel. 2. 28.
Agg. 2. 17.
Auguſt. lib. 10.
ſup. Gen. contra Manicheos.

Whitakerus
ad Sanderum.

Laſtantiuſ.
lib. 7. ca. 14.

Matth. 11. 14.
Matth. 4. 5.

Heb. 9. 26.
1. Cor. 10. 11.

1. Ioh. 2. 18.
2. Thess. 1. 2. 6. 7.

Ouidius Me-
tam. 1.
Hesiod. *ἔργα
καὶ ἡμέραι*.
1. Tim. 4. 1.
Matth. 24. 29.

Esay. 1. 37. & 38
Marke. 6. 23.

Ioſua. 7.
1. Reg. 18.
2. Sam.
Gen. 27.
2. Sam. 13.
Gen. 1.

Matth.
2. Sam.
1. Reg. 20.
Dan. 4.
Dan. 5.

Gen. 25.
2. Sam. 15.

end: in the end of the world Christ appeared to put away sin: and the end of the world is come vpon vs: *Regnū Antichristi*, the time of Antichrist: for Antichrist shall come in the last time, but euen now are there many Antichrists, wherby we know it is the last time. The impedimēts remoued, the way prepared, the time reuealed, more then sixteene hundred yeares of this time passed, his forerunners manifest, & the mystery of iniquity working in the Apostles time, doe warrant Antichrist long since vpon his throne, and these the times heere prophesied.

This is (*terrea atus*) the earthy age, and our couetousnesse confirmes it: this is *ferrea atus*, the yron age, and our vnmercifulnesse assures it. A time Apostaticall, and dayes of tribulation, *Non hospes ab hospite tutus*: No truth, no loue, no honesty. Men more blasphemous then *Senacherib*, rayling then *Rabsaceh*, rash swearing then *Herode*, more sacrilegious then *Achan*, lying then *Gehesi*, cruell then *Caius*, and more adulterous then *Iesabell*: more enuious then the Pharisees, treacherous then *Achitophel*, and trayterous then *Abaddon*: more hatefull then *Eſau*, couetous then *Ahab*, and deceitfull then *Amnon*: more vngratefull then *Laban*, crafty then *Herode*, and vnmerciful then *Dines*: more murtherous then *Ioab*, luxurious then the prodigall: vaine glorious then *Benadad*, and proud then *Nabuchodonoxor*: more carelesse then *Balthasar*, hard hearted then *Pharao*, and diuellish then *Iudas*: more children by the bondwoman, then by the free: more soldiers with

Absalon,

Abſalon, then with *Dauid*: more tribes with *Ieroboam* then with *Rehoboam*, but two in *Iſrael*, good ſpies, not ten righteous in *Sodome*: verily all fleſh is corrupt. This made the heathen to wiſh (*ὥς ἵνα* *Dauid* ἢ *Ieroboam* γρηγορεύειν) to haue died ſooner, or beene borne later. *Quo propius ſe Deo offert per Euangelium*: the more God is forward, wee are backward: he willing to ſaue, wee vnwilling to be ſaued: God ſpeakes, man ſcornes: the more preaching, the more ſcoffings. O watch, watch: (*iam ira Dei fortassis effundenda*) God is angry, and the viols of his wrath perchance euen now ready to be poured downe.

3 The aduerſaries title: mockers. *ἠυχαῖσται*: ſome good, ſome bad; ſome uſe it to Gods glory, and mans correction, as *Eſay* and *Elijah*, and this is tollerable: others to Gods diſhonour, and mans deſtruction, as *Rabſaceh* and the epicure: and this is intollerable. Some are mockers of Gods perſon, as the *Aramites*, *Nabuchodonozor*, *Nicanor*, *Olimpius*, that reuiling the trinity was conſumed with fire: *Lucian* that mocked at God, was deuoured of dogs: Jew and Gentile that mocked Chriſt found ſmall ſauour; and the euill thiefe no promiſe of ſaluation. Others mocke God in his members: as *Iſmael* did *Iſaac*, and the children *Elizens*: Eyther by deriding the defendor of the word: or terming Gods followers, Gods fooles (*timor Domini fatuitas*) preferring the playhouſe before Gods houſe, and loue their pleaſure more then their Sauour: or thirdly by perſecuting God in his members: as

Hh 2

Saul,

Numb. 13.
Gen. 6.9.

Pindarus.

Caluin. in *Petuum.*

Matth. 24.
Peter Martin in
1. Cor. 10.

Eſa. 14. 4. 5.
1. Reg. 18. 7.

Eſa. 37.
1. King 20. 23.
Dan. 3. 15.
2. Matth. 15.
Chron. *Sigebert*
Suidas.
Matth. 27.
Gal. 4.
Gen. 21. 9.
1. Reg. 2. 23.

Bernard. de
confid. lib. 1.
Eſa. 5.
Matth. 21.
2. Tim. 3. 4.
Act. 9. 4.

Eutrop. 10.9.
 Fulgof lib. 1.2.
 Sigebert. chro.
 Paulus Dia-
 con. lib. 5.
 ca. 14. de gest.
 Longobard.
Gal. 4.29.
1. Tim. 3.12.
Pfal. 99.10.
Pfal. 119.23.

Apol. 4.5.9.
 Rhem. 1. Cor.
 10. lect. 9. &
 Ioh. 4. lect. 4.
Pfal. 89. 51.
Matth. 27.43.
Pfal 44.11.
Iud. 16.
1. Cor. 4.13.
Pfal. 14.6. Aug.
 Con. Donat.
 lib. 3. ca. 19.
1. Pet. 2.1.2.

1. Sam. 5.
 Numb. 22.
1. Reg. 15.
Iohn. 5.23.
2. Reg. 7.2.
Exod. 6.9.
Exod. 3.
 Erasmus, A-
 phorim. lib. 8.

Ouid Metam.
 lib. 8.
2. Mach. 3.

*Sau's Dioclesian, Decius, Maximus, Valerian, Atha-
 narius*, destroyed and banished 144. Bishops. *Trasimundus* banished 220. Bishops, to omit Antichrist
 the Pope, and *Antiochus*. They that are borne after
 the spirit shall be persecuted of the fleshly, and all
 that will liue godly, suffer persecution: or else that
 scorne Gods gifts in others, as Cain in *Abel*, *Ismael*
 in *Isaac*, and make a prouerbe of the godly. Or sately
 by deriding religion, call Gods Church Satans
 Synagogue: the communion, the diuels table,
 and *Bacchus* sacrifice: the professors that trust
 onely in God, Solifidians. Or lastly, that laugh
 at the patient waiters vpon God, and walkers
 in his paths. Others mocke God in his religi-
 on and worship: as heretikes, *Simon*, *Elimas*,
Manas, *scripturas tenent ad speciem, non ad salu-
 tem*) alledge scriptures for fashion not for sal-
 uation: for their heresies are damnable. Or false
 worshippers, that eyther worship God contrary
 to his word, as Egyptians vnder the shape of beaſts:
 Philistines, of *Dagon*: Caldeans, of *Baal*: and Am-
 monites, of *Moloch*. Or serue him otherwise then
 his word teacheth, as Iewes, Arrians, Turkes, Pa-
 pists Pagans, incredulous, the Samaritan Prince: Is-
 raelites, *Pharao*, *Demomax*, who being asked, what
 doings were in hell: answered, *expecta*, & *simulac*
illic venero, per literas tibi signis, scabo: stay while I
 come there, and I will write to you of it: not be-
 lieuing any hel at all: yea Churchrobbers, temple
 spoylers, and prophaners, as *Erisichthon*, *Cambyſes*,
Zelenchus, *Heliodorus*, *Dionysius*, who spoyling the
 Temple

Temple of *Proserpina* in *Loeris*, sayling home-wards scoffed, saying, (*Amici, videtis ne, quam bona navigatio ab ipsis dijs sacrilegijs tribuatur*) see you not my friends how God fauours sacriledge? But God giue those that detaine Church livings, eyther more prosperity, or speedy repentance: or deriders of Christ and his mystries, as at Buda in Pannonia two dicers playing, the one in Gods, the other in the diuels name: he that made God the fauorer of his wickedness: lost all, and beholding Christs picture in the Church, dispitefully threw a stone at it. *Julian* called Christ *Galilean* in derision, *exple-ram tuā Galilee*: *Peter Sermonetan* a *Minorite* gaue the hoast vnto an *Asse* to win the diuels fauour in his coniuring. *Orissiters* in the scornefull chaire, that make a couenant with death, and agreement with hell: as the sonnes of *Lot*, that mocke at their father: or the *Coluthians* that deny God to be this worlds gouernor: *Epicurus* denied (*id est opem & gratiam*) there was eyther succour, or fauour in the gods: and many other, that setting their mouth against heauen liue as they list.

4. Their effects. 2. { 1. Bad liuing.
2. Worse speaking.

Quibus verbum Domini & res diuine lusas sunt, & voluptas pro vita, & libido pro ratione est. Those that mocke at Gods word and diuinity, will liue in pleasure and lustful security: yea liuing as they list, will speake as they liue, *et ad rationis impulsu*; according to their owne lusts and concupiscence. Concupiscence in the large acception includes (*amor, deside-*

H b 3

rium,

Valer. Max.
lib. 1. c. 2.

Impropriators

Frinschi. in
Meteoris,

Sabel. lib. 3. c. 3.

Fulgos. lib. 9.
ca. 11.
Psal. 2. 1.
Esay. 28. 15.
Gen. 19. 14.

Cicer. de fini-
buz bonor &
malor.
Psal. 73. 9.

2. Pet. 3. 14.

Bulling.
Mar. in 2. Pet. 3.

Thom. Aquin.
1. 2. quest. 23.
art. 4.

Greg. Nyssen.
de resurrect. &
anima.
1. Iob. 2. 16.
Rom. 7. 7.

Rom. 1. 24.
Cicero. lib. 3.
Tuscul.
2. Pet. 3. 3.
Iud. 18.

Hose. 4. 13.
Gen. 49. 5.

Gen. 3.

Iudith. 2. 5, &
3. 8.
Valer. Max.

Rodigerus,
lib. 28. cap. 30.
Ælian. lib. 3.
Variz Histor.
Fulgofus, lib.
9. cap. 5.

Danzus in
Hæref. Aug.

rium, delectatio) loue, desire, delight: loue against hatred, liking against loathing, and pleasure against paine. These are sometimes taken in good part, sometimes in badde, as they are instruments *virtutis vel vitii*, of vertue or of vice: But in the Scriptures, concupiscence is commonly taken in the worst, as appeareth by S. Iohn, S. Peter, S. Paul, S. Iude, so that not vnfitly doe the Latines terme those perturbations, which the Greekes call *παθή*, because they trouble the soule, seduce the iudgment & corrupt the wil: turning men into beasts, as Circes cup turned *Grillus* to an hogge. Sinnes are al a kind, ill saying, and ill doing, like *Hipocrates* twinnes: mocking and a bad life, Idolatry and vncleannesse, like *Simeon* and *Leui* brethren in iniquity. Let *Ene* doubt of Gods truth, and she will satisfie her lust. Let *Nabuchodomasar* doubt of the deity, and the whole earth shal be his, & himself worshipped: and if *Alexander*, and *Salmones* forget God, themselves will be Gods, and then liue as they list. *Alexander* bee drunke, murder *Clitus*, *Philotas*, *Parmenio*, *Callisthenes* his dearest friends in his drunkenesse: and sleepe three dayes together to concoct his gluttony: yea *Heliogabalus* will be a God and drawne with Lions, yet cruell in his gouernement, and a Bacchonist in his life, first irreligion, then ill liuing. The *Basilidians*, *Carpocratians*, *Nicolaitans*, *Valentinians*, first Hæreticks, then scorn to liue holily. *Donatists* will haue none compelled to lead a godly life. Nor the *Arrians* or *Iouinians* vse any exercises of piety. Let Rome speake basely

basely of the Scriptures, then welcome Stewes, and Sodomy. Let *Caligula* thinke himselfe a God, and then set vp male and female Stewes in his pallace. These scorneres acknowledge no pleasure after death: no care for to morrow, *Pereat, qui crastina curat*: neither feare nor desire any end: *summum nec metuas diem nec optes*. They are led to their bad liues by the diuell, the flesh, and euill examples: they feare not God, they care not for his word, the ayme not at heauen, all their felicity is on earth. *Deum ipsorum esse ventrem, in diem vivere, eumque apud ipsos sanctiorem haberi, qui sit diuor*: their belly is their God, they liue for a day, and hee is counted most holy, that is most wealthy. They regard not to know God, their religion is their pleasure, and their Sacrifice their mirth. They slander the footsteps of the annointed, they change heauen for earth, they deride the hopes of the faithfull, and vpbraide the comming of the Messiah: Thus by their scornefull speech, and carelesse life, embracing the world, and defying the word, they fight for *Satan*, and build vp his kingdome: as is euident in the discourse.

S. *Peter* in describing Gods enemies, opens a two-fold way to discerie an Epicure: the one from their tongue from whence they are mockers, and the other from their liues, from whence they are libertines. The Latines for mocking, vse a triple synonyme: *irrisio, sublanatio, illusio, a risu, ragato, nasoludo*: a laughing to scorne, a mocking by snuffing vp the nose, and a scorning by way of a iesting.

Fulgos. l. 9. c. 4.

Luther.
*Pereat qui crastina curat.**Psal.* 36. 1.*Titus* 2. 11.Hieron. ad
Cromatium.*Rom.* 1. 28.*Psal.* 89. 51. 52.*2. Pet.* 3. 4.*2. Pet.* 3. 3.Thom. Aquin.
22. quæst. 75.

Exod. 5. 2.

Tsal. 36. 3.

Guido.
Carthusien.

Isidorus.

Dan. 6. 7.

Dan. 3. 16. 17.
Aquin. ybi su-
pra.Esa. 37. 22. 23.
Pron. 14. 2.
Iob. 12. 4.
Psal. 89. 50.
Iob. 1.

sting. The first two are too open, the third more se-
cret: when either we breake a iest vpon our neigh-
bour, that tends to his disgrace; or vse Scripture to
out-bolster our conceits, contending to be wittie.
Hereby (*dignitas scripturarum*) mocking of God
by diminishing the dignity due vnto the Scrip-
tures. By this two-fold mocking we are ledde to a
two-fold Atheist: the open, that denies God in
word and deede, as *Pharaoh*: and the secret (*in an-
tecedente not consequente*) that either professes in
shew, but denies God in deede: like the sonne in
the Gospell, who in word said, I go father; but in
truth went not at all. *Multi adorantes crucem exteri-
us, crucem spiritualem interius per contemptum con-
culcant*: many wil beare the crosse in their bosome,
that neuer imprint it in their hearts: and many fall
before it in their closet, that will neuer follow it in
their liues. *Irrisor non pœnitens, qui adhuc agit, quod
pœnitet*: he is a mocker, no repenter, whose workes
are not answerable to his words. Or professeth in
earnest, but alters with the time, as did al (excepting
Daniel) in the daies of *Darius*: and one *Sydrach*, *Mi-
sach*, and *Abednego* in *Nabuchodonosors* Empire.
But by the subiect, the intent, and end of this moc-
king you may giue iudgement on the crime. The
parties God or man, the intent euill and naught,
the end blasphemy and confusion. The persons,
first God, rayled at by *Rabsheche*: Secondly, Gods
man, despised by the wicked: as were poore *Iob*,
and persecuted *Danid*; the one Gods seruant, the o-
ther according to his owne heart. Of the first sort
were

were *Diogenes*, who dressed his dinner with *Hercules* image (*Certamen nobiscum decimum tertium*) and bad him play his thirteenth prize. *Glauco* that scoffed at *Venus*, and was torne in peeces of his Mares. *Lycurgus* King of Thrace despising *Bacchus*, chopt his legs asunder as he lope his vines. *Melos* the native country of *Diogenes* destroyed for Atheisme.

Arnutius contemning the gods, committed incest with his daughters, and was sacrificed to appease the deity. Could the heathens observe the contemners of false gods, and not wee the despisers of the true? as *Holofernes* acknowledging no God but *Nabuchadonozor*, murdered by a woman.

The people that will sacrifice to the Queene of heauen are consumed with the sword or famine. *Nicanor* that contemned the Lord of the Sabbath lost his head, hand and shoulder. *Pherecides* in conceit of the godhead bragged abroad, that him selfe had as much prosperity, that neuer did sacrifice, as they that offered an hundred Hecatombs to the gods: but was, as *Herode*, consumed with lice.

Daphids a scoffer in derision of *Apollo*s Oracle at *Dolphos*, enquired of it, whether he should finde his horse that he lost: when indeede hee had none. To whom the Oracle made this answer, *inuenturum quidem, sed ut eo turbatus periret*, that he should find an horse, but lose his life. Whereupon he returning, ioyful that he deluded the Oracle, fel into the hands of king *Attalus*, whom he had abused in speeches, and was by him commaunded to bee throwne headlong from a rocke called the horse,

Seruius in
Virgil.
Georg. 3.
Ouid. Metam.
lib 4.

Propert. lib. 3.

Plutarch.
parell. ca. 39.

Judith. 13.

Jerem. 44. 16. 17.
2. Mach. 15. 34.
30. &c.
Ælian. varia.
hisor lib. 4.

Act. 12. 23.

Cicero de fato.
Valer. Max.
lib. 6. ca. 1. de
miraculis.

Baleus.

and so perished. Pope *Leo* the tenth hearing Cardinall *Bembus* speaking of the Gospell, broke out into this blaspheme: *Quantum nobis ac nostro cæui profuerit ea de Christo fabula, satis est omnibus seculis nota*: what profit and commodity hath redounded vnto vs and our order by that fable reported of Christ, the world can beare sufficient witnesse. A Lion by name and a beast by nature, pampering his carcasse, he died among his cups! *Cum nec cælum nec infernum post hanc vitam esse crederet*: beleeuing neither a heaven nor hell after this life. Pope *Iulius* the third differing from *Leo* in name, but

Baleus.

not in nature, *Iulius est hominis bruti Leo*, making his belly his God, commanded a hote Peacocke to be kept cold for supper: But being deceiued of it, began bitterly to blaspheme. A cardinall sitting by, intreated his Holinesse not to be moued for a trifle: *Quid (inquit) si Deus voluit vsque adeo propter vnum pomum irasci, vt eiecerit primos parentes ex Paradiso: cur nō liceat mihi, qui sum eius vicarius, irasci propter pomonē, cū multo maior res sit Pao quā pomū?* Not moued? quoth he: shall God be so angry with our first parents, as for an apple to deprive the of Paradise: and not I, that am his vicar, be much more angry for a Peacocke, so much better then an apple? But bad in speech bad in life, in speaking a blasphemer, in liuing a Sodomite, and died of a gout.

Vultureus.

Roma amor est: qualis? praposterus: unde hoc?

Roma mares: noli dicere plura. scio.

O shame, such filthy lust in Rome should dwell:

As male with male: but whist, I must not tell.

Faithfull

Faithfull *Dauid* beleeuing in God, and reuercen-
cing his word, will fight with *Goliath* in the name
of the Lord. The three children feare not the fur-
nace, for God will deliuer them. Oh, faith is *porta*
Dei, the gate whereby God will enter to banquet
with our soules: *Cynosura nauigantibus per mare hu-*
ius mundi, the load-starre that guides the trauel-
ler to his happy home. He that hath not this, hath not
loue, and he that loues not Christ (*sit anathema*)
let him be accursed, practised on the Iewes: who
like *Theotimus* preferre lust before life, earth before
heauen, men before God, and Romanes before
Christ, despising mocking, smiting, killing the
Lord of life. The second sort of mocking is, *irrisio*
hominum, mocking of men, but the disgrace alights
on God. For as the defacing of the image is the dis-
gracing of the Prince: so the mocking of the Chri-
stian is the scorning of Christ. *Dania* is dishonou-
red in the disgrace of his seruants, and Christ per-
secuted in the affliction of the Christian; for what
is done vnto them, is done vnto him. *Jeremy* is de-
rided, but Gods word is his reproch: the iuste are
laughed to scorne, it is *opprobrium Christiani* *Chri-*
stiane viuere, the Christians reproach to liue like a
Christian. He that feares God will walke in his
waies; but he that is lewde in his waies, dispiseth
him. *Si in aliorum actibus excoriri bona perspiciunt,*
mox eamam pestifera exprobrationibus expellunt. If
they see men do well, they cast it in their teeth,
and be dashing them out of countenance, hinder
Gods haruest. For their intent is, *erubescencia* or

1. Sam. 17. 45.

Reuel. 3. 17.

Reuel. 3. 20.

1 Cor. 16. 22.

John. 11. 48.

Luke 22. 65.

1. Chron. 19.

Act 9. 4.

Matth. 25. 40.

Ier. 20. 7. 8.

Job. 12. 4.

Prou. 14. 2.

Gregor.

Tho. Aquinas.

22. quest. 75.

Bonum incep-
tum in ger-
mine.

Exod. 1. 22.

Matth. 2.

Bernard.

Apoc. 12. 4.

Matth. 13. 4.

Luke. 10.

Act. 13.

Act. 17.

Act. 2. 13.

Matth. 16.

confusio in proximo, to breed a shame in their neigh-
bour thereby to stop their progresse in well doing.
A persecution surpassing both i word, heresy, and
ill members, *soffocat Dei filios, dum paruuli sunt*, it
takes Christs litle children & beats out their brains.
As a canker eats the fruite in the blossom: so
these destroy the fruits of good labour, before they
be ripe. A patterne is *Pharaoh* that drowned the
children of Israel so soone as they were borne: and
Herod that kild childrē, & sought to murther Christ
in his childhood. *Malitia Herodiana nascetem per-
sequi religionem*. O Herodian: malice to persecute
religion in her minoritie, destroy the sprig lest it
become a tree, and breake the egge least it proue a
Doge O diuellish malice, yea worse then both: for
Herode will let the children be borne, and the Dra-
gon suffer the woman to be deliuered: but these
like rauening birds by the way side, deuoure the
seede before it be rooted, slay repentance in the
wombe not suffering it to bring forth good liuing.
And lest they want any of Sathans subtilty, no
sooner hath the preacher ended, yea in the midt
of his sermon, *Murtha* will call *Mary* from
Christ: *Elimas* wil labour to turne *Sergius* from the
truth: *Paule* is *σπερμιολισ* a babler, Christ a Sama-
ritan, the disciples full of wine, and the preacher a
lewde liuer. Therby killing the good motions fore-
wrought in his ministry by breeding their disliking
of their minister. *Peter* is called Sathan, when he
goes about to hinder the saluation of our soules:
to nourish the diuell is the father of this action.

These

These are wolues, and deuoure Gods sheepe : as the wolfe first scares the sheepe with his hideous crye, then preys vpon her: so these first feare Gods children with their euill termes, and then make them a prey vnto the diuell. Most impious against God, iniurious to the Church, and most cruell vnto their neighbours. Impious against God destroying his children, crucifying his sonne, killing of Christ new borne in the Christian, and making a mocke of him. Iniurious to the Church, murdering her infants, for whom she long trauelled, and by whom she hoped for much ioy and delight. Yea iniurious to heauert depriving it of that ioy it vseth to make at the conuersion of a sinner. Cruell to their neighbors, whom they spiritually wound, and whose soules they murder, by bringing them backe againe to Sathan with their mocking, who had almost escaped his prison by repenting. Not vnlike a murdering minded fellow, who espying a mā neare drowned in the seas to get hold on a bord by whose helpe he hopes to obtaine the shore, puls away the bord, and drownes the man: so the scoffer, perceiuing his neighbour hopefull to escape hels fiery lake by the small graine of faith and repentance newly begun in him, labours to draw it from him to make him perish in the gulfe. If we saw a dog or an hog readie to bee deuoured of a wolfe, would we not endeuour to rescue it? yet we seeing our brother falling into Satans pit will helpe him forwards to destruction. O mercilesse mind, saue a dog, spill a soule, the price of

Heb. 6. 6.

Iohn. 16. 21.

Luke. 15. 7.

Cant. 2.

Iohn 16. 21. 22.

August.

Chrysoft ad
Pop. Antioch.
Hom. 16. de
iussa. abstin.

Gen. 6. 23.

Chrysoft. in
Gen. 6. Hom. 8.

Seneca.

Cant. 2.

Ephef. 4.

Christs deare blood: remember thy end, there is a doome, and we shall haue measure as we meet. O Foxes destroyers of the vineyard, Serpents not enduring the smell of the Vine, traytors to Christ, Apostates from his banner, adding wound vpon wound, vpon their neighbours soules. But *grata ignominia crucis ei, qui crucifixo ingratus non est*: the Crosse is welcome to such as are welcome vnto Christ. Doe these mockers molest thy bodily ears? let the sweet promises of Christs Gospell ring a louder peale in the eares of th heart. A woman that beares children, hath first sorrow, then ioy. *Parturitio tristitie, partus gaudio comparatur*: now you haue sorrow, but then you shall haue ioy which no man shall take away. *Scio quam multi nos ridebunt, sed melius hic nunc ridere, quam tunc lugere*: I know many will deride and mocke vs, but it is better to be mocked with Iesus on earth, then wayle with *Iudas* in the fire of hell. *Inuenit gratiam, sed coram Deo. Noli* found fauour with God, not simply fauour, but with God; to teach vs to ayme at God, and make his fauour our marke, and not the fauour or disfauour, frowning or flattery of scoffers and irreligious. *Tam turpe sit tibi laudari à turpibus, quam si lauderis ob turpia*: it is as ill to haue the commendation of bad men, as to be a bad man. A good souldier will not forsake his hold for the barking of a dogge: nor the good Christian leaue Christ at the scoffe of an Atheist. Christ is not so bad an husband, as we should change him with the Polititian, forsake him with the Apo-
state,

state, bee weary of him with the Hypocrite, contemne him with the Epicure, be ashamed of him with the Philosopher, persecute him with Antichrist, or mocke him with the scorner. His colour is white and ruddy, head like fine gold, locks blacke as a Raven, eyes like doves vpon the riuers of waters, cheekes as a bed of spices, lippes like lillies, hands like rings of gold set with Chrysolite: belly white as Iuory, couered with Saphirs: legs as marble Pillars set vpon gold, his countenance as Lebanon, more excellent then Cedars, and his mouth as the sweetest. O Lord thou art wholly delectable, knowne in the gates, more beautifull then men, more excellent then Angels, maker of the world, heire of all things, and glory of the Father. *Jeremy* had almost vtterly vowed not to speak in the name of God, so preuailed the scoffers: but God was, as a mighty Giant, to confound his enemies, and a fire in his heart that constrained him to speake. Their shame shall neuer be forgotten, the Lord will haue them in derision, and laugh at their destruction. This made the Apostles in their torments (*Tam fortis inuitia, res est virtus, ut dum patitur, affligentes vincit*) reioyce to be beaten, and brought their tormentors to cry, What shal we do to be saued, Verity is strong, the promises sure; they that blush at Christ, shal receiue the sentence of the shamefull: and God will mocke, when the feare of the scorner commeth. *Ridere Dei est afflictioni nolle misereri: irridere est confusionem aeternam pro peccatis infligere: subsannare Dei est terribilem faciem*

Cant. 5. 10. 11.
1. 13. 14. 15.
16.

Prou. 31. 23.
Wisdom. 7.

Heb. 1. 2. 3.

Ier. 20. 9. 11. &c.

Plal. 2. 4.
Prou. 1. 26.
Ab. 5. 41.
Chrylost.

Al. 16. 30.
1. *Esd.* 4. 45.

Matth. 5. 11.
Luk. 9. 16.
Prou. 1. 16.

Gregory.

Alex. ab Alex.
lib. 5. cap. 1.

Ier. 20. 3, 4, 5,
&c.

Goropius:

Machi. de
princip. c. 18.

Machi. de
princip. cap. 7.

faciem malis ostendere. Now Gods laughing, is not to pittie their aduersities, his mocking is to punish the for their sins iustly, & his derision is to shew his terrible countenance against such offenders. *Tremelius* the Tribune scoffing at *Lepidus* the Priest, was condemned for an Atheist, and iudged a despiser of religion by the people. *Pashur* that smote *Jeremy*, and mocked the Prophet, must bee called *Magor Meshabib*, feare round about; himselfe a captiue, his friends fall by the sword, and Ierusalem carried to Babel: yet still the foolish will loue foolishnesse, and the scornors delight in scorning, yea proceed from liberty of lips, to a liberty of lite, wilfull, ill-full in words and in deedes. The will, that was created *uol* of *vn* latitude, and *ell* God: *ut sciamus ad latitudinem bonitatis Dei voluntatem nostram dirigere*: that we might direct our wils to the goodnes of God, hath turned *ell* into *il*, & of *unill* comes the English will, and *ad latitudinem malicie voluntas nostra dirigitur*: in stead of goodnesse, our wils aime at the diuels badnesse, whence ruled by our wils we liue as we list. *Machiu*, first a mocking Atheist, then a maker of Atheists: first esteemed of religion as pollicy; then it is lawfull *peierare*, *fallere*, *disimulare*, to forswear, deceiue, and dissemble. First let a Prince establish any falshood that beares shew of religion, and then *fides*, *clementia*, *liberalitas*, faith, clemency, liberality, are vertues damnable in a Potentate: thus in mouth an Atheist, in manners a diuell. For now *Machiu*s Prince must imitate *Borgia* sonne to *Rodericke Borgia* Pope. *Alexander*

Alexander the sixt: first Cardinall of Valés, after made Duke of Valés by the French king, because the Pope had promised to diuorce his Queene for sterility. This *Borgias* slew his elder brother Duke of Candie as he rode by night alone, for ielousie between him and their sister *Lucrece*, in whom both father & brothers had their share. But like father like sons. Desirous of the Popedom won the diuels fauor in lieu of his seruice: giuen ouer to all pleasure and luxury, committed incest with his own daughter *Lucrece* in name, *Thais* in deed. *Thais Alexandri, filia, sponsa, nurus*. He put to death *Hierom Sauanorola* for preaching against his life and doctrine, and made a couenant with the *Miranes* reuolted Christians. But going to suppe with Cardinall *Adrian* of *Carnetta* in a vineyard neere the Vatican, he was suddenly brought forth dead, blacke, blowne, fearefull to behold: his son poysoning his father in steede of the Cardinall by mistaking the bottell: *Inunc, Nerones vel Caligulas nomina, turpes vel Heliogabalos, hoc sat viator, &c.* Reckon vp all the villanies of *Nero*, Atheisme of *Caligula*, filthinesse of *Heliogabalus*; his were worse: *tacet hic & scelus & vitium*: here lies all vice and wickednesse. The sonne soone after imprisoned in the Vatican escaped to Naples, was taken by *Gonsaluo*, and sent captiue to Spaine. Lying sicke vnto death said, he had sought out remedies for all dangers excepting death; *quippe nunquam cogitasse se tam cito moriturum*: because he neuer thought to die so soone. The case of all Atheists forgetting heauen, God,

Kk

and

Machiauel. de
principe ca. 7.
Guichard. li. 4.
Guichard. li. 3.

Balcus.

Actius.

Guichard. 16.

Pasquill.

Guichard. li. 6.

Horatius lib. 3.
Car. & ode. 29.

Wisd. 5. 9. 10.

Machieu. de
prin. ca. 7.
Esay. 38. 1.
Matth. 25. 10.
Iob. 30. 23.
Exch. 34.
Iob. 21.
Psal. 14.

Wisd. 5. 13.

Dion in Ti-
beris.

2. Sam. 15.

Euseb. lib. 3.

and hell prepare not for their end, vntill death affaults them, their conscience stings them, their sins accuse them, the diuell feares them, and God forsakes them, *prudens futuri temporis exitum caliginosa nocte premit Deus: ridetque si mortalis ultra fas trepidat: quod ad est memento componere equius: cetera fluminis ritu feruntur.* The all-wise God will hinder the time to come by darkefome night, and laugh at thy vntimely feare. Remember therefore to spend well the present, other times passe away like water, now here, now there, sometime thine, sometimes his, sometimes neithers. Let *Machiauell* as he professed he did, imitate *Borgio*, *Hezechia* must set his house in order, the wise virgins wil haue their lamps readie, and *Iob* knowes God will bring him to death. The guilty prisoner feares the Iudge, death is soure to the pleasurable, for in a moment they descend to hell: while they liue they thinke there is no God, or else *Hebes & Stupidus*, no rewarder of the godly, no punisher of the wicked, they shew no token of vertue, but are consumed in their wickednesse. *Tiberius* heart went not with his mouth, *Abfalon* had a faire tongue, but a foule heart: *Nero* when he spoke most flattering, thought most cruelly, no feare of God, no feare to sinne: *Mancipia seruiunt Dominis, Domini cupiditatibus*: all are seruants, mens seruants, or sins seruants: their lust is their Lord: It commands *Efau* to sell his birthright: *Nero* defile his mother, and *Herode* behead *Iohn*. *Cerinthus* said Christs kingdome should be after the resurrection at Ierusalem where men

men should glut themselves with pleasure: *Xerxes* propounded a reward for him that could finde out some new pleasure: *Timocreon*'s Epitaph was; *multa bibens, tum multa vorans, mala plurima dicens multa bio iaceo* *Timocreon Rhodius*: here lies a great drinker, and very euill speaker: Men without God in the world: they set him not before their eyes, they say he hath forgot and hides away his eyes, they will speake and do what they list, for who is Lord ouer them? *Nec bene promeritis capitur nec tangitur ira*: Such was *Iouinian*, an hereticke in opinion and libertine in life. *Loquuntur grandia*: they speake big words with their mouthes, and practise licentiousnesse in their liues: They baite God with pride in the morning, and bury themselves with gluttony in the euening. They deride the mysteries of Incarnation, Trinity, Resurrection, Iudgement: and then *manducemus & bibamus*, let vs eate drinke and raigne for euer. They thinke basely of the ministry, are ashamed of the Gospell: and then welcome wickednesse, Gods grace must needs giue place vnto wantonnesse. They dissemble the truth, seeke praise of men: and then fire & faggot for the Christiā. Their vngodly lusts are the measure of their liuing, and vsauory seets the issue of their learning. Vpstarts Idolatry where God is refused, & what sin followes not where his word is reiected; Gods true worshipers slandered to worship *caput Asini*, an Asse head, and therefore *disperis ab eis*: away with these Atheists, for they will not worship stocks without life, nor stones without sence. *Paul* must now be

Kk 2

mocked

Val. Max. lib. 9
ca. 1.

Ephes. 3. 11. 12.

Psal. 10. 4. 11.

Psal. 12. 5.

Lucret. de Epicur.

Hieron. epist. ad Ctesiphont
& lib. 2. in Iouinian. &
lib. 7. ca. 2.

Rom. 1.

Jude. 18.

Act. 17.

Gen. 19.
E/ay. 28. 14. 22.

Rom. 1.

Hose. 4. 13.

Irenæus. lib. 2.
ca. 1.
Euseb. hist. li. 9.

Clemens.
Strom. lib. 3.

Tertul. aduers.
Martion. lib. 5.

Tertul. lib. 1.
aduers. Mar-
tion.
Aug. de hæres.
Irenæus. lib. 1.
cap. 24.

mocked if he speakes of the resurrection : and *Lot* seemes to mocke if he informes them of iudge-
ment : though the scourge runne, it shall not
ouertake them, and though it passe through it shall
not come at them. Irreligion & wickednesse shake
hands together, a Simonian and couetous, a Nico-
laitan and vncleane, a Familist and wanton, an I-
dolator and whoremonger. Gentilisme and So-
domy, stewes and false worship, fornication spiri-
tuall, and fornication corporall, brethren of in-
iquity hardly to be sundred. Heretikes in religion,
scorning at godlinesse, and Epicures in life walking
in wretchednesse. Such was *Marcion* an heretike;
for he made two gods; one good the Father of
Christ, and an other bad, the creator of the world.
*Ingratus in authorem suum, & totius nature paren-
tem.* He denied Christ to be the sonne of the crea-
tor, and affirmed the history of his death and passiõ
to be a tragicall fable. He condemnes the old Te-
stament, and denies the resurrection. Thus he
runne on in heresy, neither was he farre behind in
Epicurisme: for he deflowred a virgine, and was
therefore excommunicated of his father. Yea, *prin-
cipalem fidei sue terminum de Epicuri schola agnoscat,*
the principall article of his Creede was forged in
the Epicures shop, making God slow, dull, bloc-
kish, and needs not to be feared: and therefore if he
liue as he list, who shall controule him? *Scylla ve-
trior, Massageta inhumanior, Istros fallacior*: the cor-
porations were heretikes in doctrine, maintaining
μὴ ἀνίστασθαι, and denying the resurrection: yet
such

such Epicures in liuing, as women must be common; they must haue *δαίμονας ἀνὰ σπούς*, their familiars, and exercise magicke: yea for their dissolute liuing, and beastly liues they brought a scandall vpon Christianity, and were the warts and cankers of the Church. *Cerintus* denied Christs resurrection, and proued himselfe in many things an heretike; yet he was ambitious, giuen to bodily pleasures, and too too full of filthinesse, to note his Epicurisme. *Marcus* was an heretike denying the resurrection to come: but likewise an Epicure, he had a familiar diuell, and was an exceeding magician. He did haunt rich matrons, gaue them *φάρμακα* & amorous potions, bewitched their wits, and defiled their bodies. *Apelles* and *Senecus* denied the resurrection, and had their strumpets. What should I rip vp the heresie and Epicurisme of the Origenians, *Ætians*, *Eünomians*, and others? Sure it is, where Atheisme is the tree, heresie will be the leaues, and an euill life the fruite; but the end of all will be destruction. *Senacheribs* *ἔτι δὲ τοῖς ὁπαῶν*, he that sees me, let him feare God, might admonish them, lest their ends be fearefull: admonish them to feare God, beleene in Christ, reuerence his word, and amend their liues. For *pænitentes*, *si tamen estis pænitentes, mutate vitam, reconciliamini Deo, &c.* If you profess a change, make not a mocke of repentance, be truly reconciled vnto God: thou doing penance with thy knee, and laughing in thy heart, dost scoffe at Gods patience. *Quid diuidis opus à fide, iniquius diuidis, sed tuam perimens?*

Epiphan.
Clemens.lib.2
stromat.
August.
Epiphan.

August.
Iren.l.c.15.&
ca.9.
Tertul.ad-
uert. Valent.

August.

Bern.

Iac. 2. 20.

Hieron. ad
Celanr.

Iob.

Iudith. 10.

Diogen. Laert.
lib. 6.Senec. de
tranquil. lib. 1.

Rom. 15. 8.

Sap. 5.
Epictet. En-
chir. cap. 28.

Iudg. 3. 6. 7. & c.

Ionas. 3.
Luk. 23.

perimens? you deuide faith from workes, a bad deuision the death of two, for faith, without workes is dead. *Inter gentilem & Christianum non fides tantum, sed vita debet distinguere:* as well a good life, as faith, shewes the difference betweene an Epicure, and a Christian.

The true Christian turnes away his eyes from vanity as *Iob*, the Gentile applies his senses to folly as *Holofernes*. The true Christian sets a bridle on his tongue, least it speakes leasings, as *David*: the Pagan giues liberty to his tongue to speake euill, as *Rabsecab*. The true Christian is alwaies doing good, as *Abraham*; the heathen idlè in the Citty, as *Sichem*: *amor est otiosorum negotium*, for idlenesse is the mother of lust: witnesse *Sardanapalus* the effeminate. The one loues goodnesse, the other badnesse: the one sets Gods iudgements before his face, the other puts them from his sight: the one kills sinne in the thought, the other lets it raigne in the heart: the one knowes the end of his riot wil be *tristitia* or *pudor*, confusion or punishment: the other thinks of nothing, but his present ioy and merriment: the one meditates of death, *ne humile cogitet*, the other remembers not his end: the one lies in his faults, the other rises to repentance: when *Israel* sinnes, *Chusban Rishbaim* preuailes; but when they repent, he sends *Othoniel* to their rescue. Repenting *Ninive* was preserued, when sinnefull *Ninive* must be destroyed: and the penitent theefe must enioy heauen, when the scoffer goes to hell. O then bee sorry for thy sinnes, and labour to amend,

mend, confesse them vnto God, and hee will forgive; for hee that hideth his sinnes shall not prosper, but he that confesseth, and forsaketh them, shall haue mercy. *Non operui domine sed aperui peccata mea, ut operires, non celavi ut tegeres, nam quando homo detegit, Deus tegit, cum homo celat, Deus nudat: cum homo agnoscit, Deus ignoscit.* Austen hid not his sinnes, but laid them openly before the Lord: he did not conceale them, that God should couer, but open, that God might hide. For the Lord conceales, when man reueales, and forgiveth, when man confesseth. *Dauid* confessed his sins, the Lord forgave him his offence. And blessed is he, whose iniquitie is forgiven, and whose sinne is covered: yea blessed is the man, that man that doth not walke in the way of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. The ioyning of the battaile,

wherein, two. {1. The reply of the scorner.
2. The answer of *S. Peter*.

The replie: the promises spoken of Christ in the Scriptures are not true, saith the scoffer, for they are contrary to experience, saith the Atheist. *Non alium videre patres aliumve nepotes aspicient:* as the world began, so it remaines, and so shall continue from *Adam* to *Noah*, from *Noah* to *Dauid*, from *Dauid* to Christ, from Christ to these dayes, no difference of seasons, no ruine of worlds, no alteration of manners, but all things alike, then and now, and so shall continue. Where then is the promise of his comming? no where. *Existimant miseri*

Prov. 28. 13.

August. in
Psal. 32.

Psal.
2. *Sam.* 12.

Psal. 32. 1, 2.

Psal. 1. 1.

2.

I.

Manilius.

2. *Pet.* 3. 4.

Luther.

Caluin.

2. Pet. 3. 4.

Caluin. Nichol. de Lyra.
Bullinger.

2. Cor. 1. 20.

Heb. 4. 2.

Rom. 15. 8.

1. Tim. 4. 8.

Gen. 17. 1.

Gen. 3. 15.

Gen. 17. 7.

Ierem. 31. 14.

Psal. 91. 16.

miseri nunquam futurum, quod aliquando defertur: miserable caytiues, they take forbearance for payment, and imagine that which is deferred, shall neuer be performed: they oppose natures course, to Gods promise, *ac si res essent contrarie*, for all things continue alike. Wherein, first note the cause of their Epicurisme to bee vnbeliefe in Gods promises: and secondly, the particulars of their vnbeliefe; denying Christs comming, they establish the worlds eternity: establishing the worlds eternity, they deny the resurrection: gaine-saying the resurrection, they deny the immortality: denying immortality, they deny iustice & providence: denying a providence, they deny a deity: and then *perit tota religio*, farewell all religion. But religion is sure, for there is a deity: a providence is certaine, for God is iust: immortality most firme, for Christ is risen: the world shall end, for Christ must come, because his promise is true. First, God promiseth, man beleeueth: in Christ are all the promises, *yea* and *Amē*; but without faith the word doth not profit. Promises are speciall to the Iew; generall to the godly: promises are corporall, or spirituall, as health and Canaan, or heauen and saluation: the one conditionall, as to *Abraham*; the other without condition, as to *Adam*. The condition bindes man vnto duty, and God to performance: walke before me, and then I will be thy God, and my people shall bee satisfied with goodnesse. Good promises, saith the enemy, yet who more miserable, then the godly? God will recompence all in the other

other life: (*salus Dei terrena vite non est inclusa*) for he will shew them his saluation. Againe they partake the promises, so farre as is conueniēt for them: if not, either their sinnes do hinder them, or the performance is not for Gods glory, and their saluation: for all things worke together for the best vnto them that loue God: labour then for faith and holinesse, for euen our saluation propounded vnto all, is performed onely to the faithfull. *Iacob* in his praier flies to Gods promise: *Dauid* grounds vpon his promise: and *Salomon* thanks God for performing it. Hold fast the promise; the disciples must waite for the promise: and hope is grounded on the promise, and *Paul* knowes whom he hath beleueed. Enimies to the promises are the Papiſts who keepe the people from their knowledge: and doubt whether God will forgive, that commands vs to beleue. Let vs with patience expect the promise: for the comming of the Lord draweth nigh. The husbandman waiteth for the fruite of the earth, and hath long patience: and if we hope for that we see not, we do with patience abide for it. A little while haue I forsaken thee, but with great compassion will I gather thee. For behold I come shortly, and my reward is with me to giue euery one according as his worke shall bee.

There be three opinions of the comming of Christ: *irridentium*, *scrupulose inquirentium*, *recte sentientium*: some scoffe, others are too inquisitiue, but the third attaine the right. The first are sicke of a three-fold sinne, security, ignorance, derision:

LI

security,

Euseb. hist. li. 8.

Rom. 8. 28.
Matth. 18.
Mark. 16. 16.
Psa. 27. 8.
1. Reg. 8. 15.

Ab. 1. 4.

2. Tim. 1. 12.

Heb. 10. 36.

Jacob. 5. 7. 8.
Rom. 8. 25.

Esa. 44. 7.
Apoc. 22. 12.

1. Thes. 5. 3.
 Soph. 1. 12.
 Mich. 3. 11.
 Malasb. 2. 17.
 2. Pet. 3. 4.
 1. Tim. 6. 14.
 Chrysost.
 Titus 2. 13.
 2. Thes. 1. 8.
 1. Thes. 1. 8.
 Act. 1. 6. 7.
 2. Pet. 3. 8.
 Matib. 24.
 1. Thes. 5. 6.
 Matib. 24. 49.
 Matib. 25. 3.
 Matib. 24. 25.
 26.
 Matib. 25. 20.
 21. & c.
 Matib. 11. 5.
 Phil. 2. 7.
 Iobn. 14. 15. 21.
 1. Cor. 1. 8.
 Matib. 25.
 Act. 17. 31.

security, crying peace, peace, when sudden destru-
 ction is comming on them, as a woman with child.
 Affected ignorance, saying: the Lord will neither
 do good nor ill: and palpable scoffing: Is the Lord
 among vs? no euill can come vpon vs: euery one
 that doth euill is good in the sight of the Lord, and
 he delighteth in them: where is the God of iudge-
 ment? where is the promise of his comming?
 Scoffe not too fast, Christ shall haue his *iniqua*,
 appearing, *desuper ac superne*: aboue and below: the
 appearing of his glory: the brightnesse of his com-
 ming, rendering vengeance to such as know not
 God, but mocke at his comming. The second are
 too curious inquisitors of those things, which the
 Lord hath kept in his owne power; either rely-
 ing on reuelations, or misconstruing the Scrip-
 tures, or depending on authority of *Elias* and *Si-
 bil*, prescribe the time of his comming not knowne
 vnto Angels, more secret to men. The third walke
 in the kings high way, not soaring too high, nor
 diuing too low, expecting Christs comming are
 watchfull and sober: not like the imperious ser-
 uant that will eate and be drunke, nor the foolish
 virgins that prepare not their lampes: but like the
 good seruant feeding his fellowes, and the carefull
 factors encreasing their talents. There is a three-
 fold comming of Christ in humility, as a seruant to
 minister and die: in the Gospell, to be knowne and
 to reforme: and in maiesty, to iudge and to con-
 demne. The agony of death, at what time the
 soule is marching towards the tribunall, will en-
 force

force the scoffer, maugre his beard, to confesse a doomes day. Christ hath a threefold, yea a fourfold comming, *ad homines, in homines, contra homines, & propter homines*, to men, into men, against men, and for men: *assumere ad seipsum*, to take vs to himselfe, when our bodies shall be made like vnto his glorious body, the secrets of all hearts shall be laid open, and we shall shine as as the Sunne in the kingdome of our Father: which enforceth a resurrection of necessity. At what time this body shall arise vnto iudgement, and receiue the reward of obedience or rebellion: as followeth in the discourse.

The scoffer misdoubting Christs comming o- uerturnes the resurrection, and so *Ecclesia iugulum recte petit*, cuts the very throte of religion. But he must know, there is a day wherein the Godly shall arise to eternall pleasure, and the wicked to euerlasting paines. For resurrection of *resurgere* is, *denuo surgere, quia surgit quod cadit*, to arise againe: as a man euen now vpon his seete, taking a fall arises againe. *Iterum enim surgendo, quia cecidit, resurgere dicitur*: For the word resurrection challengeth no other thing then that which hath falne, which, because it was downe and is risen, is said to arise againe: the sillable, *re*, still attributed to a thing that is iterated. *Chum* makes *Hechim*, in *Hiphil* to rise vp againe: and of *arisanu* comes *arisaais* resurrection, *surpatu ananibz & sdoi*, the second arising or raising of a dead thing, or fallen downe: vnfoling the subiect that must arise to be, *surpata*,

Bernard. serm.
de aduentu.
Bern. serm. 7.
de aduent.

Bern. serm. 4.
de aduentu.

3
Caluin. in
2. Pet. 3. 4.

Iohn. 5. 29.

Tertul. lib. de
resurrect. car-
nis.

Damasc. de
resur.

August. super
Iohn.

Theoph. in
1. Cor. 15.

Tertul. de re-
surrect. carnis

Iustin. Apol. 2.
Ann. 130.
Irenæus lib. 3,
ca. 3.
Ann. 140.

2. Tim. 2. 18.
Epiphani. hæ-
rel. 21.
Ann. 550.
Dionis de di-
uin. nom. ca. 6.
1. Cor. 15. 12.
Act. 17. 18.
1. Cor. 15. 5. 6.
7. &c.

which are, σώματα of σπέρτων, *cadavera à cadendo*, our bodies, because they onely are those that are fallen and dead, and therefore they onely shall be raised in the resurrection. Called, νεκροὶ ἀπο τῆς σαρφηνου, καὶ χυρ-ψυχῆ: dead, which is as much as a thing without a soule, and this dead is that which must arise. For the souls being, ἀθάνατοι πᾶς ἀπαθήσουσι, immortal. can not be said to rise, who cannot die. Finally confuting their hereby that say the resurrection is onely of the soule, & that *in fide & baptismo, ubi animus à peccatis renouiscet*, in faith and baptisme, when the soule is raised from sinne, and reuiued from iniquity: but these wilfully know not the difference betweene regeneration and resurrection. The *Bogomili* acknowledged no other resurrection then a penitent and euangelicall life. Others made *resurrectionem futuram fictitiā*, the resurrection to be onely imagination, comparing sin vnto the graue, death vnto damnation, from which graue when the man is brought by the knowledge of the word, he is raised & reuiued. The *Gnosticks* maintained that the resurrection was onely of the soules. *Cerdō*, & *Martion* allowed the resurrectiō of the soul but not of the body. *Himeneus* and *Philetus* said the resurrection was past already, destroyers of the faith and deniers of the doome. *Saduces*, *Simon Magus*, and false Apostles among the Corinthians said, there was no resurrection. And the Stoicks, Epicures, Philosophers called *Paul* babler, because he preached Christ and the resurrection: yet Christ arose, and appeared to many, and at sundry times, *ut videntibus*

videntibus fides magis fieret; that the faith of the beholders might be the more confirmed; and the truth of his resurrection the better beleueed.

The soule is inuisible, himselfe appeared, nothing rises, but that which fell; *qui ignorat carnem cadere per mortem, potest eam nec stantem nosse per vitam*: he that is ignorant mans body fals by death, is also ignorant that it standes by life: that body of Christ, now appears to berisen, and liue, which before being dead, was laid in the sepulchre. As he said vnto these Iewes, destroy this temple, speaking of his body; and I will raise it vp againe in three daies. The body then is onely subiect vnto death, and therefore onely proper to be raised; whereas no such thing may be verified of the soule, whose presence is liuing, whose absence is dying to the body. Sleepe is the image of death, yet the soule sleepest not, though the body rests, neither can fall, though the body die. *Valentinus* denied the saluation of the body: for the bodies were the diuels worke, and therefore shall not arise, say the Pricillianists. Impious vnto God, iniurious to their bodies, but such are heretikes: yea, saith *Porphyrus*, the bodies are *mundi mala*, euill things of the world; and therefore the soule once departed will not returne againe. Bad *Porphyrus*? good bodies *Dei bona*, farre better at the resurrection, then creation; yet God saw at that time they were very good. In deed now is man sinfull and corrupt, but this is *defectus speciei & priuatio ordinis*, the defect of mankind and corruption of the whole, not

Chrysost.

Tertul. de resur.

Matth. 18.

Iohn. 2. 19. 31.

Gen. 3. 19.

Iustin. Apol. 2.
Leo. epist. 91.

Gen. 1. 31.

Dionys. de diuin. nominibus
Chiliasis.

Cerinthiani.
August. hæref.

Millenaries
Origen. Al-
phon. hæref. 3.

Reuel. 20. 4.

Esa. 66. 23.

Heb. 4. 9.

Philip. 3. 21.

Matth. 6.

Dan. 2. 44.

2. Tim. 1. 10.

Psal. 16. 11.

Origen. Ter-
tull. de Prz-
scrip. hæref.

Greg. lib. 14.
cap. 29. in Job.

Cyprian. in ex-
pos. Symb.

1. Cor. 15.

of the body alone: neither is the body causer of all sinne, for sinne may, and is committed by the euill Angels, and damned diuels, that haue no bodies. But if this body rise, it is but to mortality *ad mille annos*, to take pleasure here for a thousand yeares, and then to turne to eternall dust. Where then is that neuer ending Sabboth, which the Saints shal sanctifie for euer in heauē? how shal our vile bodies be like Christs glorius body, except Christ haue a mortall body in heauen? either Christ is not in immortal glory, or else our bodies shall be receiued into the same: either Christs kingdome shall haue no end, or else our blessednesse be for euer: either Christ is not able, or else death shall be destroyed, and eternall life obtained. O Lord in thy presence is fulnesse of ioy, and at thy right hand are pleasures for euer more. .

True, the soules at the resurrection shal be clothed with new bodies, and flesh beeing conuerted into spirit. For to what end (saith *Valentinian*) should wee haue these mouthes, these teeth, these hands, &c. *Eutichius*, Patriarcke of Constantinople, about the yeare 228. said, that body we should haue in the resurrection, should be impalpable, vntouchable, more subtiler then the wind or the ayre: but the Christian faith, and ancient custome contradicts this. The Christians in the East Churches, vsed thus to sing, *Credo huius carnis resurrectionem*, I beleue the resurrection of this flesh. And *S. Paul* saith, that this corruptible must put on immortality, pointing as it were, with the finger,

finger, vnto these bodies wherewith wee are cloathed; neither could he haue spoken more plaine, vnlesse he had taken his owne skin in his hand. And if this body should not rise again, but the soule should bee cloathed with other bodies, then should another body be punished for the offences and faults, which this body hath committed: nay in very deed it should not be called *resurrectio*, a resurrection, but *transformatio*, a transformation, or a changing from one to another. It cannot bee called resurrection, *nisi anima idem corpus numero resumeret*, vnlesse the soule should receiue and take againe, one and the selfe same body it now vseth & enioyeth. The houre shall come, when they that ly in their graues shall heare and come forth. Now they are these bodies which we beare about with vs, that are laid into the graue, and therefore they are these bodies that must in like manner arise. Examples we haue at Christs passion, where many bodies of the Saints came out of the graues; and if we should haue new bodies, how should we be fashioned vnto our head Christ? for he bad them destroy this Temple, that is, this body, and he wold raise this againe, and so he did; for he tooke vnto him in the resurrection, the selfe same body: as *Thomas* well prooued, when he put his hands into his side, and cryed, my Lord and my God. *Simon Magus*, the Carpocratins, the Martians, the Caians, deny the resurrection. The Epicure said, *nihil arrego superesse hominis*, nothing of man remained after ashes. *Almaricus* denied the resurrection of the bodies,

Rufinus.

Aquinas in Adit.
79. art. 12.

Ioh. 5.

Matth. 27.

Ioh 20, 28.
Epiphanius
ref. 21.Gellius, l. 2. c. 8.
Concil. Lateran.
sub Innocent. cap. 2.

Baleus.

Lib. 2. Concil.
Confect.Dyonis. de di-
uinis nomin.
cap. 8.Scotus 4. dist.
4. cap. 3.

dies, paradise, heauen, and hell : and was therefore condemned by the Councils : *Leo* the seauenth, denyed the resurrection, and held Christ and his Gospell for fables : no small occasion for the nobles in Germany to be freed from the Councell of Trent. *John* the fourth, said openly in the presence of many Prelates, that after this life, no other was to be looked for: yea he remained vn moueable in the same, that the soule together with the body did quite dy, and that there is no resurrection at all: for *resurrectio corporum est contra naturam*, the resurrection of the bodies is contrary & against nature and reason. This brought some to this passe, that they would take the ashes of the burnt Martyrs, and scatter them in the sea, thinking by this means to blotte out the hope of the resurrection. Indeede, it may seeme *mihi & tibi* to be *supra naturam*, to me and thee to be aboue nature, that is, aboue our visible and weake nature; but *supra omnipotentem*, aboue and against the omnipotent nature of God, it is not, nor can be; yea it may be aboue nature, but it cannot be against nature : for if a poore and impotent man can make a curious worke of ashes, may not much more omnipotent God make and raise againe his creature of ashes ? or is this more impossible to God, then was the creation ? or shall the Gold-smith be able to separate one mettall from another by art, & the Alchamist draw one mettall out of another, & not God be as able ? Some Schoole-men bring it into question, whether that nature (*possit esse causa aeterna resurrectionis*)

resurrectionis) can bee the active cause of resurrection, and by your leaue (though falsely) define and conclude it so. And shall not God be much more able that was the beginner, preserver, and the God of nature? yes truly, it is great derogation from his maiesty to thinke the contrary. *Pliny* calls *Democritus* opinion hereof vanity, &c. & *ipse non renixit*, because *Democritus* himselfe did not rise againe. These men are like the Iewes that require a signe, and Christ himselfe hath performed the signe of *Ionas*: For as *Ionas* was three daies, and three nights in the whales belly, and then cast vpon the land; so was Christ three daies in the bowels of the earth, that is in the graue, and then arose againe. For this cause, *Deus factus homo, mori & resurgere voluit, ut & quod futurum esset homini, in hominis carne ostenderetur, & Deo tamen, non homini crederetur*: God made man, would die and rise againe; that he might both shew in mans flesh, what should come to passe vnto man, and that notwithstanding dying, might beleue God and not inan. *Pliny* reports of one *Gabienus*, the most valiant souldier of *Cesars* band, that being taken and slaine of *Sextus Pompeius*, and at his commandement left dead on the shoare hauing his head off, yet he towards euen arose and requested to speake with *Pompey*, saying, he was sent ab inferis, from beneath to do message vnto him. The heathens are perswaded that *Glancus* the sonne of *Minos* was raised from the dead by *Polibius* a prophet of *Argis*, with an herbe knowne by a Dra-

Richardus.

Plyney. hist. 7.
cap. 55.

Matth. 12. 40.

Aug: serm. 33.
de verb. Apo-
stol.Plinius hist. 7.
cap. 52.

Gaza.

2. King. 13.
Matib. 27. 52.

gon; Hippolitus was raised by *Asclapius*, *Thiseus* by *Hercules*, *Alcesles*, *Timotheus* by *Timon*, *Elizabethus* bones raised a dead man, & at Christs passion, many bodies of the dead did arise and appeare to many.

Plinius lib. II.
cap. 36.
Ælianus.

I. Cor. 15. 50.

Some write that the Swallows are drowned and buried in the waters, in the winter time, and yet they rise againe and liue in the sommer: the Fly dieth in winter, reuiues againe in sommer: *muscam extinctam sub tepido cinere reuiuiscere*, and if thou lay a dead flie in the warme ashes, it will reuiue and liue. The sea fish *Echinus* or *Vrchin*, although she be taken and torne in peeces, yet if the peeces be taken and throwne againe into the sea, you may perceiue them come together by litle and litle, quicken againe, and liue. But flesh and blood cannot inherit the kingdome of heauen, not bodies corruptible, before they be changed; but when this body shall put on incorruption, then shall it inherit heauen. For, *eadem caro non eadem qualitas carnis*, the same flesh shall inherit heauen, but not the same quality of the flesh, as sinfull, carnal, and mortall flesh: but when sinne shall be extinguished, and motality put on immortality, then shall this body be inheritable of heauen: not *nomen carnis*, but *nomen culpe*, not the name of the flesh, but the name of the sinfull flesh is repelled heauen. Must the soules who are now free, and blessed denizons in heauen, purified, at rest, and crowned with eternal glory, descend againe into the body, as into a prison or sepulchre: what is *culpa*, but *tantumquam culpa*, the

Plato in Cratillo.

the body, but as it were a sepulchre to bury the soule in it? or *σῆμα*, *vinculum*, a bond or a paire of fetters, to tie and fetter the soule, yea

σῆμα τῆς ψυχῆς, ἄλυσ, μωρ, ἀχθος, ἀράχνη.

The body is the diseale, and the graue, the destiny, burthen and necessity of the soule.

*Hinc cupiūt metuantq; , dolem, gaudentq; , nec aur as
Respiciunt clausa tenebris, & carcere cæco.*

From hence is feare and desire, sorrow and ioy, neither do the soules looke out of their prisons. For a corruptible body is heavy vnto the soule, and the earthly mansion keepeth downe the mind that is full of cares; *Corpus est corruptibile, incorruptibile, animale, spirituale*, this is a corruptible and an incorruptible, a carnall, and a spirituall, a weake, and a strong, a mortall, and an immortal, an ignominious and a glorious body: it is called carnale, *quod affectibus carnis trahitur: spirituale quod à spiritu sancto regitur*: A carnall body, because it is led by the affectiōns and motions of the flesh; and a spirituall, because it is ruled and gouerned by the spirit; The first is of the earthly *Adam*, the second of the spirituall *Adam*: the first is subiect to sinne, and therefore an hell, mortall and diseased, and for this cause, not vnfitly termed a prison. But the second body shall be made a glorious body like vnto Christ without sinne and infirmity, euen like the most pure and blessed Angels: then shall the Martyrs be cloathed with white stoles, and all the blessed Saints shall be cloathed with light as with a garment: then shall the iust shine like the Sunne

M m 2

in

Homer Odest.

13.

Macrobius.

Epigram.

Virgil.

Ænead. 6.

Aug. de ciuit.

13.

Phil. 3. 21.

Luke. 20.

Apoc. 6. 3.

Psal. 103.

Aug. ciuit. 22.
cap. 19.

in the kingdome of heauen: neither can the bodies which here seeme to be deformed hinder this change, which at that day shall be effected: for if *artifex homo statuum*, &c. the cunning caruer of Images, can make that picture and image very beautifull, and comely, which before vpon some occasion was made deformed, and vnseemely: shall not God which giues this wisdom, and power, to the artificer, be much more able to take his workmanship, and make of a deformed body a most beautifull creature? yes surely, for he is omnipotent, neither is there any comparison betweene God, that is infinite, and man that is fraile, weak, and finite. But our bodies are elementall and compacted of the elements which makes them heauy, and must therefore be placed where weighty and heauy things are to be seated: now heauen is no place for such bodies, in heauen is neither lightnesse, nor heauinesse, grauity nor leuity; and therefore if our bodies should be lifted vp into heauen, they could not long there abide or remaine. Shal impotent man not feare to limit omnipotent God? make the bodies we now possesse, and which we shall enioy in heauen, to haue the same corruptible qualities? Be not deceiued, for at that time when our bodies shall be placed in heauen, then shal the qualities of our bodies be likewise heauely, namely like vnto Christs body, which although it was sometimes vpon the earth, yet now it is placed in heauen, & sits at the right hand of his Father: wherefore if Christs body can remaine so far distant from this

this elementary region, as in heauen: why may not our bodies by the power of the same Godhead, be kept and preserued in heauen, seeing his body was earthly and mortall like vnto ours? The water remaines in the ayre, a thinne and a subtil bodie: the Vestall virgine did cary water in a siue, and the iron that is drawne vp by the loadstone, will hang in the ayre. If nature can do thus, shall we thinke it vnpossible for the God of nature to performe as much? Fire is of a spirituall nature, and yet detained on earth: why likewise may not our earthly bodies be preserued in heauen? It were strange to see yron and lead to be borne vp by water: and yet it is not *adupator* impossible: for art, that can make a hollow ball of brasfe, can make this brasfe likewise for to swimme. If then, nothing being vled (which sight can discerne) yet the nature of the mettall seemes to be changed; why may we not in like manner beleue, that God can cause our bodies endued with diuine, & celestially qualities, to continue in heauen? *Quid ergo faciunt in aere terrena tot corpora, cum à terra sit aer tertius.* How comes it to passe, that there be so many earthly bodies in the aire, vnles you grâr, that that God, which gaue wings vnto fowles, by which they are able to flie in the ayre, and be carried in the skie, is not as able to giue vertue to the bodies of mē to liue in the heauens? But may men perish by shipwrack, wherby they are made meat for fishes, & many are destroyed by war, & are therby made food for wild beasts, by which meanes they become flesh of their flesh:

Varro.

Aug. ciuit. 22.
cap. 11.

2. King. 8. 28.

29. 30.

Seneca.

August. ciui-
tat. 22. cap. 20.

And which is more, the beasts which haue deuoured men, may dy, & breed wormes: the worms may be made baites for fishes: the fish concocting the worms, may be eaten of men: yea some men & women for hunger haue eaten their owne children, as in the siege of Samaria, and calamitie of Ierusalem. What were the tables of the Medeas, and the banquets of *Thyestes*? did not the cruell Atreus cause the old father *Thyestes* to drinke his owne childrens blood? And which is most of all, are there not a generation, which are called, ἀνθρωποφάγοι, men-eaters, as the Canibals, whose chiefeft food is to eate men? Wherefore these things are so; and seeing all men must rise at one time, either some bodies must needes bee imperfect, or surely they can not all rise to iudgement in the resurrection. There be these three in God inseparable, all-knowing, all-powerfull, and wise.

Now because he knowes all things, and hath al power to effect them at his pleasure, there can bee nothing so secret, or abstracted from our senses, *ut creatoris aut lateat cogitationem, aut effugiat potestatem*, that can either be hidden from the knowledge of the Creator, or bee excluded from the power of the Almighty: for God is like to a wise, and carefull master of a family, who knowes all corners of his house, and knowes readily where euery thing is laid, and stored; so that there is nothing so secretly hidden, but hee hath present recourse to the place where it lyeth. And can wee thinke there can be any thing in the world (which

is

is Gods house) that God can be ignorant of, and knowes not both where it is disposed, and where to fetch it? *Cuius infinita sapientie minor est hic totus mundus, quam cuius nostrum angustissima, & minima capsula*: seeing that the whole world, and every part and corner thereof is better knowne to his infinite wisdom, then the least casket, or boxe is knowne to the worke-man. God is *mens soluta, & libera, secreta ab omni concretionem mortali, omnia sentiens, & mouens ipsaq;* *prædita motu sempiterno*: a minde free, and at liberty, not coupled vnto any mortall commixture; but sees, knowes, and moues all things, himselfe alwaies working. How then can any thing be hidden from him, that knowes all, or flie him that moues all? Wherefore, if the flesh of man be eaten, God knowes of what thing it is eaten; and if the thing againe be destroyed, God knowes likewise what is become of it. *Quicquid carniū exhaust fames, utiq;* *est in auras exhalatum, omnipotens potest reuocare, quod fugit, & caro reddetur illi homini, in quo esse caro humana primitus cepit*: if hunger hath consumed mans flesh, and it bee vanished into the aire; God that is Almighty, can call that againe, that is fled away, and restore that vnto man, which was first his flesh: for it was but as *es alienum*, a debt, which a man borroweth of another, and must pay it againe. And albeit wee can not tell what becometh of it; yet we must know, that God both knowes, and hath care of it: seeing that not one haire of our head shal perish, or fall to the ground without his providence. For as God

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Ludouic.
Viues.Cic. Tuscu.
Quæst. 1.

Aug. ciuit. 12.

Luk. 12. 7.

Athenag.de
resur.mort.

is al-powerful, and al knowing: so likewise he is all-wise. And therfore, *ἵασι ζωοφύσει καὶ γένοιται ἀποθανῶν καὶ κατελλήλων συναρμωσάιτε τροφήν*, hath provided fit nourishment besitting the natures, and kinds of creatures, neither do al meats commixe with euery body. And, as God hath ordained meate in general besitting euery kind of creature: so likewise hath he seuered for euery part his portiō according to the nature thereof; sometimes he suffers the food to *σπᾶν*, otherwhiles *τε παρῆν*, sometimes the meate to worke vpon the body, sometimes the body to worke vpon the meate; sometimes he suffers the meate to remaine, sometimes he separates it, and sends it packing away, as hee shall thinke most conuenient in his wisdom. Moreouer, these men consider not the vertues and natures either *τῶν τροφῶν*, or *τροφεῶν*, of the things nourishing, or the things nourished; otherwise they would not thinke, that euery thing that goes into the mouth, turnes into the substance of the body: for not long after they come into the ventricle, the most part fades, either *vomendo, excernendo, or disciando*, by vomiting, by purging, or by separating, or casting it forth one way or other. For there be three concoctions before there can be perfect nourishment: and euery one of these singles out something of that meate, which is eaten, and sends it packing, as not fitte for nourishment: yea verilie, and when it comes to the most perfect concoction that is made, and effected *in membris*, in the members, and particular parts of the body: yet then

then likewise, it may peradventure rather feede some euill quality predominant, and ouer-ruling humor, then the true, and kindly substance of the body. Againe, for the nourishment it selfe, if it be *alienum*, it is, as *venenatum*, if strange, and contrary to the nature of him that eates it, it is as poison vnto the body, that deuoures it: insomuch, as it breedes diseases, or brings death: For, *que nutriuntur, familiaribus, & naturalibus rebus nutriuntur, contrarijs corrumpuntur*: those things which are nourished with familiar, kind, and naturall nourishments, are corrupted, and destroyed by the contrary. Nothing can be vnited, and conioyned vnto the body, but that which is naturall, and meat conuenient for the same: otherwise it breeds no good nourishment, but makes worke for the Physician, and death. Seeing therefore nature is so dainty in choosing, and admitting of nourishment, it is probable she will not accept of mans flesh, so contrary vnto her disposition, and liking. Something of the mans flesh that is eaten, remains with the nourishers, as with the blood, with the humours, or with the spirits. So also, whatsoeuer entreth into the body, & is turned into substance, shall not rise againe; but every man at that day shal haue so much substance of his owne, as shall make his body to be complete and perfect, though that which he eates of another mans flesh be no part thereof: neither shall the remainder with the nourishers hinder the resurrection, when there shall be no *fames*, and therefore no *cibus*; no hunger, and

therefore no lacke of meate for nourishment: but men are fat with eating such meate: yet this proues not all is true nourishment.

How soone with griefe, with labour, with sickness, with care, and with heate do fatte men become leane, so that nothing remaines but sound flesh, and true nourishment? of which sort mans flesh cannot be, because they are *eiusdem speciei*, of the same sort and kind: but God, and nature did neuer ordaine, & assigne for foode to any of his creatures the bodies of the same kind, likenesse, and figure, as man, and man: although she appointed bodies of a different, & diuers kind, as are man and beasts: and therefore mans flesh is no nourishment for man. Secondly, because lest that the bodies of men should be meate, the bodies of men haue obtained, and gotten the priuiledge, and dignity of buriall aboue other creatures. Thirdly, if nature had appointed mans flesh for meate, and nourishment vnto man, why did she not as well ordaine, and appoint man vnto the slaughter and shambles, as she hath done vnto other creatures, whom nature hath ordained to be foode, and granted vnto man for nourishment? Lastly, it is an impious, detestable, and a most hainous offence, euen against nature her selfe, for a brother to eate the lims and flesh of his owne naturall brother. Is it vnnaturall for one man to eate the flesh of another? then the meate is vnnaturall: and if the meate be vnnaturall, then will the members neuer accept of it for good nourishment being contrary to nature: though
hunger

hunger may compell the belly to beg it, and the teeth to eate it: yet disagreeing to the vertue nutritiue, and nourishing power, they shall returne for a time to their first elements, and beginnings: but afterwards by Gods power and wisedome, be separated, & fitted to their first owners in all comelineesse. *Dei opus est resurrectio, eius iusto iudicio morimur, & renascimur, hoc hominis inobedientia, aliud obedientia, &c.* The resurrection is the worke of God, by his iust iudgement we die, and are raised againe; the one came by disobedience, and the other by obedience. Neither is it a hard worke for God, whose will is the worke: for man was earth before he was made, and shall be dissolued into earth againe after his death. God spake the word, and man was made, neither is he lesse able now, then before. The sea, the earth, and all obey God. In the beginning they gaue that, which they had not taken, and shal they not be much more willing at Gods commaundement? both sea and land shall giue vp their dead. This doth *Mahomet* acknowledge: *Deus, qui creauit homines, facile quoque mortuos suscitabit*: God, that created man in the beginning, will easily raise vp the dead in the latter end. If God be not able to do it, his impotency must arise either from ignorance, or want of strength; either he knowes not what is to be done, or else he is not able to effect that which he knowes: if he be ignorant, he can neither begin, nor perfect: if he knowes, but not how to effect it, then either he hath no strength, or not sufficient to effect that

Justin. Martyr.
in Quæst.

Azoara. 39. &
83.

Scotus lib. 4.
sent. dist. 43.

which he knowes: if he wants either of these, then he will either neuer assay it; or else be guilty of folly to endeavour about his power. But none of these things can possibly be incident to God: for as touching his knowledge, how can any part of mans body be hid from him, that knew euery small portion of them, euen before they were, and whereof they should consist? who knew the elements before they were, and tooke of them what best pleased him to make man? Vnto man it is a greater thing to foreknow those things which are not, then to know where those things are, which now exist: though to God it be all alike, and easie: wherfore God that knew the bodies of men before they were, cannot now be ignorant of them, and of the place where they are. And for the power of effecting, *Si nihil præcedens creationem non repugnabat, quin illud, cui opponitur, poterat creari: ergo, & post ad nihilationem poterit idem recreari:* It nothing before the creation could hinder God from creating man, neither can any thing hinder him from raising him againe. The reason: *Ex parte cause remanet eadem potestas:* on Gods part there is the same power, as well now as then; as well to raise man now being dead, as to create him then being nothing. If God made the bodies of men, when they were not at all, and created that whereof they had their beginning, then can he with the same facility restore againe those bodies dissolued into elements. This argument holds both *ex parte Dei, & rei*, on the part of God, and on the part of the
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the thing; if we respect God, it must needs follow, that he which could put a being to a thing that did not exist, and endue a matter with diuers formes, which was altogether without: he that could take the parts of the elements, which were diuerse, and bring them together to make one compound: he, that could take the seede which was but one, and part it into many: he, that could giue life to that which had no life, and motion to that which had no being; can (if he please) bring those together, which are seuered, raise vp that which lies, quicken that which is dead, separate that which is ioyned, and conioyne that which is diuided. If we regard the thing it selfe which should rise, *mutationes oppositæ habent idem pro termino*: opposite mutations haue the same thing for beginning, and end. If nothing was the point from whence creation first began, then may that which is nothing, be the point, from whence the resurrection may begin. If it were possible, that that should be something, which before was nothing in regard of creation, why may not the same likewise come to passe in respect of the resurrection? seeing that there is no more impossibility or contradiction in the latter, then in the former. , ἢ ἀναστασις ἐν ἀρχῇ ἐκ τῆς οὐκ ὄντος γῆς αὐτὸ συνεσταμμένος πάλιν ἀναλυθεὶς καὶ ἀποστραφὲν εἰς τὴν γῆν. &c. For God is not so weake now, that made man of dust but if man be turned to the dust, he is able to raise him againe. Peraduenture he will not. If he will not, he would neuer haue promised it in his word. If he will not, either it is left

Dama'cen. de
resur.

he doe vniustly, or vnworthily: but neither of these can follow of resurrection; if God should be here in vniust, this vniustice should be done either to the raised, or some other about him; but to neither: for these that are about man, are either spirituall things, as Angels; or carnall, as beasts: but the spirituall things can haue no iniurie thereby, seeing their essence cannot be hindered; nor the beastes bewronged, seeing either they shall not be at all, or els at mans restauration deliuered from this yoke, labour, slaughter, and bondage, which they now sustaine vnder man: because man shall then haue no more neede of them, they reioyce being so nigh mans resurrection, which now they earnestly groane for.

Rom. 8. 21. 22.

Tertull. de
resur. carnis.

Act. 17.

Nor shall it be a thing vnworthy Gods worke to raise man, and restore him to immortality, seeing he thought it no disgrace to make him before subiect to infirmity: but by how much immortality is better then mortality, by so much it is the more worthy Gods work-manship to raise man to eternity. *A questionibus resurrectionis incipiunt: quia durius creditur resurrectio carnis: yea,* you may rather make the carnall Atheist, or Hereticke beleeue any thing, then the resurrection. Hence the Athenians call *Paul* a babler, and a setter forth of new Gods, when he preached the resurrection: for they, who had learned from their master *Aristotle*, *a priuatione ad habitum non esse regressum*, there was no returne from a priuation to a habite, from death to life, could not climbe a boue

boue the weakenesse of nature, to behold the power of God omnipotent: yet *Iob* is sure *Iacobs* surer, that his redeemer liueth: and though after his skinn worms destroy this body; yet shall he see God in his flesh, whom himselfe shall see, and his eyes shall behold, and none other for him. And *Esa* comforting the faithfull in their afflictions, tels them, that their dead shall rise, and come out of their graues, euen with this body shall they rise: for loe the Lord commeth to visite the iniquitie of the inhabitants vpon the earth, and the earth shall disclose her blood, & shall no more hide her slaine. Yea the spirit of the Lord set *Ezechiel* in the midst of the field, which was full of bones, and led him round about by them; and behold there were very many in the open field, and loe they were very drie; and he said vnto him, Sonne of man, can these bones liue? And he answered, O Lord God thou knowest. Again, he said vnto him, Prophecie vpon these bones, and say vnto them, O ye drie bones, heare the word of the Lord. Thus saith the Lord God vnto these bones: Behold I will cause breath to enter into you, and you shall liue; and I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skin, and put breath in you, that ye may liue; and ye shall know, that I am the Lord. So hee prophecied, as he was commaunded, and as he prophecied there was a noise; & behold there was a shaking, and the bones came together, bone to his bone. And when he beheld, loe the sinewes and the flesh grew vpon them, and
about

Iob. 19. 25, 26,
27.

Esa. 26. 19. 21.

Ezech. 37. 1. 2.

Ezech. 37. 3, 4, 5,
6, 7, 8, 9, 10.

Tertull. de re-
sur. carnis.

Dan. 12. 2.

Machab. 2. 7. 9.

1. Km. 21.
Tertull. de re-
sur. carnis.

Matth. 22.
Iohn. 6. 28.

Iob. 5. 28.

Damasc. de
resur.

about the skinne couered them: but there was no breath in them. Then said the spirit vnto him, Prophecie vnto the winde: Thus saith the Lord God; come from the foure winds O breath, and breathe vpon these slaine, that they may liue: So he prophesied, and the breath came into them, & they liued, and stood vp vpon their feete, an exceeding great army. The Prophet here prooues the resurrection, who had set out the vnspokeable blessings of the life to come in the chapter before, to testifie, that men shall arise to partake of these beatitudes. Many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to perpetuall shame, and contempt. This hope made the seuen brethren, and their mother, to die valiantly. This death is but a sleepe: and as a man, that sleepeth may bee awakened by man, so may he that is dead bee raised by God. *Dauid* slept, and was buried. *Ahab, Asa, Baza, Lazarus*, and others are asleepe, that is, dead. The Sadduces, *neg. animæ, neg. carnis remittunt salutem*, that deny both health and saluation, draw their argument from marriage: whereas at that time the raised shall no more neede marriage, then the Angels doe now. It is the Fathers will, that none perish that are giuen vnto Christ, but hee will raise them vp at the last day. For the houre shall come, in the which all that are in the graues, shall heare his voice, and come forth, the good to the resurrection of life, and the euill to the resurrection of condemnation. Neither *λέσω μόνον, ἀλλὰ καὶ ἑρσω*, did hee onely affirme
this

this by word, but also confirme it by worke. He raised vp *Lazarus*, that had lien foure daies in his graue, *απεκύνθη τῷ οἴκῳ δευτέρῳ, ἀπὸ αἰσίου τῆς αὐτοῦ ἡμέρας ἀνάστασις*, to demonstrate his diuinity, and proue the resurrection. Christ raised himselfe, and a spirit hath not flesh and bones. *Thomas* handled and beleued: *Martha* beleued her brother should rise againe: *Paul* confessed before *Felix*, that he had hope of the resurrection, and forbids the Thessalonians to weepe ouer their dead: because of the hope of the resurrection, wherein they shall see their dead againe. Yea Christ died, and is risen againe: and therefore likewise shall we rise againe. *Posita causa efficiens, & sufficiente, necessario sequitur effectus*: If there be an efficient cause that will worke, and a sufficient cause that can worke, the worke must of necessity be wrought. But Christ, which is the cause of our resurrection, and of our life, is risen with his body, and is both able, and hath promised to raise ours. Christ is risen, the graues open, other bodies appeare vnto many. By the same power he raised himselfe, by the same he will raise his members from death. The head being risen, it is impossible but that the members should likewise arise. His resurrection was prefigured by *Ionas*. He visibly appeared to all the Disciples, yea, and proued by *Thomas*. If the spirit of Christ, which raised vp Iesus from the dead, dwell in you, he, that raised vp Christ from the dead, shall likewise quicken your mortall bodies. Some he raiseth as a iudge, others as a sauour:

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John. 20. 29.

Iohn. 11. 23.

Act. 24. 15.

1. Theff. 4. 14.

1. Cor. 15.

1. Colos. 6. 18.

Matth. 12. 39.

Matth. 18. 9.

Mark. 16. 9.

Luke. 23.

Iohn. 20. 16.

Iohn. 12.

Rom. 8. 11.

Aug. de fide, &
symbolo.

Austin.
Martyr. in
Quæst.

Chrysoft.

Iohn. 1.

Arnobi. in
Pfal. 19.

Tertul. de re-
fur. car.

Iohn. 12.
Iohn. 10. 18.

the wicked to condemnation, the good to saluation. *Impossibile fuit, ut auctor vite non rediret ad vitam: quomodo enim poterat mortis legibus detineri, qui idcirco mortuus est, ut mortis adimeret potestatem?* It was impossible, that the Author of life should not returne againe to life: for how could he be held and detained by death, who therefore died that he might kill and take away the power of death? And what absurdity had followed, *nisi Christus suscitasset seipsam*, vnlesse Christ raised himselfe. Man, which can kill one, or death which could kill all, must be more powerfull, and mightie then God himselfe, to destroy that which God cannot restore. *Si Christus non resurrexist, nec verè mortuus est*, If Christ did not arise, then neither did he die, vnlesse God can be captiuated, and held subiect vnder death. If Christ did not, then haue we no forgiuenesse of sinnes: for it was decreed, that sinne should be purged by the slaughter of the Lambe of God. If the Lambe be not slaine, then death remaines still vnconquered, and we are guiltie both of sinne, and death: *speramus, quoniam in Domino resurgemus à mortuis*: but we haue hope, because in the Lord we shall rise from the dead. *Heis clauis, & causa resurrectionis: quoniam & primus excitatus sit à mortuis, & alij non, nisi eo antecedente, sunt resurrecturi*: he is the key of resurrection, he is the first that did arise from the dead. He is the resurrection, and the life, to destroy this temple, and in three daies build it vp againe. If any haue risen, then is there the same possibility for al to arise.

If

If none haue risen, then is the Bible false, and Chronicles lyars: yea, Christ is not risen: the Apostles are false teachers: all which are dead in Christ are perished, the preaching of the Gospell is friuolous, our faith vaine, and then farewell religion. *Qui enim arat, arat ut metat, qui pugnat, pugnat ut vincat: Tolle ergo spem resurrectionis, & resoluta est obseruantia omnis pietatis* In euery action, the vertue of working is from the hope of a thing to come. He that ploughes, ploughs to reape, he that fights, fights to ouercome, and he doth well hope for a reward in the resurrection. Take away the resurrection, and farewell all care of godlinesse. *Resurrectio est sigillum veritatis*: Resurrection is the very signet of truth, dispossesse men of this hope, then truth, and verity, faith and honesty, law and gospell, yea, and all goodnesse may be packing. Now as all good things cannot be void of effects, nor all endeour to good be frustrate of issue, no more can the resurrection the stay of religion. No, Gods iustice, and providence must faile, if the resurrection fall: If God be iust, and there be providence, then is there a life to come, wherein the good men must be blessed; else the most holy ones should be created for miseries in this life, and no ioyes in the other: For in this life those that liue godly in Christ Iesus, are of all men most miserable. The Epicure will drinke, and be merry. *Dimes*, that was cloathed in silke, fared deliciously, and liued in pleasure: but *Lazarus* fared hardly, & liued in paine. *Μακάριος οὗτος ὁ ὄντας ἐν τῷ σπύρει καὶ ἀποθνήσκων ἐν ἁμαρτίᾳ*

Chrysost in
22. Matth.

Theod. in
2. Epist. ad
Timo.

1. Cor. 15.

1. Cor. 15.
16. Luke.

Damaſc. de re-
sur.

The beasts of the field are more happy then the seruants of God, who are without sorrow and griefe, care, and trouble, thought, and perplexity; all which ouertaketh the godly in this life. Yea the life of the godly in this life ἀλλ' οὐκ ἐστὶν ζωὴ ἀλλὰ στυγερὰ ἐστὶν, is not a life, but a losse: a better life must recompence this losse. If there be no resurrection, what auaille the Sacraments vnto the faithfull? To what end are we made flesh of Christs flesh, and bone of his bone: but that we being made his members he might raise vs vp againe in the last day? Or why is baptisme a seale of rising from the dead? wherein there is *immersio*, & *emergio*, a dipping into the water, and a taking out of the same, if there be no resurrection? The Martionites would baptise the dead body of one, that was not before baptised, as a seale of the resurrection. Men in their extreme age being euen at deaths doore, would be baptised. And *Augustine* reports of a friend of his, that was baptised euen at the last gaspe, when he was so ill, that being put into water he felt nothing. The Iewes, if any of their infants die before the eighth day, yet vpon the eighth day will circumeise the dead body, as a token that it shall rise againe in the resurrection, prefigured by the passing of the children of Israel through the red sea. Practised in the ancient Church, that the baptised in age should stand in some high place, and there make confession of his faith, and openly testifie the resurrection of the dead. The seed that is throwne into the ground, though it rot, and be corrupted: yet

Iohn. 6. 51.

Chrysost.

Cyprian.

Aug. Confess.

Aug. Confess. 3

yet it liues againe, & brings forth fruite euery one in his kinde. And if God will do so much for the foode of our bodies, as to raise that vp againe, when it is dead: Shall he not do much more for our bodies themselues, which are the temples of the holy Ghost? shall not the seede be quickened, vnlesse it die, and shall we doubt and despaire againe of the quickening of our bodies, after they be dead, and laid in the graue? *Qui frumentum propter nos (seminatum quotannis mortificatum excitat, nunquid nos ipsos, propter quos & ipse surrexit, difficile suscitabit?* Was not the rod of *Moses* turned into a Serpent, which is a farre dissonant nature? and shall it be impossible for man that dies to be restored vnto himselfe? Our bodies are Gods seede. Let vs deale, as the good husbandman doth with his corne, who will seeke out the best graine, that it may be fitte for seede corne: so we prepare good bodies, that they may be fit seede for the kingdom of heauen. The Church-yards, and graues are Gods seede-plots, which shall keepe our bodies, as seeds to be raised at the day of iudgement. *Origen* said, there were euen in the very bodies of men (as in the seede of wheate) the first beginning, or cause of the resurrection, which he called *animiplexor*, and *auri uicinis*; as though a kind of conseruation of life still remained in the dead carcasse. Some affirmed the resurrection should beginne *ex quodam pedis ossē*, of a certaine bone in the feete, which still kept it selfe from corruption (by Gods

Epiphan.

Cyrill.
Hierosol.
Cateches. 4.Hieron. ad
Pammach.
con. Iohan.
Hierosol.

Vesalius. cap. 1

Tertullian. de
resur. carnis.

Plinius, lib. 7.
cap. 16.

Munster in
Messiah Chri-
stia.

1. Thess. 4. 16.

Cyprian.

Aug. de fide: &
Symb. cap. 10.

1. Cor. 15.

Sibill. 2.

power) for that purpose. Others, that the seedes of the resurrection are preserved in the teeth: seeing they are not subiect to corruption: for the teeth are *inuieti ignibus, nec cremantur cum reliquo corpore*, are vnconquerable, euen of the fire it selfe; and, when the rest of the body is consumed by fire, yet the teeth cannot be burned. The Rabins report of a bone in the necke called Luz, which beeing put into the fire cannot be burnt, and beeing burned in the earth cannot bee corrupted: by which bone they prooue the resurrection of the body, as did Rabbi Iosua to Hadrian. But howsoever this may be fabulous, and that *principium resurrectionis* is not *intrinsecum*, but onely *extrinsecum*, the beginning of the resurrection is not within the body, nor from any inward cause: but onely without, & from Christ, by the voice of the Archangell, and the trumpet: yet this prooues a beleefe of the resurrection, and that our bodies are seedes sowne against the day of iudgement. This was the beleefe of the East Churches: *Credo huius carnis resurrectionem*, I beleefe the resurrection of this flesh. This the beleefe of al Christian Churches, that *hec visibilis caro*, this visible flesh must rise. And this was the intendment of S. Paul, when he said, *corrumpibile hoc*, this corruptible, pointing (as it were with his finger) to his owne flesh. *Sibil* a heathenish Prophetesse fore-told, and confessed.

σάπια τὰ ἐμὰ & σαρὶς μίαν ἡ μίαν ἀνάσσειν.

The dead bodies of earthly men shall one day arise, at what time *ὅσα ἀποτὸν σαρτὶ ἀποκείναι*, the bones shall

shall be fitted to the members, the members to the ioynts, flesh, skinne, veines, haire, and all shall be as it was before in this transitory life. The Turkes & Mahometistes (in beleefe of the resurrection) vse great ceremonies about their dead, praying for them, and saying, *Deo id facile, qui potuit ex nihilo creare homines*, that to raise vp man again is very easie for God, that could make him of nothing: & the hope hereof doth encourage them to performe such acts, to fight so couragiously, and to doe so many good workes, hoping for great store of banquetts, and all delightfull pleasures, euen in Paradise after the resurrection. This *Gaza* prooues from the reliques of the dead, and miracles of Martyrs: for, when the dead body of *Theſeus* was brought to Athens, the plague ceased. And al things (saith *Theopompus*) come to passe at their prayers. *Seneca* beleued this: *Zoroastes* did Prophecie of it *Democritus* did continually laugh at those, that held the contrary: and we bring the bodies of the dead solemnly to the graue: because,

Γάρχα ὅτι γαίης ἐπικυβερτὴς ἐσθ'· ἐλθόν,
λαίαν ἀποιχόμενων ὀπίσσω ἢ θεοὶ τελευθούσι.

We hope not long hence, we shall behold, and see the dead arise out of the earth, and after that become holy. The Soickes acknowledge the destruction of the world by fire, and affirme not long after a generall restitution: ἡ ὅμας μετὰ τελευτῆς παλιν περιόδῳ τινὶ ἄλυμνῳ καὶ χρόνῳ ὅτι μὴ ἀπαραστῆσθαι, ὅμας: and the dead after a certaine reuolution of time shall be restored into that shape, and fashion, which

Azora, 56, 29.
Alcoran.

Gaza in Theophrast seu de immor. animar.

Theopomp.
Philip. 8.
Seneca.
5. Epist. 36.

Phocylides.

Lactant. lib. 7.
cap. 22.

Chrysip.
lib. de prouide.
Lucan. lib. 1.

Euseb. lib. 11.
prepar. Euang.

2. Kin. 4.
Luk. 7.

Ab. 9.
Ab. 20.
John 11.
Aug. Chrysost.
Gen. 49.
Epiphanius.
Plato lib. 10. de
Repub. Plutar.
de sera numin.
Vindict.
Philost. lib. 4.
de vita Apol-
lon.

Niceph. lib. 8.
cap. 13.

Seuerus
Sulpitius.

Renel. 14. 13.

which they now enioy. *Plato* confessed the change of the world, the resurrection of the bodies, and the day of iudgement, which *Eusebius* thought he learned from the writings of *Moses*. Scoffers speak as they wish : such are their liues, as hoping for no ioy, & would perswade vs they shal feele no paine: yet their owne consciences confutes them, & their experience shall one day prooue, that there is a resurrection, when both their bodies and soules shall meet together in hel. *Elizeus* raised the Son of the *Shunnamite*: Christ the widdowes sonne: *Peter Tabitha*: & *Paul Eutichus*: Christ *Lazarus*. This imperfect resurrectiō argues the same possibility at the day of perfection. *Iacob* & *Ioseph* would haue their bones caried into Palestina, in assurance of the resurrectiō. *Er* in Armenia liued after he had bin dead 12. daies. *Soleus* called *Thespesus*, after three daies rose again, & related strange matters. *Apollonius Thianensis* restored a maide to life, that was taken out of a Sepulchre at Rome. *Musonius*, and *Chrysanthus*. Bishops in the Nicene Synode, dying before they could subscribe to the articles of faith, at the prayers of the rest of the Bishops, though dead, yet most miraculously set their hands vnto the confession. *Quamuis corpore translati : manu tamen propria nos quoq; libello subscripsimus*. And *Martin* a Bishop of Tauris reuiued a mans seruant, that had hung himselfe. This death is but a sleep sitting from worse to better. Christ who d. ed, that we might liue, went into hel, & was buried in the graue, to make a passage for the dead. This death is but a rest, a rest from labor, a rest from sinne.

sinne. Sleepe is the brother of death, *Similia accidunt sopitis, & defunctis*, the like things do happen to them, that are asleepe, and to them that are dead: neither do the dead men, nor the sound sleepers thinke of this life. Death is nothing else but a continued sleepe, and our burying places are *cæmeteria* sleeping places: for the time shall come, that the bodies there buried, shall awake from their sleepe. This death destroies not *substantiam*, but *mortalitatem*, the substance, but takes away mortality: it destroies not the bodie, but it killeth death: for the substance remaines, and shall one day rise againe; at what time the bodies of the faithfull shall be whole, and perfect being made like vnto Christ, and shall meete him made vnto the measure of his age. That which is perfect must inherite blessed perfectnesse; not a part onely, but the whole creature shall inherite heauen. The body separated from the soule, the creature is not perfect: the whole creature consisteth both of body and soule: wherefore the body must likewise rise, and be made partaker of ioyes. Some thinke the age of man, at the resurrection shall be all his *æxum*, the standing, and perfect age, which is about thirtie or thirtie three of his age, vnto which age, Christ attained in this world. Fooles, and madde men shall be restored to their wits, the blinde shall see, and the lame shall be sound: For God in the creation made not man an infant or imperfect: but a perfect man, and comely. Neither shall the recreation be inferiour to the

Pp

creation

Chrysost. in
Psal. 48

1. Iohn 3.
Ephes. 4.

Aug. chuit. 22.
cap. 14.
Aquin. addit.
Quæst. 81.
art. 1.

Magist. lib. 4.

August.

creation : but as all things were very good, and perfect in their kind at the creation, so shall they likewise be in the resurrection. Then *detrahentur vitia, remanebit natura*, the imperfection shall be taken away : but the nature shall abide. Christ, Enoch, and Elias were the same men in the mount, though more shining and glorious.

Numb. 17.
Heb. 9.

The substance shall remaine, the qualities shall be changed. Did the withered rod of Aaron flourish, and budde after drinesse? and shall we doubt whether Aaron himselfe shall flourish after death? Maximianus, Malchus, Martinianus, Dionisius, Iohannes, Serapion, and Constantinus, (who being at Ephesus, and pursued by Decius) fled into the mountaine Coolius, and hiding themselves in an hollow place, or denne : though they were diligently sought for, yet they could neuer be found : being notwithstanding at the last encouraged to suffer martyrdome, after meate they fell asleepe, and continued sleeping vntill the 30 yeare of Theodosius the yonger, even 196 yeares. And when they awoke, they went into the citie, as though they had rested but one night, where they found both men, money, and manners, and all changed and altered. This thing was done, when denying the resurrection began anew to be broached; which God confuted by awaking these men from this long sleepe, a right resemblance of the resurrection. Their sleepe did but hinder the actions of life; no more shall death : *Mors inter-*

The seuen
sleepers.
Anno. 447.

Sigisbert.

Sigisbert.

Seneca
Lactan. li. 4. 48

mittit vitam non eripit, venit iterum, qui nos in lucem reponat

reponat dies. Death doth hinder the course of life for a season, it takes not life away for euer: for the day shall come that shall restore vs againe. Nature will haue nothing violently detained from it, that it earnestly desireth, and for what end it was made to endure for euer: but the soule that is neuer separated from the body cannot forget the old acquaintance it had with the body: nor that end, for which it was made to informe, and quicken the body, that body and soule might make one man: and therefore either the soule cannot alwaies endure, or else it must one day be ioyned againe with the body. Was not man created a more excellent creature, then birds, or beasts, who hath dominion ouer them, and was created vnto Gods likeness? but if man liue onely this present life, what better end hath he, then the other creatures? Is not God wise, and doth nothing without some especiall end? and shall God make man the best of his creatures, and giue him an end, as base as the rest? No verily, he created man for mortality, that he might liue for euer. To what end was man created with a body, *spiritus sufficiens mundi, ut in Angelis*, cleane spirits might haue sufficed, as in Angels, if the bodies once dying should neuer rise againe? Blessednesse, and happinesse are the ends of mans hope, which he cannot attaine vnto in this miserable life: wherefore, there must be some other life for him: for blessednesse is not in death, but in life. *Anima & corpus communiter in his terris, vel recte vel male vix-*

Epist. ad Lucil.

Athanagoras.
Laſtant.

rint, the body, and the soule together haue liued in this world, either well, or wickedly; and therefore it is reason likewise, that they should together communicate the rewardes of their good deeds, or the punishments of their euill. Now, if the bodies after this life should not partake the blessings, and the good things, which the soule shall enioy, it were iniustice, and iniury to binde it in this life to the torments, and troubles, that afflict the soule. The body is made partaker as well as the soule of the outward word and Sacraments, and shall haue vse and benefit of the graces and blessings by them promised. The body is partaker of sobriety, chastity, temperance, and other vertues that are exercised on the bodie, and shall be partaker of the blessings promised vnto them; the tongue enioyned to praise God, the fete to run to the sicke, and the hands to distribute vnto the poore: and shall be partakers of such ioyes, as God hath promised of his meere mercy to those that loue him. *Deus melior est, quàm natura*, God is better then nature, who is able to will, because he is God; and can do what he will, because he is mighty, and perfect that which he can do, because he is perfect: wherefore, God that hath enioyned the bodies to worke in this life, will make them partakers of the reward in the life to come: because he is iust. Surely we shall all appeare before the iudgement seate of Christ, that every man may receiue the things which are done in his body, according to that which he hath

Matth. 25.
Irenæus con-
tra hæresin.
lib. 2. cap. 52.

2. Cor. 5. 10.

hath done, whether it be good or euill: But what iustice were this, that the soule should onely be punished for the sinnes, and offences, which it neuer could, nor would haue performed and committed, if it had not beene ioyned and coupled to the body? The Beare will sleepe soundly being well crammed, for the space of foure daies, that though he be wounded he will not awake: And (saith *Theophrastus*) if you should take at that time the flesh of the foresaid Beare, and seeth it: yet (being laid vpon heapes) it would liue againe. Throw oyle vpon Grasshoppers and Flies, and they will smother and choake; but sprinkle them with vineger, and they will liue. The Lucumorians die euery yeare at the 23 of Nouember, & the 24 of Aprill they liue againe. The day dying in the euening, quickens in the morning: *Dies moritur in noctem*. The Moone dieth euery moneth, and liues againe at the beginning of the next. The stars die when the Sunne aiseseth, & reuiue when the night cometh. Sommer and Winter, Autumne and the spring die in their course, & liue again in their time.

ἕως πατήρ τῶνδε δὲ δώδεκα, τὸ δ' ἀρεχέσω.
 παῖδες τρεῖς, διαυδέχα εἰς αὐτὸ ἔχουσαι
 αἰμὴν λεύκην ἵασιεν ἰδὲν, αἰδ' αὐτὲ μέλαιναν,
 ἀθανάτοισι δ' εἶναι, ἀποφεινὸν δὲ σὺν ἀπ' αἵται.

One Father hath twelue children, and euery one of them thirtie: halfe whereof are white, and halfe blacke: immortall, and yet all dying in courses the father is the yeare; the twelue moneths his twelue children; and the thirtie daies of the moneth, the

Pp 3 thirty

Ælian. hist. 8.
cap. 3.

Mizald.

Baro. Heb. in
communi rerū
moscouir,
Tertul.
Apol. cap. vlt.

Ænigma.

Iob. 14. 7.

Clemens.
Epiphan, in
Anachor.

Symphosis.

thirtie children, which dy by course; and yet liue for euer. There is hope of a tree, if it be cut downe, that it will yet sprout againe: though the roote waxe old, and the stocke be dead in the ground: yet by the sent of the water, it will budde, and bring forth boughes like a plant. And is man so foolish, that seeing the tree to receiue againe the fore-departed life, cannot perswade that to be possible vn-to himselfe, which he beholds to be performed vn-to a tree? Shall the trees and plants, that are withered in the winter season, reuiue, and flourish in the moneth of Aprill, in such sort as *Salomon* in all his roialty was not clothed like one poore lillie? and shall not the Christians haue their *ἡμέραν*, their Aprill, their day of resurrection, wherein after this winter of aduersitie they might flourish in glory and prosperity? Some write the Phœnix is burned of the Sunne, and riseth againe of her ashes: others, that shee comming at the appointed time into *Ægypt*, builds her a nest of myrthe, frankensence, and other sweets in the midst of a Citie, whither at her appointed time shee comes, dies openly, and putrifies: and of her corrupted flesh there breedes a worme; of this worme is made againe the Phœnix.

*Vita mihi mors est, morior, si cæpero nasci,
Sed prius est fatum lethi, quàm lucis origo:
Sic solos manes ipsos mihi dico parentes.*

Death is life to me, I die, if I begin to be borne: first goes death, then followes life, so that onely my dead ghosts are my parents.

Nam

Nam perit, ut uiuat: se tamen ipse creat:

She dies to liue: and yet is made againe of her selfe.

Shall we thinke it possible, yea performed of the creatures to be reuiued, and onely vnpossible for man to rise againe? Is not the Silke-worme, and are not Bees quickened, and created without seed? a worrne made liuely of a dead carkasse? and wings, bones, veines, and all vpon a moist egge? and may not the like bee done vnto the body of man, though it be aboue our capacitie? The Pelligan, *Pateola*, Shoueler, if the Serpent destroyes her brood, after three daies mourning, shee opening her owne with her blood, restores them to life: and shall not Christ be able to doe as much for the infants, nay members of his body, for whose life hee hath laid downe his owne; and for the more assurance of resurrection feedes them with his blood? Vnlesse the seed die, it ariseth not, and vnlesse thy corruption bee destroyed, thou canst not arise. Death is nothing, but a consumption of corruption. The needle being cast into the fire, seemeth to be turned, yet leeseeth not the nature of yron: nor man when he dyeth. *Absit ut Deus manuum suarum operam, Ingenij sui curam, afflatus sui vaginam, liberalitatis sue heredem, religionis sue sacerdotem, festimonij sui militem, Christi sui sororem, in aeternum destituat interitum*: God forbid, that God should ordaine to euerlasting death and perpetuall destruction the especial worke of his owne hands, the care of his owne inuention, the receptacle of his owne breath, the heire of his liberality, the Priest
of

Amb. de fide, & resurrect.

Hieronimus.

Tertull. de resurrect.

Iustin. Martyr.

Iob. 13. 15.

Psal. 16. 3. 9.

Iustin. Martyr.
in 2. Gen. 9:Psal. 116.
Num. 23. 10.

of his religion, the souldier of his campe, the maintainer of his will, and the deere sister of his onely sonne Christ his annointed. To ~~ask~~, to aske how it should bee, is an euident token of vnbeleefe. *Iob* assured of the resurrection, said: Though the Lord kill me, yet will I put my trust in him. And *David*, I haue set the Lord alwaies before me; therefore my heart is glad, and my tongue reioyceth; my flesh also doth rest in hope: for thou wilt not leaue thy holy one in the graue, neither wilt thou suffer thy holy one to see corruption; thou wilt shew me the path of life, and in thy presence is the fulnes of ioy, and at thy right hand there are pleasures for euermore. *Sola spe pius in vita differt ab impio; qui futuram spem tollit, tollit p̄ij & impij differentiam*: If there be no other difference in this life betweene the godly and vngodly, but onely hope; then he that takes away the hope of the resurrection, takes away the difference betweene the good and the bad. Take away this hope, *pares erunt, qui tormenta martyribus parauerunt, & qui pertulerunt; qui fecerunt iniurias, & qui acceperunt*: they shall be all one that prouide the torments for the Martirs: as the Martirs that suffer tortures for their Saviour: and they all one that offer iniurie, as the other that suffer cruelty. Then had *Iacob* beene more foolish then *Esau*: *Noah* more brutish then the world: *Moses* sottish to leaue the Court, and the Disciples senselesse to follow Christ: had they not knowne the land of the liuing should bee the place of their walking. The couetous Prophet could not

not forget this day praying for his soule : nor the profane scoffer quench this fire with the water of infidelity. It is quickly spoken, not so soone concocted, Let vs eate and drinke, to morrow we shall die.

1. Cor. 15.

Lucrer. lib. 3.

Hoc etiam faciunt, ubi discubuerē, tenentq;

Pocula sepe homines, & inuibrant ora egronis :

Ex animo ut dicant: brevis est hic fructus homullis,

Iam fuerit, neque post unquam reuocare licebit.

So do they that rise earely vnto the wine, and fill their heads with the smallest of the malt: vowing to be merry while they may, after death they expect no pastime. *Quid aliud sepulchro bonis inscribi poterat?* the very Epitaph for an oxes sepulcher. Be not deceiued, euill words corrupt good manners: awake and sinne no more: death comes suddenly in thine iniquity, and conuicies thee on to calamity. The husbandman that sowes his Barley in the seed time, expects not to reape wheate of it in his haruest: and he that sowes the seeds of wickednesse in this mortality, shall find the crop of wretchednesse in that eternity.

Aristot.

2. Cor. 15. 33.

4. If this body must arise and enioy the soule, then this soule must liue for euer, and partake the body, maugre *Epicuri stupor*, the brutish Epicure, and blockish Atheist. The Saduces that denie the resurrection, denie the immortality; and Christ proues both in one, seeing God is the God of the liuing, and not of the dead. Neither are the Anabaptists much behinde the Saduces: but *Iohn* the foure & twentieth, and *Clemens* the seuenth, Popes,

Tertull. de anima. cap. 18.

Matth. 23. 32.

Concil. Constantin.

Clemens
Strom. 4.

Niceph. lib. 17.
ca. 27.
Plato in Crat.
Priscilianists.
Leo. epist. 19.
cap. 10.

Gen. 1.
2. Mach. 7. 23.
Theo. de Abe-
gent. li. 2. dist.
17.
Anno. 1350.

Danæus.
Laertius in vi-
ta Pythag.
Ouid Metam.
15.
Plato de re-
pub. 10.

Lucan. dial
Galli & mycilli.
1. Cor. 15.
Gen. 2. 7.
Morus Vtrop. 2.
Aug. cont
Manich. ca. 37.
Danaë. he-
racl. 90.

exceeded both : yea *Leo* the third ready to die, said he should now trie three things, whereof he doubted all his life, namely, whether there were any God, hel, or immortality. The Origenists to give some countenance to their heresie, feine the soule to be created before the body; but sinning became mortall, & were buried in the body. From whence the soule is called *ψυχή* cold, either because it lost the heate of diuine grace, or is stifed in the body: and the body is called *σῶμα*, and *σῶμα*, quasi *σῶμα*, the prison, graue, or sepulcher of the soule. Yet God when he had created both soule & body, saw they were both very good. The creator formed mans natiuity, body and soule make but one man. God first prepared the body, and then did breathe into it the soule of life. Let the Flagellati imagine how they will of the generall creation of all soules together in Paradise: and the Basilideans maintaine *Pythagoras* *μετεμψύχων*, the soules passing from one body to another: or the soules departure from man into a beast: As *Orpheus* soule into the Swan, *Thamiris* into the Philomel: *Ajax* into the Lion: *Agamemnon* into the *Ægle*: *Thersites* was turned into an Ape: *Politiars* into Bees and Ants: luxurious persons into hogs, and tyrants into wolues. These make but sport for *Lucian*; and the scripture can tell vs, that God makes man a liuing soule, and the soule returnes to God that gaue it. Neither are mens soules mortall, as imagined the Turtophychitæ; nor beasts immortall, as thought the Manichæ. The Stoicks grant that the soule suruiues the body,

body, but (*quandiu corpus durasset eius proprium*) no longer then the body remaines vnreturned into dust: Selfe confurers, granting the soule to liue being separated; then it depends not of the body, and therefore consumes not the body. The Fratricellians taught, that the Saints soules should be kept from blessednesse vntill the last day: and the Pſycopannichyæ, that the soules sleepe in their sepulchers till the day of resurrection: yet Christ tels the penitent theefe, he shall be with him this day in Paradise. How then say the Libertines, Quintinists, Atheists, Scoffers, Epicures, that the soule is a quality, no substance, yea nothing, for it vanisheth, and appeareth no more? yet the soule giues being to the body, which a quality cannot, hauing no being of it selfe. A man is a man for his soules sake; the body without the soule is a carcasse dead: but a dead carcasse differs from a liuing man not in quality but in substance, wherefore the soule makes the man, and is a substance. Why, who is so acquainted with the soule, that knowes whether it liue or die after separation from the body?

Ignoratur enim quæ sit natura animarum; sed si spiritus interat nobiscum, morte dirempta.

Come, let vs enjoy the pleasures that are present; for we are borne at aduenture, and shall be as if we had neuer beene: for the breath is as smoake in our nostrils, and the words as a sparke raised out of our heart; which being extinguished the body is turned into ashes, and the spirit vanisheth as the soft aire. Not so, walke in the good way, and you

Cicer.
Tuscul. 1.

Anno. 1300.
Denzus.
Alphonf. lib. 2.
heraf.

Luke. 23. 43.

Caluin. cont.
Libertin.

Quod facit tale est magis tale.

Epicurus.
Plutar. de placitis Philoph. lib. 4.
Laert. lib. 9.
Lucret. de naturarum lib. 1.
Wisd. 2. 3. 4. 5.
9. &c.

Iere.7.

Pindar. ode. 2.

Olim.

Homer.

Plato epi. 7.

Lactan. 7.7.

Cic. in Cat. 4.

Azoara. 24. 25.

Hom. Ill. 8.

Hesiod. Op. &

Dier. 1.

Trismeg. in

Asclep.

Ouid. in Ibin.

& Metamor. 4.

Virgil. 6.

Ænead.

Bernard of

Lutcburg.

Alphon. de

Cath. hæres. r.

Concil. Lat.

ca. 1.

Esay. 66. 24.

Numb. 16.

Gen. 4.

Apoc. 2.

shall find rest vnto your soules ; euen now hath Lazarus ease, but Dives paine. Had not the Poets their Elizean fields, Jupiters way, xphur'ojin, Saturns citie, Alcinous garden?

*Quorum non perit fructus, nec deficit vnquam,
Sed ficus ficubus, vna superaduenit vna.*

Where are fruits that faile not, flowers that fade not, and more plenty then euer can decay : and all this for thir good. But for the bad that forget their soules dignitie, *Lethes* obliuious floud, burning Phlegeton, Styx, Cæcitus, Accheron, the heart-tearing Vulture for oppressors, & banquets of famishmēt for the vnmerciful: whose beds of rest are burning fire, and their filling meate vnquenchable flames. Yea euery wicked soul must (*desuper ad ima*) be sent to hel, to storme, tēpest, fire and water, to be whipt of *Megera*, *Terpsiphane*, *Alecto*, hellish furies:

Sic tibi de furijs scindat latus vna flagellis:

Mille capax aditus & apertus vndiq; portas

Vires habet &c.

For there be a thousand waies to enter into hel, to punish thē with future paine that anger God with present pleasure. But this hell is not reall, nor after, but only here in the sting of consciēce. Not so, saith the counsell of Lateran : nor so, saith *Esay*: for the worme shal neuer die, nor the fire euer be quēched: there is fire beside the worme. *Corath*, *Dathan*, *Abirā* tasted not the worm, but they tast the fire. *Caïn* had the sting, but *Dives* did call for water to coole his tongue: Diuinity tels of a secōd death; & humanity, that no houre shal make an end of those torments:

Nec

Nec mortis penas mors altera finiet huius;
Horace erit tantis ultima nulla malis
 Diuinity assures of a iudgement for hell; and hu-
 manity makes three iudges in hell. Yea both diu-
 nity and humanity point out in a maner the place
 of hell. To what end? for the body turnes to dust,
 and the soule vanisheth: who euer saiw it, whither,
 or when it goes? you see not the soule when it de-
 parts, no more hath any man scene it enter; and
 yet each liuing body hath a soule. What is subiect
 to sight is corporall, but the soule is spirituall: the
 diuell is alwaies by thee; but thou seest him not,
 yet he hath a being. Nothing was scene in Egypt,
 yet they wanted not their being. Many things
 passe out of our eies in our sleep, which we see not.
 Mans soule departs in a moment, and staies not to
 be scene: Death is like sleepe (*tantum teneatur,*
elabitur) gone before we are aware: like a diseale
 that wanders day and night; comes in the darke,
 and treads vpon wooll, for thy better gard and rea-
 dinesse. Howsoeuer *omne genitum is corruptibile*,
 euery thing that hath a beginning hath an ending,
 but the soule hath a beginning. True, whatsoeuer
 hath a beginning by generation, as the body hath
 an end: but not whatsoeuer by creation, as the
 soule. If the soule had not beginning by genera-
 tion, how is it, that children are so like their pa-
 rents in wit, conceit & disposition? *Fortes creantur*
fortibus, of strong come strong. A fierce Eagle
 brings not a cowardly Dove, nor of a Hobby
 comes a Kisterell: these may proceed from the

Ouid. in Ibin.

Virg. Ænead. 4

Ouid. Metam. 4

Senec. Ser.

funeb.

Silius. 13.

Flacc. 3.

Tibullus. 1. 3.

Ex. 10. 12.

Arnob. lib. 8.

conr. Gentes.

Arist. lib. 1.

de celo.

Tertul. de ani-

ma. ca. 13.

Aug. hær. 86.

Horat. lib. 4.

Ode. 4.

Mich. 6. 4.

Gen. 30. 37.

Gen. 30. 37.

Heliodorus.

Plin. 7. cap. 12.

Aristot. de ge-

nerat. animal.

4. cap. 3.

Arist. hist. 7. c. 6.

Virgil. Ene.

ad. 4.

Prov. 22. 6.

body; for the soule cannot be deuied. But like father like sonne; and must this likeness be needed made by partaking the soule? What made such likeness between the lambs, but the liuely image of the thing conceived in the act of generation? And is it not more true of a man, in whom the vertue imaginative especially aboundeth? so that an Ethiopian woman earnestly contemplating a white picture, brought forth a white child; who if she had as earnestly looked vpon her husband might haue bene like vnto him.

The children are sometimes like their Grandfathers and Grandmothers, as *Helis* coupled with an *Ethiope* had a white daughter, but his daughter had a sonne like an *Ethiope*. Oftentimes are the Grands hid in their owne children, yet appear in their grand-children, especially if a strong imagination secondeth the conception: an argument sufficient to prooue one beast like another: but for men there be other reasons, as nursing Parents. (*Quo semel est imbuta recens*) a new vessell will retain that taste wherewith it is first seasoned; and the child fauour of that nurces qualities whom he first sucketh. *Non tibi diua parues generis, nec Dardanius autor, &c.* *Dido* vphraiding *Aeneas* for his hard hart, tels him, no goddes or woman but the Tygars gaue him sucke. *Caligula* grew so bloody, because his nurse vsed to annoint her dugges with blood. Thirdly, *vita parentum liberis est speculum*: education and imitation are maine causes of this likeness. Teach a child, saith the wise man: *Abraham* will teach

teach his children: *Paul* was taught the Scriptures in his youth: euery thing groweth well in the spring, a yong twigge will bend any way, and a child doe as he is taught. *Ridenda est in senē puerilitas*: as the child sees the Parent do, so will he sweare, lie, be drunken, wanton, and what not. *Educatio & disciplina mores faciunt, & id sapit quisq; quod didicit*: a good example is a good lesson, and good lessons make a good child. He that toucheth pitch will be defiled; as are our company, such will bee our conditions: and *Israel* if he dwell nigh *Moad*, will partake with her manners. But lastly, as some children are like their Parents, so are others as vnlike. Of good *Noah* came bad *Cham*; of *Hely* *Hophny* and *Phinees*; of *Dauid* *Absalon*; of *Themistocles* *Cleophanes*; and of *Augustus* *Iulia*, whom he called his vomit and canker, and cried:

Would I had liued a bachelour, or died without children. And contrary of bad *Saul* came good *Ionathan*: of base *Nicoles*, famous *Themistocles*. *Bron* of a bondman; *Demosthenes* of a cutlar; *Socrates* of a mason, & *Xenophon* of *Grillus*. So that if the soule be inspired, cannot be deuied, be incorporateall, immortall, and made of God: then is it no more propagated from the Parent, then Christs soule is deriued from the Virgine. How is it then that the soule is subiect to paine, greefe, sorrow, bodily passions? *Corporis telus, ictuq; laborat*, and followes the temperature of the body? Wine will distemper Kings, and forget iust iudgment. *Quid non ebrietas designat*,

Gen. 18.

Ab. 22. 3.

Varro.

Seneca de mor.

Val. Max. c. 3.

Eras. Apop. 4.
Suetonius.

Plutar.

Laert. lib. 4.

Lucret. 3. Ca-
lenus de tem-
per.
Pron. 3. 1. 4. 5.

Gen. 19.

Cic. de Finib.
lib. 2.Sabel. 10. c. 9.
Fulgof. l. i. c. 2.

Titus 1. 12.

Plato nnicè.

signat &c. drunkenesse will cause *Alexander* kill, *Cleominer* become sencelesse, and *Lot* commit incest. Is not one melancholy, another cholericke? one witty, an other dull? one wise, an other foolish? one patient, an other angry? and one full of memorie, other as forgetfull? *Themistocles* wanted the Arte of forgetting, *Carmides* repeated whole Volumes; but *Germanus* a Priest by letting blood, lost his memory, and *Corpinus Messula* with sicknesse forgot his owne name. Al soules alike in substance, vnlke in qualities; yea the foile will change the man, and in separated countries are disagreeing manners.

Anglia peccatrix, Germania fraudis amatrix. An English trauailer soone Italianated, *Cretenses* lyers, and slow bellied. Verily the soules alteration prooues the soules corruption. Not so: first, man consists of two parts, a mortall body, & immortall soule; the one subiect, the other void of passions. Secondly, in man somethings are proper to the soule, others to the body, and some common to both, as they both make one man. Thirdly, there is in the soule a sensible and an vnderstanding part: the imaginatiue part may follow the temperature, but not the intellectuall. Againe, there is a two-fold action of the soule, principall, and instrumentall: the first doth not, the second may follow the body; and yet no more destroy the immortality, then the breaking the Organes takes away beeing from the Organist. Indee the playing of the Organist is confined to the goodnesse of the Organe, and

and the worke of the soule to the disposition of the body in those actions, which are common to the whole, and not proper to the one. And thus there is a sympathy in paine by law of communitie and coniunction in marriage: as in *Diodorus Cronus*, who died for shame being scoffed of *Stilpo*. *Homer* died for griefe, not able to dissolue the fishers riddle. *Quaecunq; cepimus, relinquimus, & quaecunq; non cepimus, habemus*: we lef what we tooke, and keepe what we tooke not. *Iulia* for feare, *Sophocles* for ioy: the soule with much stirring fires the complexion, and escapes, as fire bursteth from the clouds not sufficient to containe it: like a man that leaues an house not habitable, or a musitian, that throwes away his instrument not tunable. Fifthly, euery thing that suffers paine is not mortall; then would the damned soules reioyce, and diuels be glad, whose paines are for euer. Sixtly there are passions voluntary and painefull as in the damned. Againe as there be diuers bodies, so there be diuers soules, diuers Angels, diuers gifts, and all from aboue. Lastly there are teaching & discipline, experience & practise, sufficient helps to leaue ignorance or effect knowledge. And as for meates & drinckes they may hurt the body, & hinder the actions of the soule, but not infect the substance, no more then a naughty toole hurts the artificer, a naughty pen the Scriuener, or a bad instrument the musitian. The body is the instrument of the soule. An instrument out of tune makes no good musicke, and the body ill disposed mars the good action. A sound seruant

Plinius. 7. 23.
Valer. Max.
9. 12.

Plinius lib. 7.
cap. 53

Matth. 25. 46.
Jude. 6.
Act. 5.

1. Cor. 12.
Iac. 3. 17.

will runne, but a lame perhaps leaue the businesse vndone: the body is the soules seruant: the soule is as willing in the lame as in the sound, but the bodie hinders the motion. The mind in the soule is as the eye in the body; the eye may sleepe or be couered with a filme, yet retaine the substance: and the mind troubled, yet conserue the essence. A blind man walkes though he know not whither, and the soule workes though it wotes not what. Sinne makes vs beasts, God withdraweth his grace, Sathan brings delusions, wickednesse causeth sickness, sickness hurts the body, and the body hinders the soule, but not deprive it of immortality. A sleeping man is a man, and a dulled soule is a soule. But man is preferred by meat. If the soule eate, is it not corporall? and if corporall, also mortall. What eate our Sauour, *Moses* and *Elias* for fortie daies? There is a corporall and spiritual food, *aptes* and *pique*, bread and Gods word; a perishing, and euertlasting meate, for the bodie, for the soule. Now if the soule were fed with bodily fare, then the fatter bodie the fatter soule. *Dines* must be better thē *Lazarus*: the bigger bellies haue the greater wits, & the soule be subiect to augmentation, diminution, and corruption. But man dies for hunger: true the hungry part, which being unfit for the souls vse, is left, as an instrument not sufficient, or a seruant that cannot worke, or an Inne that wants prouision. True it is the soule desires food for the body, but as a master for his seruant, or a traeller for his horse, the better to speede his iourney. But there

Matth. 4.

Iohn. 6. 27.

there is one condition of man and beasts, as the one die, so do the other, neither is there any excellencie of man aboue the beast. Indeed so thinke the worldlings, and their liues approue it: but the wise man assures vs that the soule returnes to him that gaue it. The outward man perceiues no diuersity, but the inward hath learned a difference: beastly liues nourish beastly thoughts, and both beget a more beastly end. But the soule is a winde that passeth, and commeth not againe: true, not into this life, yet all are transitory: like the wauering winde, now heere, now there, now vp, now downe, now aliuie, now dead, so vaine a thing is man. Then the sinfull soule shall not die: if you take it only for the soule reasonable, it cannot die nor be vtterly destroyed, for the soule departs, when death enters. But if the soule be taken for the whole man, then may death also be attributed vnto it. And for death sometimes corporall, the separation of soule and bodie: sometimes spirituall, the losse of God & his fauour: and sometimes temporall and eternall. If by dying, you will haue the destruction of the essence, so the soule dies not: or if by dying you mean the losse of Gods grace and happinesse, so it takes hold of the wicked mans soule, which is begunne heere in the heart impenitent, and shall continue for euer in the pit infernall. A dead body when the soule is separated, a dead soule when grace is departed, the one cannot performe the actions of life, nor the other practise the works of goodnesse. The Iewes had *Iudicia pecuniaria & animarum:*

Eccles. 3. 19.

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Psal. 78. 39.

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Matth. 10.

Gen. 35. 18.

1. King. 17.

21. 22.

Col. 2. 13.

Ephes. 2. 1.

Rom 6. 13.

Renew. 20.

Matth. 6.

Lucret. lib. 3.

Hierom,

2. Reg. 3. 27.

Cicer. Par.)

animarum: pecuniary iudgements vpon their goods and Mammon: and soules punishments vpon bodie and life. But we see man die by little and little: *Et membratim vitalem perdere sensum*: as doth a certaine beast we see the instrumental, but not the principall, the sensuall parts, but not the vnderstanding, and the sence but not the soule to faile: the losse of the sence is no destruction of the soule. Blind men haue best memories: the Sunne may be kept from heating, and the soule from working, yet both exist. But we groane when we are dying, feeling the soule also dying. Not so, but we lament the long familiarity betweene the soule and body, and that bond and friendship now to be broken: all our pleasures to vanish in a moment, the theues now going to executiō. *Sine vigiliis*: now sounds the alarum to iudgement. Iudge is comming to giue sentence, and we are going to heare our doome. Now our commodities barke, our sinnes attend, the world beares witness, the diuell makes haste, and all accuse. Now will *Mesbah* rather sacrifice his eldest sonne, then leese his life. *Lucian* the Poet accuse his innocent mother *Accilla* to saue his life. *Caligula* at euery thunder to creepe into a bench-hole. *Mors his, quorum cum vita extinguuntur omnia, terribilis est, quia omnia tunc amittit, que diligunt*. O death, how terrible art thou to a worldling, that together with this world leeseeth all hope of future felicity? Yet this agony assaults not all alike. *Andragoras* going merry to bed was found dead in the morne: *Lotus nobiscum*

biscum est, hilaris cernauit, & idem. Zeuxis painted an old woman, & looking merily on her died in laughter. *Anacreon* drinking wine was strangled with the grape: *Agenor* riding, & his horse stumbling, he fell, & suddenly died: and the men that put the three children into the ouen, were deuoured in a momēt. Yea *Isaac* was a willing sacrifice: the three children refuse not the fire: nor the mother with her seuen children the torments of *Antiochus*. Death that is a shipwracke to the wicked, is as an ha- uen vnto the godly: these are like the Swans that sing at their end, but the other like the Halcion that mournes at her departure: they haue Christ to saue their soules, and these despaire to harden their hearts: the iust man hath hope in his death, & *Paul* desires to be dissolued: for then he shall haue fullnesse of ioy, and his soule shall liue for euer. A burne stickē at furthest goes but to ashes, liuing creatures arise from dead bodies: the dead corne quickens againe: no creature but leaues some seed of immortality: and shall the most pretious of creatures, mans soule be deprived of the benefit? *Quis inspirauit? quis promissit immortalitatem?* Who made man vnto his owne likenesse, breathed into him his soule, and did promise him immortality, but God? *sicut anima est vita corporis, sic Deus animae*: who is the life of the soule, as the soule is the quickner of the bodie: and man is *Ευγενής Θεού, μέγιστον ἔχον ἀνατολῆς ὁριζόντιον*, Gods kinsman, and intituled with the immortals: *ἀθάνατος*: for he is of Gods stocke and progeny, and in him liues;

Rr 3

moues,

Martial. lib. 6.
Pomponius.
Politianus.
Ouid. in Ibin.

Dan. 3.

Gen. 22.
Dan. 3.
1. Mach. 7.

Pro. 11.
Phil. 2. 3
Psal. 16. 11.
Plinius. lib. 11.

Aug. Psal. 62.
Clemens.
Gen. 1.
Seneca.

Plato de legib. 5.
Aratus in Phai-
no.
Aeth. 17. 28.

Gen. 1.

Matth. 10.

Psal. 84. 5.

Psal. 115. 1.

Psal. 127. 13.

1. Sam. 18. 11.

12. 13. &c.

Luke 9. 30.

Mark. 10.

Aug. Trinit.

13. 8.

Acl. 7

2. Cor. 5. 1.

Gen. 22.

Heb. 11.

Iohn. 11. 2.

Apoc. 6. 10

Concil. Nicen.

prim.

Niceph. 8.

Cyprian.

moves, and hath being : wherefore the Hebrewes finde *Iod* the letter of life in *Vāyazer*, when he speaks of man, and breathed into his nostrils the spirit of liues, one for this and another for the world to come, euen a soule that cannot perish, though the bodie be heere destroyed. A soule, a blessed soule, whose dwelling place shall be the house of God, and her rest his holy mountaine : the sole comfort of the godly to see the goodnesse of God in the land of the liuing. *Saul* knew that *Samuels* soule liued, that would haue the Prophet raised : and *Moses* and *Elias* did appeare in the mount long after their bodies were resolued : yea Christ promiseth euerlasting life vnto his followers, and that life cannot want immortality. For then would not *Paul* haue desired to be dissolued : *Simcon* to depart : *Stephen* commend his spirit to his Sauour : nor *Lazarus* haue more comfort then *Dimes*. Yes they knew well that when this earthly house should be destroyed, they should enioy an eternall building in the heauens. As *Isaac* escapeth when the Ramme perisheth, so shall the soule liue, though the body dieth. Christ promiseth the beleuer immortality : the soules vnder the Altar crie for reuenge : three hundred & eightene subscribe vnto it at once, *Chrysantas* and *Mnsonius* confirme it by miracle : and all other Councels second their subscribing. For, *non amittuntur, sed pramittuntur*, the dead are not lost, but sailed before, happy wee if we follow them to the right hauen : wherefore we celebrate the martyrs dying day as their birth day, because

because like babes they are new borne, and entred eternall life. Otherwise, as men should be more wretched then beasts, so the godly the most miserable among men. Beastes sleepe when men weepe, and birds sing when men crie, being cumbered with sicknesse:

A δρωίν, πένιτε, τοξοί, μύθ, ἔχδω, ἀντιπρ: &c.

Pouerty, children, oppression, death, hatred, men, beasts, sea, land, griefes, troubles, and what not? But heere is our comfort, if this life be not led like

Beastes, that life will make a recompence of our needfullnesse of reward. But what hath the soule to things that perish? *Nec cadit in cineris, nec in imaginem eius id est, in formam* it rests when the body sleepes, nor dies when the body is fals. As is the object, so is the benefit. The soule contemplates on things mortall and things immortall, but the soule on things spiritual and things immortall, which like Residents not forsaking their habitation, are it of immortality. *Mors huic est initium uitae*: for this lifes ending is the beginning of a better, and none but *Idiota aut impius*, the scoffer and the Atheist will doubt of the immortality, which all nations confesse, and the belief thereof made the French so valiant. This made the Philosophers labour to liue well, because they liue after they go from hence, and will therefore leaue a better dying memorie of the soule: seeing *morte cauent anima*, their soules are immortall, and must inhabite the Elisean fields. Hippo will haue it written vpon his tombe,

Hic

Nozian. de humana natura.

Ignatius ad Thars. ep. 7.
Greg. Nyss. 2.
Philo de anima.

Tertul. de resurrectione carnis.

Athanas. orat. contra Idola.

Chrysost.
August.
Herod. lib. 2.
Caeli Roding 3. ca. 4.

Cæsar. Com. lib. 6
Plat. Phæd.
Isocr. 1. paræn.
ad Demon.
Ouid Metam. 4
Virgil Ænead. 6.

11. 13.

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Lucret. lib. 3.

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Cicer. Par.

animarum: pecuniary iudgements vpon their goods and Mammon: and soules punishments vpon bodie and life. But we see man die by little and little: *Et membratim vitalem perdere sensum*: as doth a certaine beast we see the instrumentall, but not the principall, the sensuall parts, but not the vnderstanding, and the sence but not the soule to faile: the losse of the sence is no destruction of the soule. Blind men haue best memories: the Sunne may be kept from heating, and the soule from working, yet both exist. But we groane when we are dying, feeling the soule also dying. Not so, but we lament the long familiarity betweene the soule and bodie, and that bond and friendship now to be broken: all our pleasures to vanish in a moment, and like theeuers now going to executiō. *Sine vigilo sine dormio*: now sounds the alarum to iudgement, the iudge is comming to giue sentence, and we are going to heare our doome. Now our consciences barke, our sinnes attend, the world beares euidence, the diuell makes hatte, and all accuse vs. Now will *Mesbah* rather sacrifice his eldest sonne, then leese his life. *Lucian* the Poet accuse his innocent mother *Accilla* to saue his life. *Caligula* at euery thunder to creepe into a bench-hole. *Mors his, quorum cum vita extinguuntur omnia, terribilis est, quia omnia tunc amittit, que diligunt*. O death, how terrible art thou to a worldling, that together with this world leeseeth all hope of future felicity? Yet this agony assaults not all alike. *Andragoras* going merry to bed was found dead in the morne: *Lotus nobiscum*

biscum est, hilaris cœnauit, & idem. *Zeuxis* painted an old woman, & looking merily on her died in laughter. *Anacreon* drinking wine was strangled with the grape: *Agenor* riding, & his horse stumbling, he fell, & suddenly died: and the men that put the three children into the oven, were deuoured in a momēt. Yea *Isaac* was a willing sacrifice: the three children refuse not the fire: nor the mother with her feuen children the torments of *Antiochus*. Death that is a shipwracke to the wicked, is as an haue vnto the godly: these are like the Swans that sing at their end, but the other like the Halcion that mournes at her departure: they haue Christ to saue their soules, and these despaire to harden their hearts: the iust man hath hope in his death, & *Paul* desires to be dissolued: for then he shall haue fulnesse of ioy, and his soule shall liue for euer. A burnt stickē at furthest goes but to ashes, liuing creatures arise from dead bodies: the dead come quickens againe: no creature but leaues some seed of immortality: and shall the most pretious of creatures, mans soule be deprived of the benefit? *Quis inspirauit? quis promissit immortalitatem?* Who made man vnto his owne likenesse, breathed into him his soule, and did promise him immortality, but God? *sicut anima est uita corporis, sic Deus anima:* who is the life of the soule, as the soule is the quickner of the bodie: and man is *Εὐχρηστὸς Θεῷ, δούλος αὐτοῦ ἀδελφεὸς ἀγαπῶν*, Gods kinsman, and intituled with the immortals: *αὐτὸς ὁ Θεός*: for he is of Gods stocke and progeny, and in him liues,

Martial. lib. 6.
Pomponius.
Politianus.
Quid. in Ibin.

Dan. 3.

Gen. 22.

Dan. 3.

1. Mach. 7.

Pro. 11.

Phil. 2. 3

Psalm. 16. 11.

Plinius. lib. 11.

Aug. Psalm. 62.

Clemens.

Gen. 1.

Seneca.

Plato de legib. 5.

Aratus in Phai no.

Alf. 17. 28.

Gen. 1.

Matth. 10.

Psal. 84. 5.

Psal. 115. 1.

Psal. 27. 13.

1. Sam. 28. 11.

12. 13. &c.

Luke 9. 30.

Mark. 10.

Aug. Trinit.

13. 8.

Act. 7.

2. Cor. 5. 1.

Gen. 22.

Heb. 11.

Iohn. 11. 2.

Apoc. 6. 10.

Concil. Nicen.

prim.

Niceph. 8.

Cyprian.

moves, and hath being: wherefore the Hebrewes finde *Iod* the letter of life in *Vajazer*, when he speakes of man, and breathed into his nostrils the spirit of liues, one for this and another for the world to come, euen a soule that cannot perish, though the bodie be heere destroyed. A soule, a blessed soule, whose dwelling place shall be the house of God, and her rest his holy mountaine: the sole comfort of the godly to see the goodnesse of God in the land of the liuing. *Saul* knew that *Samuels* soule liued, that would haue the Prophet raised: and *Moses* and *Elias* did appeare in the mount long after their bodies were resolued: yea Christ promisetht euerlasting life vnto his followers, and that life cannot want immortality. For then would not *Paul* haue desired to be dissolued: *Simeon* to depart: *Stephen* commend his spirit to his Saujour: nor *Lazarus* haue more comfort then *Dines*. Yes they knew well that when this earthly house should be destroyed, they should enioy an eternall building in the heauens. As *Isaac* escapeth when the Ramme perisheth, so shall the soule liue, though the body dieth. Christ promisetht the beleuer immortality: the soules vnder the Altar crie for reuenge: three hundred & eightene subscribe vnto it at once, *Chrysantas* and *Musonius* confirme it by miracle: and all other Councils second their subscribing. For, *non amittuntur, sed premittuntur*, the dead are not lost, but sailed before, happy wee if we follow them to the right hauen: wherefore we celebrate the martyrs dying day as their birth day, because

because like babes they are new borne, and entred eternall life. Otherwise, as men should be more wretched then beasts, so the godly the most miserable among men. Beastes sleepe: when men weep; and birds sing when men crie, being cumbered with sicknesse: *μὴ οὕτως ὡς τὰ θηρία*

Ἄσπασιν, ἀνθρώποις, τοῖς κακοῖς, καὶ τοῖς ἀγαθοῖς. &c.

Pouerty, children, oppression, death, hatred, men, beasts, sea, land, griefes, troubles, and what not? But heere is our comfort, if this life be not led like vnto Beastes, that life will make a recompence with greatnesse of reward. But what hath the soule proper to things that perish? *Nec cadit in veritatem mortis, nec in imaginem eius, id est, in formam*: It neither rests when the body sleepes, nor dies when the body fays. As is the object, so is the beholder; the bodie contemplates on things mortall and corporall, but the soule on things spiritual and immortal, which like Residents not forsaking their cure, assure it of immortality. *Mors brevis est initium alicuius vite*: for this lifes ending is the beginning of a better, and none but *Idiota aut impius*, the scoffer and the Atheist will doubt of the immortality, which all nations confesse, and the belief thereof made the French so valiant. This made the Philosophers labour to liue well, because they liue after they go from hence, and will therefore leaue *ἡμετέραν ψυχὴν* a neuer dying memorie of the soule: seeing *morte carent animæ*, their soules are immortal, and must inhabite the Elisean fields. *Hippo* will haue it written vpon his tombe,

Hic

Nazian. de humana natura.

Ignatius ad Thars. ep. 7.
Greg. Nyss. 2.
Philo de antema.

Tertul. de resurrectione carnis.

Athanas. orat. contra Idola.

Chrysost. August.
Herod. lib. 2.
Cæli Roding 3. ca. 4.

Cæsar Com. lib. 6
Plat. Phæd.
Isocr. 1. parænet. ad Demon.
Ouid Metam. 4
Virgil Ænead. 6.

*Hic est Hiponius tumulus, quem lumine cassum
Eternis fecit parem esse deis.*

Leauing this life he is gone to enioy a better, eternall in the heauens. The assurance hereof made *Chalcidius* giuing vp the ghost crie, *revertor in patriam*, now I go into my country; for *aliquid ultra est*, there is yet a life beyond death. And made the Saints say, they must be gathered to their people; and the Philosophers, goe vnto their progenitors. For, *animarum in terris nulla origo potest inueniri*, there can no begetter or beginning of the soules be found on earth: man is *απο τρυφης θεου* a branch or sience sprong from God: which forced *Cleombrotus* reading of immortality to kill himselfe, the sooner to attaine it. The Gymnosophists, told *Alexander*, there were more aliuie then dead. *Abraham, Isaac, Jacob* liue; for God is the God of the liuing, so that *Balaam* desires the death of the righteous. Yea *dies anniuersarij*, good men kept certaine daies in memory of the Saints departure, thanking God for their blessed end, and praying for themselves so happy a death. To this end serued the yearly funerals of *Anchises*, the heathen sacrifices, Romish dirges, soule Masses, monuments and anniuersaries. The Hebrewes prayed for those that were dying, O Lord receiue his soule into the garden of pleasure, or land of the liuing: whither *S. Paul* was rapt, to assure him of that which afterwards he should enioy. When the body is not without motion, the soule works, and in a trance will tell of wonders. *Meletus* appeared to *Theodofus*

Seneca. in
Thyest.

Cic. Tuscul. l. i.

Epictetus.

Numb. 23.
Origen. in.
Iob. lib. 3.

Virg. Aenead. 5

Munstar in
Ab. Ez. Hebrai.

2. Cor. 11.

dosius in his sleepe, whom he knew at the Synode, though neuer scene before. *Elizus* was present with *Gehefi*, though absent in body. *Ezechiel* in Babylon saw the abominations done in the Temple of Ierusalem. The soules partake diuinity. *Moses* had a great portion of the spirit, the Prophets prophecy, and the holy Ghost descendeth in clouen tongues vpon the disciples: now a prophesie is *δω-
σον* a diuine inspiration. And can the soule partake such diuinity, and not endowed with mortality? If histories be true, the soules of *Aristeus*, *Epaminondas*, and *Gruntanus* would leaue their bodies, and returne againe. But this is true, the Iudge of all the world will do right, reward the good, and punish the bad: seldome scene in this world. For which cause the wicked wishes the soules mortalitye, *ne scelcrum suorum luat pœnas*, that thereby he might escape his deserued punishmens: but the godly pray for the soules liberty, knowing it shall be carried vp to heauen, and there be, *αὐτὸν ἀσπὸς ὄντα, μὴν δὲ εἰς πάντα αἰώνης*: alwaies yong, neuer old, alwaies whole, neuer hurt, and enduring for euer. This was the comfort of *Lazarus*, his soule went to heauen; of the theefe, this day to be in Paradise: and of *Polycarpus* in the fire, to be this day in soule present with God. It was Christs practise to commend his spirit: *Pauls* hope, his crowne of righteousnesse, and the Saints rest eternall happinesse. Labour then in this life to enter by faith and repentance, and hope not on purgatory: for in the same place the tree falleth, there it shall be. *Quando*

S f

istinc

Theod. hist. 5.
ca. 6. 7.
1. Reg. 5. 21.
Ezech. 8.

Calimachus.

Plin. hist. 7. 52.

Paulus. Dia. de
gest. L. ongob.
3. 13.

Gen. 18. 25.
Matt. 25.

Hierocles.
Pythag.

Plutarch de
sera vindict.

Eccles. hist. 4.
ca. 13. 18.
Luke. 23. 46.
2. Tim. 4. 7. 8.

Reuel. 14. 13.

Con. Trid. sess.
6. ca. 30.
Eccles. 11. 13.

Cyprian. tract.
cont. Demet.

August. ciu.
lib. 15. ca. 8.

Gal. 6.

Matth. 7.
Aug. Hippon
li. 5. & de verb.
Domini, ferm.
18.
Iohm. 14.
Iohm. 10.

Rom 4.

istinc excessum fuerit, nullus iam locus pœnitentia, nullus satisfactionis effectus: After this life there is neither place for repentance, nor worke of satisfaction: either life is heere wonne, or lost for euer. True worship and a liuely faith in this prouides saluation, which after is not to be obtained. If at thy departure thou pray, there is hope; if praying thou beleue, there is assurance; if beleuing thou confesse there is mercy with God to forgiue thine offences, then leaue this life, and thou passest to immortality. *In requie enim sunt animæ piorum à corpore separata, impiorum autem pœnas luunt*: for the godly mans soule leauing the body, goes vnto happinesse, and the wicked mans to extreme punishment. Death is a summoner to iudgement, this life is the way; while we are in the way let vs make our attonement. The howre is now, while this life lasteth, and the gospell is preached: the time will be, when we shall desire one day of the sonne of man, and shal haue it. Now is time: while Christ is offered, the gospell preached, the spring lasteth, and mans life abideth, heere sow, there reape either ioyes that neuer passe, or paines that euer last. This life is a pilgrimage, the pilgrimes are the good man and the bad, their iournies end heaven or hell, and the gates of entrance wide and narrow; thus say the scriptures, the rule of saluation: yea Christ is the way, the dore, the aduocation, the Priest, the Lambe, the Sacrifice, that pleadeth, prayeth, purgeth, died, and wrought our happinesse. Nature made man *sanctius animal*, more holy then the

the beasts, looking to heauē as aiming at his home, *ὑπερβήμενος, ἀνθρῶπων* of *ἀνὰ πύκνῳ*, or *ἀνθρῶν ὑπὲρ πύκνῳ*, and climbing vpwards, as his stature portendeth: indued with reason to know his creator, and dignified with speech to praise his aduancer. A worke so wonderfull, the image of God, lord of the creatures, beautified with speech, admirable in vnderstanding, excellent for stature, equall to the Angels, and capable of felicity, is not the sole subiect of infelicity: but beginning with mourning, proceeding in misery, and ending with weeping, is inferior to the beasts, if his soule be mortal. Whence the Thracians did mourne when a child was borne, and reioyce when he was dead: the Iewes piped, when their liuing departed: and the Indians counted him wisest, that died soonest. The heathens would die for their countrey, Turks for their *Mahomet*, and Christians for Christ: forsake idlenesse, detest pleasure, and embrace paines, *singule virtutes singule via*, making euery vertue a sundry way to enter into happinelle. *Planta celestis*, an heauenly plant, whose roote in heauen keepes the tree from dying. *Quemadmodum radij solis contingunt terram*: As the sunne beames come vnto the earth yet remaine from whence they came: so the soule is conuerfant with vs; but her heart is in heauen, and God that sent her, will require her. A Kings sonne will be knowne by his birth, and a Gentleman by his parentage; a Lion hath different conditions from a Dog, and a Lionesse from the Catte: *Dei agnati sumus*, we are Gods children, and kins-

Ouid Metam. 1
Orpheus.
Plato in Crat.

Matth. 9. 23.

Greg. Nazian.
de pace amand.
Cic. Tuscul. 1.

Seneca.

Luke. 12. 10.

Epist. 7.
Epist. 5. 1.

Plutarch.de
sera, vindict.

Jobn.17.3.
Sapient.15.3.
Jobn.5.24.
Ephes.4.2.

Bass. de verbo,
Moses, attende
tibi.

Gen.4.

August. Me-
ditat.

Aug. de vera
innocent.

men; let vs not disgrace our stocke: we came from heauen, let vs so liue, as we may returne. For as, *anima bona habitabit cum Deo*, the good soule shall dwell with God, and haue heauen for her dwelling, so the wicked shall abide with Satan, and haue hell for her heritage. To know God in faith, and obedience, is the roote of immortality, and life euerlasting: faith takes hold on Christ, and obedience is ruled by his spirit: the first is life eternall, and the second the life of God. There is a twofold life, *transiens, permanens*, a fading and enduring, this, and the other: and there is a twofold immortality, *essentialis, accidentalis*: essentiall, and hath reference to the soules essence, which shall neuer end: and accidentall, and hath relation to the fruition of God, in the peace of conscience, and eternall blessednesse: the first is immortality, but the second felicity. And there be two sorts of immortal in infelicity, whom conscience accuseth, and hell fire burneth: whose sinne lies at the doore, (if they do ill) to sting; and hell gapes (if they repent not) to swallow: *vindicta carnis impij vermis & ignis*: where the worme alwaies gnaweth, and the fire neuer goeth out: the worne is within, and eateth the heart, & (*nulla poena grauiore*) neither is any punishment comparable to the bad conscience from whence God is departed, and no comfort remaineth. The fire without, and torments the body, neither can the paine be vitered. And they are immortal in felicity, whose sinnes are forgiven,

giuen, and conscience is quiet : & (*quid dū cūus? bonis conscientia, murus athenus.*) a good conscience is a wall of brasse, and a feast neuer ending, being assured when the body shall be destroyed, the soule shall be saued. O that man would weigh himselfe on the ballance, and perpend the price of his soule *ἀνθρώποις τίς ἐστὶν ἀνθρώπου, ἢ δὲ τοῦ ἐν ἐν*, then would he take take more delight, and liue more better. *Mundi micraculum.* In himselfe a little world, and wonder of the great, & containes corporality, spirituality, and immortality: little inferior to God by creation, but as bad as the diuell by degeneration. *Hesias* must be suffered no more to dispute of mans infelicity, lest his auditors be enforced to sudden mortality: onely the Christian comfort is, that the soule goes presently to blisse, and the body be raised to eternall happinesse. Labour then for the true immortality, and suffer not thy soule to partake mortality: I meane not *existentie*, the mortality of existence, for the soule must alwaies be either in paine or pleasure: nor *operationis*: for the time is, or will be, that the soule shall not quicken, nor giue life vnto the body: but *bonitatis*, when badnesse banisheth goodnesse, siue expelleth sanctity, and Satan driueth God out of the heart. *Impie uiuere est diu mori.* A wicked life is a daily death: *ille in carne, iste in anima*: one dies in body, another in soule: the body dies when it hath no soule, and the soule dies when it hath no faith: the first is the death of nature, the second of grace: the one momentarie, but the other for cuer. *Deus vita, à qua quæ distinguitur*

August.
Horat.
Prouerb.

Clemens.
Alexan.

Trismegist. in
Asclep.

Psal. 8.
Valer. Maxim.
lib. 8. ca. 9.

Democrat.

August. in
Matth. 18.

Crysil. Alexand.
de exitu vitæ
orat.

Iohn. 15. 6.
Psal. 34. 11.
Damascen.
dialect. 49.

Galen. com. in
1. prognost.
Tom. 4.

Damascen. de
orthodox. fid.
lib. 2. ca. 24.

Psal. 33. 14. 15.
16. 10. 11.

Ier. 17.
Psal. 94. 9. 10. 11

Psal. 37. 12. 23.
14. & c.
1. Pet. 3. 11. 12.

Ouid Metam. 3

guitur perit. Christ is the vine, euery branch that is cut from the stocke, withereth; for sinne shall slay the wicked : debarring them from blessednesse, but not depriuing them of being. For there is, *iudicatum & iudicans, promisor & prouidentia* : A iudgement, therefore a Iudge; therefore a soule to be iudged; a soule, therefore immortall; immortall, for there is a reward; a reward, because there is a prouidence.

5 *Πρόνοια*, prouidence is either a carefull, heedfull, and prouident looking to things to come, common to men; or a great and vniuersall gouernment of things past, present, and to come, proper to God : withstraine then thy mouth from euill speaking, and thy hands from worse working, thinking there is no prouidence; *ne forte iratus Deus*, lest God angry at thy words, and prouoked with thy works, bring confusion vpon thy waies. For God sees all our waies, & rewards all our works: as a king he rules all, as a iudge heares all, and looking from heauen beholds all. He made the eare, formed the eye, searcheth mans knowledge, searcheth the hearts, & corrects the natiōs: neither was improuident when *Cesar* had the victory, though *Pompey* the better cause. God sees, seeing laughs, laughing frustrates the deuices intended against the good: for the eyes of the Lord are ouer the righteous, and his eares open to their praiers :

Aspiciunt oculis superi mortalia iustis.

But the face of the Lord is against them that do euill. True, that God,

Qui

*Qui terram inertem, qui mare temperat
Festosum: & urbes, regnaq; tristia,
Dinosque mortalesque turbas
Imperio regit unus equo.*

Which tempers the standing earth, and calmes the raging sea, rules with right cities and kingdoms, and governes with equity both Prince and people. Howbeit the scoffer scorning religion, makes a double head against the deity; with the first he marcheth against Gods being, and with the second against his working. *Protagoras* called into question, *utrum esset aliqua diuinitas necne*, whether there were a God or no? *Diagoras* said flatly, there was none at all. *Mezentius* was a despiser of the gods, *Cambyfes* made a mocke of their laws and temples; and *Theodorus* denying God, said, there was no difference betweene good and euill, iust and vniust, but onely for policy, and the outward law. For who did see God at any time? If neuer any, yet there is a God: there were men, though the Egyptians saw them not; there is a Sunne, though a blind man sees it not; and winde, albeit we see not whence it comes, nor whither it goes. There be other senses of knowledge beside the eyes, and God vnseene may be knowne: yet God is seene in his manhood, in his backe parts, & in his sonne. There is a bodily and a spirituall seeing, a greater and a lesser seeing. *Jacob* may see God in the comparatiue, but onely Christ sees him in the superlatiue. Howsoeuer, God is knowne by his word, and by his workes: his word sometimes vn-

written

Horat. 3.
Carm. 4.

Cic. de nat.
deor. 1.
Lactan. de ira
Dei ca. 4.
Virg. Ænead. 7
Suidas.

Erasmus.
Apoth. lib. 8.

Gen. 33.
Exod. 33.
Job. 14. 9.

Lucan. 3.

written, now written : and by his workes, Sunne, Moone, Starres, Heauen, and Earth.

*Ignarum mortale genus, per flumina tantum
Scires adhuc cælo solum regnare Tonantem.*

Lactant. lib. 7.
c. 91.

Yea were there no other worke but thunder, it proues there is a God in heauen, that maketh the thunder. Sauour, smell, voice, winde, are not seene in their substance, yet knowne by their effects, *ut*

harum rerum argumento, to teach vs. to beleue there is a God visible in his workes, though not seene in his substance. The soule is inuisible, yet knowne by her effectes; the beastes passe in sence, but man excels in knowledge: and as the ship is conducted to the haven, the Pilot vnseene, so the world is gouerned by God, his substance not discerned. Things visible are corporall, and that which can be seene is finite: but God is incorporall, immortall, infinite, *παντα παρεισθαι, παντα το βλεπειν δεδωκεν, το παρ τριπον με, τιν' εσω κειναι δεδωκεν*, God is euery

Aratus in
Phænon.

Greg. moral. 2.

Ouid. Fastor. 6.

Psal. 139. 8. 9.
10. 11. &c.Gyrald. dial. 9.
hist. poetar.
Plinius. lib. 14.
cap. 13.

where, and beholds all things, euen that is very good, which giues me food and nourishment. God is euery where present, to the wicked in his punishments, and to the godly in blessings. *Est Deus in nobis*. God is within, and God is without vs; if thou ascend into heauen, he is there; if descend to hell, he is there: saile ouer sea, he is there: wherefoeuer thou bee'st, there is God. *Diagoras* found him in his punishments: the Island *Melos* in her destruction, and *Perezides* and *Atheist* was eaten with lice. *Petilius* a Pætor in Rome finding a booke hid in a stone chest, that contained something to the disgrace

disgrace of religion, did burne it in the sight of the people by the authority of the Senate, lest after being found it might alienate some from the service of God. *Strozze* banished for an Atheist killed himselfe: *Periers* a scoffer fell into despaire, and killed himselfe. *Alphonfus* said of hypocrites, that God was so incensed against them because they make God, as it were, a mediator of their mischief: and we may say, he is so angry with Atheists, because they make him nothing, an idoll, or maintainer of their wickednesse. *Senacherib* must leese 18,000 men for his blasphemy; *Olimpius* smitten with lightning, be consumed to ashes; *Herod* deuoured of lice: and *Salmonius* smitten with a thunderbolt, for couinterfetting thūder of the skie. There is a knowledge passe th mans capacity; the partakers wherof are called, *Deo is autu*, taught of God, as are Prophecies and reuelations. God reuealed but a little of his Maiesty to *Jacob* in the ladder, *Moses* in the bush, and to *Ezechiel* in the throne: yet it was too wonderfull for man. God told *Abraham* of Sodom, *Jacob* of his posterity, *Daniel* of the monarchies, and *S. Iohn*, of Antichrist: neither can any declare *Nabuchadnezzars* dreame except the gods, whos dwelling is not with flesh. *Noah* must prouide the Arke, *Ioseph* flie into Egypt, & *Constantine* winne the victory, God foretelling it. There can be but one first mouer, one principall efficient, one immortall of himselfe., one creator of all things, one worker of true miracles, & one gouernour of all, causing the heauens to temper the aire,

Tt

the

Liulus. de bello
Maced. lib. 10.

Paulus. Iouius.
Tom. 2. lib. 36.

Symbo. mundi.
Anton. Panor.
de rebus gestis
Alphonf.

2. Reg. 19. 35.
Fulgos. lib. 1.
cap. 6.
Act. 12. 23.
Virg. Aenead. 6

Gen. 18.
Gen. 49.
Dan. 7.

Dan. 3. 11.
Gen. 6.
Matth. 2.
Egnat. 1. ca. 4.

the ayre moisten the earth, the earth bring forth grasse, the grasse feede the cattell, and the cattell nourish man, that man might serue him; and this is God: whom *Adam* worshipped, to whom the Patriarks sacrificed, on whom the Saints beleueed, and all nations haue in some sort confessed. *Quis tam vecors, qui cum inspexerit in cælum, Deos esse non senserit?* The heauens came not by chance, nor can be altered by man: yea the Sunne, Moone, Stars, sea, earth, men, beasts, times, yeares, daies, moneths, shew all there is a deity. If yet the Atheist be obdurate, *disceat nauigare*: let him weigh whereunto man is most inclined in sudden accidents, and vnawares. But in shipwracke or hazzard of drowning,

*Ipse gubernator tollens ad sidera palmas,
Exposcit votis immemor artis opem.*

Man conuerts himselfe from man to some higher power, by naturall instinct: (*effectus naturaliter conuertitur ad causam*) the effect runnes for aide vnto the cause, the worke vnto the workeman, and the creature calls for helpe vnto the creator. In time of quietnesse *Israel* forgets God, but they call in their distresse, and he deliuers them. *Pharaoh* that asked who is God, in time of sudden danger requested *Moses* to pray for him. *Si qua necessitas grauis prepperit, Deum recordantur*: If sicknesse, pouertie, famine, or any other calamity besiege or oppresse vs, the we cry, promise, pray to God for aid, succor helpe, acknowledging a supreme. And whither should man, whose stature is upright, but runne

to

*Ælian. var.
hist. lib. 2. ca. 3.
Cicer. de rep.
Harusp.*

*Plato de legib.
lib. 10.*

*Virgil. Aenead
3. tollimur in
cælum.
Psal. 107. 23.*

*Ouid de Trist.
8. 10.*

*Exod. 5. 2.
Exod. 8. 82.*

*Lactant. de
obliu. Dei, lib. 2
ca. 1.*

ro him aboue? *Balthasar* an earthly god with trembling knees confesses a superior: *Adam* the first man is affraid of his creator: *Consciāmens, vt cuique sua est, isa concipit intra*: and euery conscience nocent or innocent is in hope or despaire. *Caine* wil crie out vpō his sinnes, *Caligula* at euery thunder runne into a bench-hole, and *Iudas* hang himselfe in despaire of Gods mercy. *Vis illum fatum, prouidentiam, naturam, mundum vocare*. Call him fate, prouidence, nature, the world; all this is God, on whom all things depend, by whom the world is gouerned, of whom all things are prouided, from whom all things had beginning, through whom all are maintained, is all thou seest, and all thou seest not: to whom be praise, honour, thanks, the world is full of his glory. God is the first mouer that moueth all things, remember his goodnesse in thy conuersation: the first efficiēt that made all things, forget not his goodnesse in thy creation: the first absolute that did perfect all things, acknowledge his goodnesse in thy perfection: and the sole deliuerer in the extremitie of danger, confesse his bountie in thy strange preservation. O let the earth, when it shakes, giue confession of her maker: the winds when they storme, obey their commander: and both men and waters in their fury remember their creator. Man will runne to the Phisition; *Ahaziah* to *Baalzebub*: but the God of Israel is our helpe, for the cause is supernaturall. All Europe distressed with an incurable fluxe, no cause present or presidēt, in the yeare 1538. with the boyling dis-

Dan. 5. 6.
Gen. 3. 10.
Quid. fastor. 1.

Gen. 4. 13.
Seneca. de ira
lib. 1.
Alf. 1. 20.

Seneca.

Psal. 68. 8.
Psal. 29. 3-4.
Iob. 41. 22.
2 Reg. 1. 2.
Fernel. de ab-
ditis rerum
causis. lib. 2.
cap. 13.

2. SAM. 24.
15. 16.

Lactant. de ira
Dei. ca. 3.

case, the yeare 1580. England with the great sweat in mans memory, and *Israel* with a common plague in the daies of *Dauid*: besides the now reigning sicknesses dazeling the eyes of the best phisitions; and all as beades to whip vs home, or as schoolmasters to prepare vs for God. The Persians on their festiuall daies killed all manner of serpents, and wild beasts, calling it *vitiorum interitum*, the death of vices to note the sinner is a cage of vncleanness, a wild Forrest, and a venemous wilderness, wherein sinnes do reigne, if we know not our maker; and beare dominion, if we feare not our creator. But destroy sin the generation of Sathan, and abolish iniquity the brood of the serpent; then will our eyes be opened to looke after God, and our vnderstandings enlightned to behold his providence. *Si Deus est, vtique providens est vt Deus: nec aliter potest ei diuinitas attribui, nisi & præterita teneat, presentia sciat, & futura prospiciat.* If God be God, he is also prouident as God: neither can diuinity be otherwise attributed vnto him, but as he remembers what is past, knowes what is present, and foresees what is for to come. Wherefore antiquity confounded, *θεός* and *απόρροια*, God and prouidence, as things inseparable that could not stand the one without the other: and condemned him as well for an Atheist, that denied the prouidence, as he that denied the deitie. *Aristotle* would haue him that asked *an ignis caleat, fac ignem tangat*, if fire was hot, to touch the same: and he that demaunded if he should honour his parents, to be sharply rebuked: and

and he that made any question of providence, to be thoroughly whipped: for they better deserue the tormenters wounds, then the disputers words; notwithstanding providence hath not wanted enemies, either flatly to denie it, or couertly to gain-say it. Some say God is idle, forgetfull, neither regardeth nor fooreseeth, but hides his face, as the Epicure, and *Democritus*. Others grant a kind of providence, but it is either only ouer celestiall and mighty matters, as *Auerroes*: or ouer man not beasts, as *Rabbi Moses*: or else they grant a generall but no particular providence: yet the sparrows fall not to the ground without Gods providence, and all the haies of our heads are numbred. There must be prouision made for Ministers, the mouth of the Oxe must not be musled, for God hath care of oxen, and Christ and his Father worke hitherto. A stirring God, *θεός αὐτὸς θεῖν*, a working God: an all-seeing God, *αὐτὸς θεωρῶν*: a carefull God, *διὰ τὸ θεωρεῖν*, and hath put all things vnder his security: *ζῆν* of *ζῆν*, a liuing God, the giuer of life, by whom we liue, moue, and haue our being; the sustainer or defender; cherisher and supporter of all things. The *καρδία τῶν πάντων*: the maker, seer, searcher, knower of soule, heart, wil, & thoughts: *πάντα ὅρα διὸς ἐπεὶ ἀνέμειξε, καὶ πάντα ὕπακουσιν*, his eies beholds our works; and his eares are open to our words. In whose hands are the kings, and it is hee that sees *Dauid* behind and before, and gouernes all his actions. The beasts nourish their yong, man is prouident for his child, *Omnis enim patris chari stat cura parentis*: and

Psal. 10. 11.

Tho. Aquin. 1.
quæst. 22 art. 2.Auer. in Me-
taph. 12. com.
52. & 54.

Matt. 10. 29. 30

1. Cor. 9. 9.

Deut. 25. 4.

1. Tim. 5. 18.

Iohn. 5. 17.

Plato in Crat.
Theoph. ad
Autoholic. l. 1.
Diog. Laert. in
zenon.

Act. 17.

Heb. 1. 3

1. Cor. 17.

Psal. 139.

Tiron. 21. 1.

Psal. 139 5.

Ouid. de art. 1.
Theod. de pro-
vident. Dei.
Epicur. Pytha.
Job. 39.
Apollonius.
Arist. de mi-
rab.

Alphonſus.
decimus.

Gen. 1.
Gen. 3.

Plotin. lib. de
prouid.

Pſal. 73.
Job. 21. 13. 14.
15. &c.

God (τὸς εὐεργετὴς ὁ θεός,) cannot be void of loue to his, that is the creator of loue in these. Omnipotent, able to do all that he will : *facile est omnia posse Deo*: alwise, sufficiēt to gouern all that he doth: all prouident, Ἀπαράτῃ καὶ παντοκράτει ὁ θεός, whom nothing can escape or preuent : who makes the beast to stand in awe of man, the Lion to know his keeper, the horse to dread his rider : and the sea to keepe his bounds. Great wisdom, saith *Alphonſus*, to make the earth inhabitable, barren, thorny, full of wild beasts, toads, serpents, warres, winds, plagues, famins, and what not? The sinner must be punished ; God made all good, but mans transgression made all naught : and God shewes his wisdom in the wise gouernment of things so opposite, turning all vnto good, that vnto man seemes to be so bad. Euery creature hath his vse, and from each of them proceedeth somthing both for mans good, and Gods glory. Little children regard not bonds, thy seruant holds thee wise, yet knowes not thy meaning ; and God is by so much more prouident ; by how much thou conceiuest not the reason of his works & gouernment. What prouidence is it to see Gods seruants languish, and the diuels flourish? *Dives* to feast, and *Lazarus* to fast? *Christ* at the barre, and *Caiphas* on the bench? *Joseph* in prison, and his mistris at liberty? The most wicked haue most welfare : they haue no sicknesse, *vincula mortis*, the bands of death : they descend suddenly into the graue, which *Cesar* called *iudiciarius*, the good death: they are not plagued like other men

men, but haue all that their hearts can with: out of question either there is no

*Cum rapiant mala fata bonos, ignoscite fasso,
Sollicitor nullos esse putare Deos.*

God, or no prouidence. This troubled *Iob*: tempted *Dauid*, and peruerred *Rufinus*. Reuera nullum mare tam profundum est, ac est ista cogitatio Dei: ut mali floreant, & boni laborent: Indeed there is no sea so deepe, nor pit so dangerous to escape, as to see the good man weeping, and the bad man laughing; the godly in misery, and the wicked in prosperity. *Austin* tels thee how to escape this drowning: *A Christi ligno noli resiliire*, catch hold vpon Christ, & he will saue thee. *Dauid* resorts to Gods sanctuarie, where he vnderstood the slippery end of the wicked. *Senacherib* suddenly slaine, and *Babel* speedily confounded. *Cesar* saith: *Consueuiffe Deos immortales secundiores res; & diuturniorem impunitatem concedere*: that God giues the wicked long prosperity, whom he meanes to punish with more tedious paine. And *Claudian* resolued himselfe with *Rufinus* destruction,

Absulit hunc tandem Rufini pena tumultum;

Absoluitq; Deos.

Seeing the more high is their exaltation the more fearefull is their perdition. Suddenly are they destroyed as a dreame when one awaketh, as chaffe before the wind, and a sparke which the storme disperseth. As for the godly it is good for them to be in trouble: for hereby they know Gods law: and are awaked from their sinfull sluggishnesse. It is,

Ouid. Amorum
3. 8.

Psal. 73. 23;
Claudian. 1.
Ruffin.
Aug. in Psal. 91

Psal. 73. 17. 18.
Esa. 37. 38.
Gen. 11. 9

Iuli. Cesar. de
bell. Gallico.
lib. 1.

Claud.

Psal. 73. 20
Iob. 21. 18.

Prov. 3. 12.

Aug. in Psal.
103.

Aug. in Psal.
91.
Math. 25.
2. Sam. 11.

Ouid. art. 1.

Silius. 7.

is, *medicina non pœna, castigatio non damnatio*, is phisicke not punishment, fatherly correction, not iudiciall damnation. Some father loues one, hates another; whom he loues he corrects, and fits him to be his heire: whom he hates he lets runne at random, foreseeing the gallows must be his inheritance: So deales God with this world, *Te flagellat, illum admittit*, one is beaten the other escapes, because one must heare, Come ye blessed: and the other, Goye cursed. *Dauid* was a Saint in Purgatory, but a murderer in prosperitie:

*Tunc cum tristis erat, defensa est Ilion armis:
Militibus grauidum leta recepit equum.*

When the Troians were in feare of the Grecians, and griued for their warres, they defended their citie warily: but waxing secure of the enemy, and merry in their minds, they receiued the horse of destruction. Man wallowing in pleasure, lets in wantonnesse to his heart: but he that liues in aduersity, driues vanity from his doore:

*Pectora, dum gaudent, nec sunt adstricta dolore
Ipsa patent, mira tunc subit arte Venus.*

God is Physition to the distressed, and will looke vnto their diet, giue Phisicke as the partie needeth, and temper his potions as his patient wanteth: the bodily Physition will withstraine our appetites to cure our bodies, and not God depriue vs of pleasure to saue our soules?

Rara fumant felicitibus ara.

In prosperity religion is neglected, but in aduersity it is reuiued: A weary traoueller desires rest, and a man

man in misery longs for heauen : they are Gods poudring, *condiens bonos ad regnum celorum*: leaſoning the good for thekingdome of heauen. Proſperity is like a marriage houſe, the houſe of laughter; aduerſity like deaths houſe, the houſe of mourning. Proſperity the playhouſe, the houſe of leaudneſſe: aduerſity the temple, the houſe of prayer: ſtanding water gathers filth, but running ſtreames are cleare: vnprund vines bring bad grapes, and lopt trees beare good fruite: he that bathes himſelfe in proſperity ſurfets with delight, but he that ſuffers affliction deſires to be diſſolued. Afflictions are teſtimonies of Gods loue, arguments of his prouidence, ſquarers of his ſtones, workemen in his building, ſcholemaſters to Chriſt, nources of vertue, and doctors of charity, teaching compaſſion on ſoule and on body: as *Dido, Non ignara mali miſeris ſuccurrere diſco*: like Chriſts croſſe, his armes ſpred abroad to haue pitie on all: and ſo many bleſſings cannot want a prouidence: yet theſe croſſes are not accidents inſeparable, alwaies preſent to the good, neither being preſent ſtill without comfort. The day ſucceeds the night, and the ſommer the winter: fayre weather comes after ſoule, and ioy after mourning.

Nulla dies adeo eſt auſtralibus humida nimbis,
Non intermiſſis ut fluat imber aquis.

There is no day ſo rainy, but it holds vp ſometime, nor any ground ſo barren, but hath ſome graſſe about it. There is no tempeſt continues all the yeare the longeſt nights hath it end, & tibi, crede mihi,

Vu tempora

Apoc. 3. 19.

*Iob. 30. 25;
Eccleſ. 2. 12.*

*Quid. de
Pont. 4*

*Quid. de Fa-
ſis. 5.*

Gen. 41. 51.
Job. 42. 12. 13.
2. Sam. 8. 15.
1. Thess. 5. 14.
Hebr. 10. 36.

Seneca. Thy-
cst.
Esay. 7. 4. 8.

2. Reg. 16. 9.
Esay 37. 7. 38.

August. in
Psal. 93.

Psal. 32.
Psal. 34.

Gen. 4.
Gen. 27. 43.
1. Sam. 21.

Matth. 27.
Luke. 25.

tempora veris erunt: and the weeping of the godly shall be turned vnto ioy. *Iosephs* night had a day, *Iobs* autumnne had a spring, and *Dauids* winter had a sommer. Let the good man then be patient, that after he hath done the will of God, he might receiue the promise. After a storme comes a calme, and after aduersitie prosperitie.

Nemo confidat nimium secundis;

Nemo desperet meliora lapsus.

Let not *Rezin* presume of his prosperitie, nor *Ahab* despaire in his aduersity: for *Damascus* is taken, and *Ephraim* shall be destroyed. Let not *Senacherib* blaspheme, nor *Hezekias* be afraid: for *Asbur* shall fall by the sword in his owne land. Oh, God is good, whom (*si cessaret, & non misceret amaritudines cum felicitatibus seculi, obliuisceremur*) we should soone forget, if he should not intermingle crossing and calamities with pleasures and prosperity. The floods of sorrow compassing the soule, awake the sinner languishing in faith: and the Lord is nigh vnto the, that are of a troubled spirit. This can hardly go for currant, seeing the wicked so dominere, persecute, and preuaile against the godly, as *Cain* against *Abel*: *Esau* against *Isaac*: *Saul* against *Dauid*: *Manasses* against *Isaiah*: the Iewes against *Jeremy*: *Herod* against *Iames*: and *Pilate* against *Christ*. But *Christs* kingdome is not of this world, and his souldiers fight not for this world: the seruant is not aboue his Lord, the subiect is not better then the Prince, nor the Christian more worthy then *Christ*: the world hates *Christ*, and cannot

cannot loue the Christs: yet happy Saints, though in misery, vnhappy worldlings though in prosperity: they haue chosen a kingdome that neuer fades, these a world that quickly vanisheth, like a paper mappe in a well of water, rotten wood, withering grasse, *Nabuchodonozors* image, a Christmas Lord, and a player on the stage. Happy Saints made like vnto Christ, inheritors of glory: *quanta gloria est sponsa assimilari sponso*: it is the spouses glory to be like her spouse: the souldiers grace to beare the armes of his Prince: and the Christians dignity to carry the markes of Christ. *Ipse non sine flagellis exiit, qui sine peccato uenit*: euen he that was borne without sinne went not without punishment, and shall the loaden sinner depart without troubles? he that is not in this world pained with *Lazarus*, shall be in that world tormented with *Dives*. This world is the threshing flower, and the Christian must be winnowed with *Peter*: the Babylonian furnace, where the godly must be tried with the children: and a troublesome sea: the Church a ship, and must looke for tosses. *Esote igitur fortes in fide: perditis mundum, acquiritis celum*. Onely be couragious for a little: if you leese a penny, you find a pound: if an house you find a kingdome: if a friend you find a Christ: and if this world which alwaies passeth, you shall enioy an heauen which for euer endureth: so that the afflictions of this time are not worthy the glory that shall be shewed. Wherefore if God suffer the wicked to oppresse the good, it is to shew them their kingdome is not of this

V u 2

world,

Bernard in
Cant.
Narrat sua

vulnera miles.
Alb. 5.
Gal. 6. 17.
Greg.

August.

Rom. 8. 18.

Heb. 11. 14. 15.
 Greg.
 Eccleſ. 22.

Greg. mor. 8.
 ca. 6.

Job. 2. 8.

Heb. 11. 24. 25.
 &c.

Apoc. 7. 14.

world, but they muſt looke for another citie in the heauens. *Oculos quos culpa claudit, pena aperit*, affliction opens the eyes which ſinne had cloſed: pricke the eye and it will weepe, touch the heart, and it will vnderſtand. Waxe muſt be heated at the fire, to admit the ſeale, and the heart mollified with afflictions to imprint Chriſt. Meate vnſtirred will cleaue vnto the pot, and the heart vntroubled will leane vnto the world. A nurſe will lay muſtard on her teates to weane her child, and God lay croſſes on his children to winne them from hence, leſt as a man delighting in his way, they forget their country. For this life is, *via non patria, militia non palma*, not their home, but the way: and not the victory, but the skirmiſh: not the reward, but the labour, their recompence comes after. Afflictions helpe vs to overcome our enemies, the world, the fleſh, and the diuel: to quench the fire of our hearts enflamed by Sathan, and to tame our wild horſes the world and the fleſh: They drowne our ſpirituall foes as the ſea did *Pharao*: they fat our ſoules as the biggeſt fiſh in the bittereſt waters: they purge our ſinnes, as the water our filthineſſe: What delight hath *Iob* in vanitie that ſits on the dunghill of calamity? yea *Mofes* preferres paine before pleaſure, looking vnto the recompence of the reward. This is that allaies the heate of our temporall proſperitie, as water mingled with wine mitigates the force thereof. Who are thoſe that are clothed in long white robes? euen they which came out of tribulation: for he that will arrive in heauen muſt ſaile

saile by hell. The heathen man regards not banishment, because he is *mundi ciuis*, a cosmopolite, the worlds citizen: nor *Anaxagoras* cares not to die out of his countrey, because, *πανταχθεν ὁμοίᾳ ἐστὶν ἡ τοῦ θεοῦ κατάβασις*, all places were alike to descend into the pit: then much lesse doth the godly man esteeme of this world, to whom all places are alike to ascend to heauen, whither he sailes most fast in this ship of persecution. How then is it, that the wicked are not punished like other men? eyther God sees not, or regards not wickednesse, or is not iust. Be not deceiued, *est profecto Deus, qui que nos gerimus, auditque, & videt: bene merenti bene profuerit, male merenti per erit*: Our God sees all we do, and heares all we speake: if thou doe well thou shalt be accepted, but if thou do ill, sinne lieth at the dore. *ὁ θεὸς δὲ δεικνύων ὁμολογία*, God hath a reuenging eye, neither will take iniuries, but will render punishment: *Innocui uiuite, numen adest: quotidie ille scit, quis hic querat malum*. Looke to your waies, for the Lord lookes vpon you, he knowes who regards wickednesse, and forgets not the swearer: if by forswearing or fauour we obtaine iudgement in a bad cause, he iudges it againe, and will set a greater fine vpon the head of the offender: but the good are noted in an other booke: *bonos in alijs tabulis exscriptos habet*: for the Lord knowes the way of the godly, but the way of the wicked shall perish.

*Gemine sub terra via ad manes agunt,
Vna est piorum, sed malorum est altera.*

Omne solum
sapienti patria.

Plautus in
captiu.
Gen. 4.7.

Homer.

Ouid. de art. 1.
Plautus in
Rudent.

Psal. 1.6.

Diphilus.

Psal. 2. 12.
Psal. 34. 16.

Ouid. *Metam.* 1

Exod. 14.
Hester. 7.
1. Machab. 13.
Suetonius.
Eutropius.
Spartanus.
Vopiscus.
Eusebius.

Niceph.
Aët. & Monu.
Suidas.
Aët. 13.
Socrat.
Niceph. 14.
cap. 36.
1. Sam. 31.
Baleus.
Greg. dial. 4. 18
Aët. & Monu.

Claudian in
Cureç.

There be two waies after death, one for the godly, which leads to heauen, and the other for the wicked, which carries to hell. Serue therefore the Lord: for his face is against those that doe euill, to cut off their remembrance from the earth. The Angels must be throwne out of heauen, *Adam* out of Paradise, the old world drowned.

Dent ocyus omnes,

Quas meruere pati, sic stat sententia, pamas.

And all shall haue according to their deserts: *Pharaoh* drowned: *Hammon* hanged: *Antiochus* slaine: *Herode* eaten with lice: *Nero* kild himselfe: *Domitian* was stabd of his seruants: *Traian* died of the dropsie: *Hadrian* spat out his lungs: *Verus* of an Apoplexie: *Aurelian* was killed of his seruants: *Valerian* died in captiuitie: *Dioclesian* ran mad: *Maximianus* hanged himselfe, and *Maximinus* was eaten of wormes: Archbishop *Arundel* died for hunger, *Lucian* was deuoured of dogs, and *Iudas* did hang himselfe. *Elymas* smitten blind: *Manes* slayed aliue: *Arrius* purged out his guts, and *Nestorius* tongue was eaten with wormes. *Saul* went to a witch, and killed himselfe: *Benedict* the ninth Magitian, was destroyed by the diuell. A child of foure yeares old died swearing: and a gallant scorning to be rebuked for twearing, flew ouer bridge horse and man.

In prolem dilata ruunt periuria patris,

Et panam merito filius ore luit.

Et quas fallaces collegit lingua parentis,

Has rudis nati lingua refudit opes.

Thy

Thy blasphemies will be one day repaid, and thy periuries the destruction of thy posterity, as was *Saul* to his progeny: and such goods as thy tongue got by lying, thy sonne shall mis-spence with euill speaking. *Nicanor* a contemner of the Sabbath was killed in fight: and much harme done by Bearebaiting on the Lords day. *Cham* the dishonorer of his father was accursed: and ten children cursed by their mother became vagabonds: for God will scatter the dishonourers of parents among the heathen. *Bessus* a patricide, *Caine* a fratricide, *Isab* murdered *Abner*: and *Pausanias*, that after deflowering killed the woman, did see her ghost continually haunting, and heard her voice daily crying,

Ad sis indicio, mala res iniuria valde est.

Come vnto iudgement, and answer for thy iniury: for God will require the blood of eyther man or beast at their hands that killeth him. Sodome was burned for vncleanness: the Sichemites destroyed for *Dina*: Troy perished for *Hellen*, Rome did change her government for *Lucre*s rape: and *Hippomines* daughter was deuoured of wild horses for adulterie.

*Quas hominum intulerant sordes contagia terris,
Vos olim vltices ablueratis aqua.*

*At cum nunc terras, cum totas aquoris undas,
Polluerit maius, quam fuit ante, scelus:*

*Quid superest, caelo nisi missus ut ignis ab alto,
Ipsas cum terris deuoret vltor aquas?*

Time was when the waters purged the world of filthinesse, but now the waters themselves are

2. Sam. 21.

2. Machab. 8.

Anno. 1583.
at Paris garden.

Gen. 9.

Aug. ciu. 2. 8.

Ezech. 22.

Plutarch. de
sera numinis.

1. Reg. 2.

Gen. 9.

Gen. 19.

Gen. 34.

Liuius.

Beza.

corrupted, and fire must needs come to cleanse the earth of vncleannesse.

Statius.
Theb. 5.

Niger omnibus aris,

Ignis, & in nullis spirat Deus integer extis.

For euen our prayers, which we send vp to God, and our sacrifices, we offer to the Almighty, are most corrupt and abhominable :

Ouid. Fastor. 2

*Ab nimium faciles, qui tristia crimina cadis
Fluminea tolli posse putatis aqua.*

So that it is as easie to make an *Aethiopian* white with washing, as to make cleane the worlds iniquity with water. *Achan* for theft was stoned, yet euery place is now a *Iericho* : *Leo Croponimus* for sacriledge died suddenly : *Brennus* robbing *Apollos* temple, flue himselfe : yet we hold it the best goods that are takē from the Church. *Fabius* condemned his owne son apprehended with theft : and *Tiberius* put a soldier to death for a Peacocke : *Amasiah* must die, and his wife be an harlot, for falsely accusing *Amos* : in Rome false witnesse bearers lost both their legs : and *Daniels* accusers were deuoured of Lions. Yet how many knights of the poste the rich man may haue for money, and *Iesabel* haue vnthrifts, if *Anab* be sicke of *Naboths* vineyard, it is lamentable to vtter. Oh, we haue forsaken the liuing fountaine, & God will punish them that hate him to the fourth generation : howsoeuer we flourish for a while, we shall be consumed : for Gods face is against vs, his right hand will finde vs out, and the fire shall consume vs. Wherefore as the men of Tyre and Sidon made mediation by *Blasius*

Iosua. 7.

Valer. li. 1. ca. 2

Amos. 7. 17.
Nicephor.
4. 26.

Dan. 6.

1. Reg. 21.
Ierc. 2. 12.

Exod. 20. 5.
Psal. 73.
Esay. 49.
Ty. 21.

Act. 12. 20.

to Herod, so let vs worke our peace by Christ with our God. A traitor will not be quiet within the dominions of his soueraigne, vntill his pardon be obtained: but Gods kingdome hath no limits, and blessed are the people that haue the Lord for their God, he will keepe them, though their father leaue them.

Et cum fata volunt, bina venena iuuant.

Yea, no more can poyson hurt them whom God will preserue, then the adulteresse destroy her husband whom the destinies will saue. But this reuenge is, *sera* or *rara*, either too late or too seldome, to confirme a prouidence: there is partialitie in punishing too late, and iniustice in vindicting so seldome. Happely, did God suffer the sinner delighting in wickednesse, or permit iniquitie not able to reuenge it, there might be no prouidence: but if God haue some secret working for his owne glory, and his childes good, what art thou that disputest? A father will suffer his sonne to put his finger into the candle, to beware of fire, and God wil go farther with his child to take heed of hell. Wouldest thou be sued for euery trespasse, and punished for euery sinne? *Seneca* wrote a booke *de coercenda ira*, of restraining our anger: patience is a vertue, and ἀνυσία, *fundamentum patis*, forgetting of iniuries the foundation of peace is commended of man, and accepted of God. *Antigone*, ὃ πρὸς τὸ εὖναι χεῖρῶν, ἀλλὰ ὃ πρὸς τὸ συμπαλεῖν, was borne to suffer iniuries: and so often as *Theodosius* is angrie, he must rehearse the Greeke alphabet be-

Psal. 139.

Psal. 33. 13.

Psal. 27. 10.

Seneca.

*Cicer. Phil. 1.
Matth. 22. 33.*

*Sophocles.
Hisor. Trip.
lib. 9.*

Sophocles.

Luke. 1. 52.

Bernard. ser. 5.

2. Cor. 1. 3.

2. Pet. 3. 9.

Matth. 6. 14.

Rom. 2. 4.

2. Reg. 17.

2. Reg. 21.

Exod. 8.

Wisd. 11. 14. 15.

2. Cron. 33.

Valerius lib. 6.
cap. 9.Eusebius lib.
3. 23.

Dan. 3. 29

Dan. 6. 26.

fore bespeake. *Vlysses* seeing *Ajax* killing sheepe in steed of Princes, and two great rammes in place of *Agamemnon* and *Vlysses*, grieved to see his enemy in such a case, and was commended of *Pallas*: for God detesteth the proud, and giueth grace vnto the lowly. Mercy is more proper to God then reuenge, *Eo quod misereendi causam sumat ex proprio, ulciscendi magis ex nostro*, because the occasion of reuenge is vrged by vs, but the originall of mercy proceeds from himselfe: being, *πατήρ οὐκ ἐν ὀργῇ*, the father of mercies, is patient towards vs to winne vs to repentance. A patterne for vs to learne to forgiue, and a guide for vs to leade vs to returne: who if he marke what is done amisse, no man were able to abide. Lions for the Assyrians, Beares for the mockers, noysome flies for Egypt, and fiery serpents for Israel. But God is patient for our amendment, to make *Manasses* a true worshipper, *Magdalen* a true penitent, *Paul* a true preacher, and *Peter* a right Martyr. *Fabius*, *adolefcente nihil magis informe, sene nil ornatus habuit Romana ciuitas*, in youth vntoward, in age the glory of the citie: *Themistocles* in his yonger times the death of his mother, but in processe the most renowned of Athens. The yong man left by Saint *John* to the Priest, became at first a companion of the eues, but after, a preacher of the word: with a number more that by mercy are saued in heauen, who, had God beene impatient, should haue perished in hell. Yea the wicked are suffered for the benefit of the good; *Nebuchadnezzar* to make a law against blasphemy:

Darius

Darius to proclaime Gods worship : and *Cyrus* to release his people. Or their sinnes are not ripe, the olde world must stay till the arke be builded, 120 yeares: the Amorites til *Israels* returne, 400 yeares: the Egyptians be spared til *Moses* shewes miracles, 40 yeares; and the Gentiles be suffered till their sins be fulfilled: yea vntill the other world; for *Diu*nes transgressions cannot be recompenced with temporary punishments. But (*pæna* is *occulta, a-perta*) there is a secret and open punishment, the one sometimes absent, and the other euer present. *Si nunc omne peccatum manifestu plecteretur, pæna nihil ultimo iudicio referuari putaretur.* Now God thus tempers his punishments, some escape publicke torments, reserved for doomes day: others receiue open torture to confirme a prouidence: yet hell is continuall in their conscience: *summum cuiusque scelus agitat: O cæca nocentum consilia, O semper timidum solus*: Euery mans sinne torments him, guilty persons take secret counsell, their sinnes are fearefull, and full of horror: *Beffus, Caligula*, traytors,

Hi sunt qui trepidant, & ad omnia fulgura pallent. If they prepare for rest, their sins are present, their hearts fearefull, and their bodies in a weate: euery lightning is fire from heauen to burne them, and for euery thunder *Domitian* and *Richard* the third will leaue their beds at midnight: for *raro antecedentem scelestum deseruit pede pæna claudo*: seldome goes iniquitie before, but vengeance followes after; and were it nothing but to haue offended, the

Hay. 44. 18.
1. Reg. 1.
Gen. 6.
Gen. 15. 16.
Gen. 15. 13.

Rom. 11. 25

Augin *Psal. 30*

Cic. pro Roscio
Statius.
Theba.

Plutarch, de
sera numi.

Iuuenal. 12.

Sueron. in
Domit.
Hor. 3. carm. 1.

Seneca. epi. 99.

Lucan. 7.

Gen. 3.
Gen. 27.
Matth. 27.

Isidor. sent. 2.
cap. 16.

Iosephus.

Exod. 20. 5.
Esay. 37. 36.
2. Sam. 24.

2. Sam. 21. 9.

Iosua. 7.
Deut. 24. 16.
Exech. 18. 20.

2. Reg. 14. 6.

Melancton. in
decalog.

offendor cannot be quiet: *Hec quantum misera pa-
na mens conscia donat*: The traitor trembles at the
ghosts, all the Pharfalian swords pierce his soule,
and all the daggers in the Senate are sheathed in
his heart: no punishment to a guilty conscience in
a sinner vnrepentant. The time past makes *Adam*
blush, the time present makes *Eſau* weepe, and the
time to come makes *Iudas* end his daies, remem-
bring the torments. *Omnia fugere homo potest pre-
ter cor suum*. A man may auoid any thing, but can-
not escape his heart, nor flie from his conscience.
Titus is an instrument to reuenge Christs iniuries,
Lictor Dei: *Iudas*, to finish our redemption: *Atila*
flagellum Dei, to correct the world: and a father will
take vp a stick to chastise his sonne, but hauing
done, will throw it to the fire, yea sometime let his
sonne be beaten of his seruant: the one notes the
fathers wrath, and the other Gods anger for our
sinnes. If he be angry, what iustice is it to punish
the children for the parents, the souldiers for the
Captain, & the subiect for his Prince? *delirant reges*.
Sauls posterity punished for their fathers iniquitie,
Achans family for the masters fault, and *Israel* for
the sinne of *Dauid*: though God promise, that the
child should not die for the father, nor the father
for the child, but euery sinner for himselfe. Indeed
Amasiah will kill them that did kill his father, but
their children he will not slay: the magistrate must
punish the offendor, but God is not bound vnto
his creature. The capacity of man cannot reach
vnto the dishonour of God, the drunkard thinkes
drunken-

drunkenesse to be good fellowship, and the vsurer imagines vsury to be thrift. As man cannot conceit the iniury of God, so Gods punishments cannot be compassed of man. The sinner is either penitent or impenitent; the penitent son shall not die for the impenitent father, but his teeth that eateth the sowre grape, shall be set on edge. Yet punishment is oftentimes phisicke, and so it may be inflicted vpon another to cure his malady, lest the sonne be defiled with the sinne of the father: yea sons and seruants are the goods of fathers & masters; the body may receiue a temporal, but neither body nor soule eternall punishment for their gouerners. Man seeth not as God, nor punisheth as the Almighty. God beholdeth the heart, and man giues iudgment on the deed: whose heart hath not offended; and who then is vniustly punished? vnto Kings, Princes, fathers, & children belógeth shame, and righteousness vnto God: for in sin we were conceived, in iniquity we haue continued, & are all by nature the childre of wrath. In Lacedæmō the traitors kindred were punished with the offender: among the Scythians his liuing wiues were buried with their dead king: the Prince will depriue the traitors child of his inheritance, & a rebellious city of her priuiledge: sin is high treason, we are sinners and God the king of kings, and Lord of Lords. We will kill a wolfe in his litter, & a serpent in the egge, to preuent an insuing mischiefe. If the hand offend, the back must be beaten, the people are the back of the Prince: *pro qualitatibus subditorum disponuntur*

2. Cron. 25. 4.
Iere. 31. 30.
Exceptio E-
uangelica.

Jer. 17.

Dan. 9. 5. 6. 7.

Psal. 50.
Ephes. 2.

Greg. moral.
25.20.

2. Sam. 14.
Secundum me-
rita plebium
disponuntur
corda regen-
tium.
Iob. 34. 20.
Hose. 13. 11.

Psal. 127. 1. 2.

Iacob. 1. 17

Numb. 23.

August. de
Trin. 7. ca. 6.

Apo. 1. 11.

Virgil.
Æna.

Iob. 38. 31. 32. 33

Greg. moral.
15. 18.

Aug. cont.
Faust. 20. 7.

acta regentium: the wickednesse of the flocke perverts the goodnesse of the shepheard: *Israel* sinned, God is angrie; *David* numbers, both are punished. The sinne of the subiect may be a cause of the kings offences; if then the subiect be punished, it is the sinner that is corrected: the people sinne, and the hypocrite reignes, for God is provoked. If God be thus provident for his glory, and mightie over men, ruling their actions at his pleasure, and directing them to his will; in vaine doth the labourer rise vp early, the wife consult, or the people pray. For God is, *qui regit et qui vivit*, no changling, no repenter: he is not as man that he should lie, or as the sonne of man, that he should repent. *Quod mutatur non manet, quod non manet non est æternum*. That which is mutable is not alwaies durable, and that which abides not for ever, is not eternal: but God is, *et* and *et*, the beginning and the ending, the same for ever: wisdom itselfe, and cannot be deceived; truth and cannot lie; Almighty, and cannot be overcome.

Lucifer unde micet, quare Hesperus, unde Bootes: He knowes the rising and setting of the Starres: the influence of *Pleiades*, and bands of *Orion*: he brings forth *Mazzoroth* in his time, & guides *Arcturus* with his sonnes: he knowes the course of the heauens, and hath set the rule thereof in the earth: *Et quicquid superi volvere peractum est*: and whatsoever he pleaseth commeth to passe both in heauen and in earth. *Immutabilis nature, voluntatis, consilij*: For he is without change both in nature, will,

will, and counsell, though there be many deuices in the heart of a man; yet the counsell of the Lord shal stand. Yes, God repented that he made man, set vp *Saul*; and thought euil vnto *Nineueh*. The fences of the Scripture are proper or figuratiue, & affections are attributed to God, *per adspersionem*, as man may conceive them: who in nature is, *sine ira irascens*, & *sine penitentia penitens*, zealous without zeale, angry without anger, penitent without repentance; and mercifull without mercy. His repentance is, *mutatio rei non Dei, operis non consilij*: the alteration of the thing, not the change of himselfe: the externall worke may be altered, but his internall counsell cannot be changed; the drowning of the world is the mutation of the effect, not of the affect; of the worke, not of the worker: what is mutable in a man is not variable in God, and we subscribe vnto that which is to come, it shall be when God will. Gods threatnings are attended with the euangelicall exception, except you repent: the *Nineuites* change their liues, and God spares his plagues: *quia gaudet conseruare, minatur, ne emendat*: God that desires not death, threatens, that he might not kill: *mutat, ut reformemur*, and is said to change, that man might amend. *Hezechiab* must die out of hand, yet his daies are lengthned fiftene yeares: *Nec Propheta igitur fallax, nec Deus mutabilis*: notwithstanding there is no lying in the Prophet, nor mutabilitie in his God: for the time was come his finnes deserved death, but not the time that God decreed it. Things to come are seene of God,

Prou. 19. 10.
Gen 6. 6.
1. Sam. 15. 11.
Iohn. 2.

Greg. mor. 10.
25.

Isidor. sent. 1.
Greg. mor. 20.

Luke. 13. 5

Theod. in
Iohn. 3.

Greg. mor. 12.
ca. 1.
2 King 20.
E/ay. 38
Greg. mor. 16.
ca. 6.

Pintus in Esay.

Aug. de Ge-
nes. ad lit. 6.
cap. 17.

Arist. ad Ni-
chom. 7.

Plato de re:
pub. dial. 2.
Damascen. fid.
orthod. 1. ca. 4.

Statius.
Achil. 1.

1. Reg. 12. 24.

Per media
diuinitatis ordi-
nata.

Psal. 112.

Sophocles:
Iob. 5.

Nazian:

Psal. 127. 1. 9.

God, *in seipsis, in suis causis*, in themselves, and in their causes: in the inferior causes *Hezechiah* must now die, but in the superiour (Gods decree) fifteen yeares after. Nature had now finished her course, but the God of nature can adde vnto his daies. *Hezechia* was sicke vnto the death, such was his body; but his disease was curable, such was his God: alwaies liuing, neuer dying, by nature simple, neuer changeable, on euery side well, not to be bettered: Almighty, and hath no stronger, all perfect, neither can be helped by addition, nor made worse by detraction: and as his nature, so is his wil, both without change.

*Ne pete Dardanium: frustra Theti mergere classem,
Fata vetant, ratus ordo Deum.*

To enter the sea, or aduenture war without Gods warrant, is all one as for *Rehoboam* to fight against *Israel*, when the Lord forbids it: only means must be vsed to effect his ordinance. The hungry must eate, thirstie drink, labourer worke, the cold resort to the fire, the naked to the coate, and the traueiler walke in his way: the blessed man shall be mighty, and *hoon*, riches gotten by good meanes in his house, *πὸνρ χάρις οὐδὲν ἄντιχρη* without labour nothing shall prosper, man is borne vnto it, & God that directed the end, appointed the meanes.

Δὲν διδόντες οὐδὲν ἰσχυρὰ πόρον,

καὶ μὴ διδόντες μέδην ἰσχυρὰ πορον.

Except the Lord build the house, the builder buildeth but in vaine, except the Lord keepe the citie, the watchman watcheth but in vaine: but if *Dei*

οὐκ ἔστιν, if good meanes second Gods ordinance, all will prosper: Gods decree and the execution of the same are two, the first eternall, the second temporall. In the execution are contained creating, making, governing, guiding all things: euen that same must be *οὐκ ἔστιν*, that God, which made all, must provide for all. Lest if one make, and the other provide, the maker would be weary of his worke, fearing the provider; and the provider weary of his charge, misdoubting the worke. There is then a government, and therein a conseruation, and an ordering: and in this ordering meanes extraordinary to feede the Israelites with Manna, and ordinary to feede *Dauid* with bread. Your father knowes what you haue neede of, before you aske, yet, *preces valent ad ea impetranda*, prayers auail to obtaine those things which God hath appointed to grant, when we request: *Hezechias* prayer was heard, because God had decreed both the prayer, & the grant: *Ita predestinata sunt, ut precibus illa obtineant*. *Abraham* must be a father of many nations, yet *Isaac* must pray before *Rebecca* conceiue, for predestination is fulfilled by meanes, and the Spirit prouokes vs to pray, *ad implendum prouidentiam*, to accomplish Gods prouidence: God opens his hand, and filleth all things with his bounty, yet we must pray for our daily bread. *Moses* knew God would bring *Israel* from Egypt, yet he yerseth meanes for their deliuerance: *Iesua* obtained the promised land not without meanes, nor *Dauid* his promised kingdome: *Elias* will flie from

Æschilus.

Aquin. 1. quest
22. art. 1.Greg. Nisse. de
prouid. 2.Matth. 6.
Aug. de ciu. 5.
cap. 10.
Aug. Trin. 5. 13Gen. 22.
Gen. 25. 22.
Rom. 8. 26.
Aug. epit. 106.
Brent. in
1. Sam. 14.

Exod. 5.

Aug. ciuit. 5. 9.

2. Sam. 10. 12.
Aquin. ar. 1. qu.
23. art. 8.
Cic. Diuinat. 2.
Aug. ciu. 5.
ca. 9.

Caictan in
Aquin. 1. q. 22.
art. 4.

Alf. 4. 28.

Art. 80.

Isabel, Ioseph from Herode, and Iacob exhort his soldiers, Yet let the Lord doe that is good in his eyes. For, *providentia non tollit causas secundas, sed illis utitur*: providence excludes not secundary causes, but makes vse of them to effect Gods ordinance. Then welcome Stoicall fate, & farewell mans liberty, if nothing must come to passe, but as it is foreknowne. No, *religiosus animus utrumque constituit*. Religion affords man a will in his worke, and God a providence in the order. There is an vniuersall motion of the heavens, and yet a particullar of the planets, yet not the one hindred by the other. He that made the clocke, can guide it, and God, that framde the will, direct it: the hounds in hunting follow their naturall appetite, yet ruled by the hunter: the souldiers fight one for honour, another for gaine, yet all conducted by their leader. Both clocke, hound, souldier, haue their affections, nature, art: man his will, and God his providence. Things in our will are evitable, punishable by law: in Gods providence *indisputable*, nor to be enquired by man. *Herod, Pontius*, and the people conspire, but did consult what God foresaw, and acted; what he had determined: yet *Christ, Herod, Pilate*; people, had their wils, and God his providence: Where wilt thou be to morrow where God please: but thou art in London: it so pleased God: yet thou haddest power to haue kept away, but God knew thou wouldest be there. A man in hazard of shipwraeke throwes his goods into the sea voluntarily, for he might haue choosed: then much
more

more are our ordinary actions voluntary, which we do so willingly, yet God is provident. Theologicall necessity, and Stoicall destiny are not vnited: fate bindes *Iupiter* to secondary causes, providence giues God a freedom from all his creatures. Indeed, *fatum à fando*, because Gods word is inalterable, we happely grant; but any other fate, *absit à fidelium cordibus*, we readily denie. Do not the Starres enforce a Mathematicall fate, that so order mans life as themselves are affected at his natiuity? Folly may suppose it, but true reason must not grant it. For destiny workes directly, and by it selfe: the starres indirectly, and by the bodie. The effects of the starres are naturall, such is the cause: but a naturall principle can properly, and by it selfe haue but an effect: yea, *Eus per accidens est neque proprie unum, neque ens*, a thing that hath being but by accident, is not properly one thing, nor a being. A man digging a pond, findes a pot of gold, not by the power of the starres, but by the providence of God. A master knowing of an hidden treasure, sets his man to digge ignorant thereof, who finding it by chance, wonders: the master had heere a purpose, but not the starres a power. It is the way of the heathen to feare the signes of heauen: and *Genethliaci sunt iniurij contra calum*, and to tell a mans fortune by the power of his natiuity is iniury to heauen. *Hippocrates* twins liued, laughed, cried, sickned, died, had each passion alike: because they were borne vnder the same constellation? so are many in one city, yet

Yy 2

haue

Seneca. lib. de
provid.
Senec. Oedi-
pus

Aug. ciu. 5.

Greg. hom.
Epiph.

Aquim. 1. q. 116
art. 1.

Jer. 10. 3.
Aug. ciu. 5.
ca. 1. & 2.

Cicero de fato

Ptolem. lib. 1.
 τὸν ἀστρολογε-
 ματ.
 Nigidius.

haue not one sympathy : yea rather the parents were affected alike at the time of conception, the children brought vp together, nourished with like nourishment, vsed the same exercises, and acquainted their bodies with the same things. All twinnes are not alike affected, one merry, another sadde; one healthfull, another sickly, hauing diuerse nourishments, exercises, dispositions, willes, hinderers to calculation; yea the rapture of the heauen is so swift, as be the children borne neuer so speedily, it makes an alteration in their constitutions, and plumes the Astrologer in his iudgement. *Iacob* and *Esaü* borne together, *Lazarus* and *Dines* die together: sonne and father, Prince and subiect, old and yong, eate and drinke, fight, warre, die together. Eclipses come to passe necessarily, trees bud naturally, men consult voluntarily: secundary causes leaue not their naturall course, nor debarre God of prouidence.

But prouidence takes away casualties. How farre? There is *necessitas consequētis* and *consequentie*, a necessitie absolute, and conditionall: a necessitie of constraint compelling the agent to doe so, and not otherwise; thus doth not prouidence: and a necessity of infallibilitie looking to the euent, which, when it is done, could otherwise be: yet before it was acted might haue bene altered. For the effects haue reference to their causes, whereof some are necessary, some contingens. God is first in the order of causes, vnto whom, being *omniscient*, nothing can be cōtingent: *principia media necessitatis*:
 Causes

Causes that produce a necessary effect; follow next: thirdly, *natura communis*, nature comming from God, and hath relation vnto God, takes her place: and lastly marcheth *res natura*, natures particular worke, and this is subiect to mutabilitie & casualty. There be causes necessary, free, & contingent, and God, that decreed the effect, provided that euery cause should worke, according to its kinde. An effect once acted is necessary, yet this necessity neither brought coactiō to the thing done, nor toke contingency from the secondary cause. True it is, that Poets fortune is an heathenish idol, *Nos facimus fortuna deā*, a goddes vnconstant, fraile, treacherous, slippery, *inconstans, fragilis, perfida, lubrica* and hath noe gouernment ouer man. Yet because man is ignorant of Gods secret counsell, things may be accidentall to man that are certain to God. A father on purpose leaues his ring in a place, whereby his childe must passe: the childe finding it thinks it comes by fortune: knowledge to the father, is chance to the childe. A certaine man drew a bowe ignorantly, and slew the king of Israel; it was chance to the man, but knowledge & providence to God. An effect is casuall in respect of the particular, and foreseen in regard of the vniuersall cause: water may let the wood from burning, and one cause particular hinder another. A master sendes two men both to one place, the one not knowing of the other: at which place when they both meere, they maruell at their lucke, thinking it fortune that brought them together. Thus

Iuuenal. 10.
Virgil. opus.

1. Reg. 22. 34.
Aug. Retract.
1. cap. 1.
Aquinas. 1. q. 22.
art. 2. job. 31. 21.

Gen. 37. 9.
&c.

Greg. moral.
6. cap. 11.

Gen. 45. 8.
Psal. 105.

August. de
Prædest. ca. 6.

Ier. 14. 24.
14. Prou.

Ouid. 4.
Pont. 3.

this meeting is casuall and chance to the seruants, which was foreknowledge and prouidence in the master. In like sort may a thing bee casuall to vs, which notwithstanding to God is necessarie and decreed; As *Ioseph* was brought to Egypt, and there promoted to great honour and dignitie, both necessarily and by chance; by chance in respect of *Ioseph* and his brethren, which did not expect such euent: and necessarily in respect of God and his prouidence, as may appeare by *Iosephs* dreame. Many thinke by their subtilties to withstand God, but *Omnipotentis Dei consilio dum resistere nituntur, obsequuntur, quia sepe hoc apud eius dispositioni militat, quod ei per humanū studiū friuolè resistit*: but while they intende to resist Gods counsell, they fullfil his prouidence: as did *Iosephs* brethren, who therefore sold *Ioseph* that they might not doe him honor; but therefore they did him worship, because they did sell him, yet not they, but God sent him thither. *Quicquid elegeris, omnipotenti non deerit, unde suam de te compleat voluntatem*: whatsoeuer thou shalt chuse, God knowes thereby, how to fullfil and bring to passe his owne will. I the Lord haue spoken it, as I haue thought so it shalbe, as I haue determined so it shall come to passe. For whatsoeuer the Lord would, that hath he done in heauen, & in earth, neither is there any counsell against the Lord.

*Ludit in humanis diuina potentia rebus,
Et certam præsens vix habet hora fidem.*

Is God then the author of sinne? No: this proues

not

not God neither sinner, nor author of sinne. For there is a double will in God, a secret, & a reuealed will: sinne is the transgression of the reuealed will, which man did willingly: there is a speciall & an vniuersall will in God, in which vniuersall will, God, for certaine causes not resisting sinne, may be said after a sort to will it. *Non vult Deus vt peccet, nam prohibet, tamen si peccauerit, non putes hominem fecisse quod voluit, & Deo accidisse quod noluit.* God would not haue man sinne, for he forbids it: yet if he sinne he must not think, that man hath done what he wil, and some thing is happened vnto God, which he would not, for that is not done beside his will, which yet is done against his will, because it should not be done, if he did not suffer it; neither doth he suffer it against his will, but with his will: neither would he being good, suffer euill to be done, vnlesse being also almighty, he were able to make good of that which is ill. There is a will in God, which is *persecutens*, whereby he doth effect those things which he hath ordained, & allow of those things which he hath effected: and there is another will, called *permissens* or suffering, whereby he doth permit that thing to be done, in as much as he hinders it not, because he doth ordaine all things to good. Man is the cause of sinne two wayes, *directe & indirecte*, directly by inclining his owne or another mans will vnto sinne; indirectly in not withdrawing others from sinne. If God shall say vnto the wicked, Thou shalt surely die, and the watchman giue no warning, nor speake to admo-

Aug. in Psal.
110.2.

Aquin. 2a. 2ae
79. art. 1.

Exe. 3. 18.

nish.

Aquin. 16.

1. Reg. 22.
Iob. 1.

Basil.

nish him of his way, the man shall die in his iniquity, but his blood will God require at the hand of the watchman: yet God can be said to be the author of sinne, neither directly nor indirectly. Not directly, *quia omne peccatum est per recessum ab ordine, qui est in Deū, sicut in finem*, because sinne is a departure from God, or a going backe from that order, which tends towards God: now God directs all to himselfe, as to the last end. Nor indirectly; for although God keepes not men from sinning as he is able, yet he sinnes not, as not bound to the law, offends not the law: But God owes nothing vnto any man, & therefore is not bound vnto man, as man is to God. Howloeuē, to permitte sinne, is an act of the will; to permit sinne onely because it is sinne, were ill: to permit sinne to manifest his iustice and goodnes to the trial of his creature, is not so bad. For to will a thing is *ἡλως* and *κατὰ τὴν*, properly and by it selfe, and so for God to will is all one for to worke; and thus can God in no case be said to will sin: or else by way of accident haue some shew of good, namely, as they may be meanes to execute Gods iustice; as was the deceiuing of *Ahab* by the false Prophets, and *Iobs* affliction to trye his patience. Thus doth God make vse of Satan to the exercise of man, *ὡς περ ἰατροῦ τὰ τῆς ἐχιδνῆς ἐν αἰσιοτηρίαν φαρμάκων κατασκευάζει ἀποχρῆμαίνον*, as the Physician vseth the poyson of the viper to the preparation of Phisicke, so God *ex malo facere bene*, vpon euill workes well: in which regard God is not onely a sufferer, but an orderer & a setter of things

things in order, *Deus est visitorum nostrorum non author, sed ordinator*: God is not the author, but the orderer of our sins, because he directs them to the appointed ends: so the brethren sent not *Ioseph* but God. If God is the orderer of all things, he giues power to all things, & if he giues power to worke, and orders our workes, how is he not then the author of ill? It is one thing to commit euill, and another thing to dispose of it. God that did know all things before they were, knowes likewise how to dispose of them when they shall be. But God giues power and being vnto sinne. So doth the earth afford nourishment for the trees, and yet thou wilt not accuse the ground, because the ill tree brings forth bad fruit. There is a threefold actiō of Gods prouidence in the works of men, one whereby God doth approue and is delighted in our workes, another whereby God doth sustaine, and preserue the being of the sinner, concerning his creature onely as he is a creature, and not as he is an euill creature. Thirdly, whereby he effecteth that which is good in the euill works of man, directing it to a good end. The subiect of sinne is man: the forme of sinne is the transgression of the law; and then comes the government, directing sin to good, as the adiunct of sin: so that sin is but an accident to the action, and the ordering thereof an adiunct vnto siane. Wherefore God can be said no more to be the author of sin, in that he moues the man, & gouernes his sin, then a man that moues and guides a lame horse, can be said to be the author of

Aug. Enchir.
ca. 99.

Aug. de Gen.
ad lincram. 5.

Aquin. 12.
ca. 72. art. 2.

his lameness or euill peace: for is *actio cum defectu*, an action with a defect, as in a lame legge, the lameness is not from the vertue motiue, but from the euill disposition of the subiect.

As a man that writes his pen may haue haire in it, and make a blot, yet it is not the man but the pen that doth it: so in sinne, the act is one thing, and the sinne is another; there are God, man, and the sinne in one sinning, God is the author of the action, as the first cause of the mouing: Man is the second cause that moues, and sinne is the euill effect, or the euill of the action: the action as it is a mere action comes from God, but the euill of the action is from the creature: which vice God can punish as he is iust, but not commit it as he is God: For God is altogether omnipotency it selfe, but sin is altogether impotency it selfe: God is merely good, but sinne is a defect of good, and altogether euill. God is light, and in him there is no darknesse, *ut quid dicitur videri in tenebris quod est in luce*, the euerlasting essence, and the cause of the good of nature. He bid *Shemi* curse *Dauid*. Gods bidding is twofold, one in his reuealed wil, and another in his prouidence: In his reuealed word, God forbad him, saying: that he that resisted the Magistrate, resisted Gods ordinance in his prouidence. God is said to command him, in as much as he did vse this ill instrument to the chastisement, and good of *Dauid*: Or God is said to bid, not by commanding him, for then this obedience should haue beene commended, but *voluntatem eius proprio vitio malam in-*

suo

John. 1. 9.
Plato.

2. Sam. 16.

A

Rom. 13. 12.

Aug. de lib.
Arbit. cap. 30.

ſuo iudicio inclinando: but by inclining *Shemies* wil with it owne wickedneſſe, according to his juſt iudgement: For *Shemies* euill heart which was a long time full of rankor, now brake forth into open rayling, God giuing him this occaſion, by remo- uing of the impediments, and opening the way. But God formes the light, and creates darkneſſe, makes peace, and creates euill: nay, is there any euill in the citie that the Lord hath not done it. The Lord in this place aymes at thoſe euils, *qua congrunt iudici, qua quidem illis mala ſunt quibus re- penduntur*: which belong vnto a Iudge, which are ill indeed for them, vpon whom they are in- flicted: euill is of two ſorts *culpa & pena*, one is the euill of the fault, which proceeds from mans wickedneſſe; and the other is the euill of puniſhment which proceeds from Gods iuſtice: euill of puniſh- ment is eyther private of the perſon, as of reuenge, triall, or chaſtiſement; or elſe publicke of the citie for the finnes of the ſame, as are fire, ſword, hun- ger, tempeſt, and ſuch like. Yet God hardens *Pha- raohs* heart, & he hardens his owne heart. God har- dens it eyther by leauing his wicked will to him- ſelfe, or by ſending him a commandement, where- at *Pharaoh* tooke occaſion to do euill. God did not compeſſ *Pharaoh* to finne, nor infuſe the leaſt drop of wickedneſſe into his heart. Hardneſſe of heart is both a finne, and a puniſhment of finne: ſinng in reſpect of the ſubiect, as it is an euill motion of a wicked mind alienated from God. For as the Sun ſhining on a garden, and on a dunghill, from the

Amos. 3. 6.

Tertul. contra
Marcii. lib. 2.

Pſal. 46.

Eccleſ. 39.

Exod. 7. 13.

Exod. 4. 21.

Aquiu. 12.

ca. 79. art. 2.

first drawes out a sweete saour; but from the second a stinking smell. So God by way of his prouidence shines sometimes vpon the good, sometimes vpon the bad: in the one, he finds his graces to smell sweetly, which himselfe of his goodnesse hath sowne; but in the bad he findes impiety and wickednesse to stinke sourely, which himselfe neuer planted. This punishment is *abstractio gratie*: as God withdrawes his grace from the sinner, and giues him ouer vnto Satan. As in a ruinous house supported and sustained by a pillar, if one take away the pillar, the house falles; though the house by reason of the weight thereof falles of it selfe, yet he that remoues the pillar is *causa per accidens*: so God, intending to punish the wicked according to his iustice, takes away his grace, wherby they waxe worse and worse, is said to cause sinne, but properly the wicked will of man is the cause of the same. More properly God is *causa deficiens quàm efficiens*: the deficient then efficient cause, not the sinner, but the iudger. God suffers men to sinne diuersly, some *ad salutem*, others *ad damnationem*, some to amendement, others to condemnation. The first make Phisicke of their sinning, & crie vnto Christ, as the child that is too forward to go, if it fals, cries vnto the nurse: and as the infant that hauing burnt his finger, feares the fire, and for a scabbe on his hand, saues his body from burning: so they make vse of their sinnes, lest God by their impenitencie giue them otter with *Pharao*. Verily God is omnipotent, and can do what he will, all good, and will provide

prouide for his creature: all wise, and will not neglect: and omniscient, and cannot forget: yea power, wisdom and goodnesse are in him alike. The first he shewed in the creation, the second in the gubernation: and the third in the conseruation of the world. His power is extended ouer all things: *Nihil est quod Deus efficere non potest, & quidem sine labore*: There is nothing that God cannot do, and without labour,

Stelliferi conditor orbis,

Qui perpetuo nixus solio.

Rapido cælum turbine versas,

Legemq; pati sidera cõgi.

It is God that by his power made the heauens, and sitting in his throne, commaunds the clouds, and bindes the starres vnto a law.

Estq; Dei sedes nisi terra, & pontus, & aer,

Est cælum & virtus, superas quid querimus vltra?

Iupiter est, quacunq; vides, quocunq; moneris.

Both heauen and earth, the sea and ayre are his seate, what should we looke any further for God? whatsoeuer thou seest, and whithersoever thou art caried, all it is God: as God is infinite in his power, so he is euery where with his goodnesse, and wisdom. Euery good gift commeth downe from the father of lights, *Dei solus pater*, God is the giuer of good. when one man is good vnto another, we vse the prouerb, *Homo bonum Deum*, one man is a God vnto another: then God must be al good in himself. The eies of all things waite vpon God, and he giueth them their meat in due season: the Lions rore after their

Cic. de Natu.
deorum. lib. 3.

Boetius, 1.5.

Iam. 1.17.

Psal. 148.1.
Psal. 104.11.

Iob. 39. 3.

their preye, doe seeke their meate at God. There is *απορρηγία*, an vnnaturall affectiō in the rauen towards her young, who looking vpon them when they are first hatched, and beholding their kallow colour, begins to loath them, and for certaine daies flies away and leaues them: In which space God provides for them by making certaine wormes to breed in the dounge, and filth of their nest, whereby they are sustained vntill there old ones returne, and nourish them: for he prepareth meat for the Rauē, when his birds cry vnto God. *Αλλ' οὐκ ἐστὶ θάλασσαν ὁπρεον.*

Basil. serm. de
Precat.

Virgil.

August. solil.
cap. 1.

Deut. 32.

The Kings Fisher is a sea bird, that makes hir nest vpon the water of the sea, *καὶ μεσὸν τῆς θαλάσσης*, in the midst of winter when the windes rage, the waters are stronge, and the waues are boisterous: yet then the windes are quiet, and the sea calme euen for seauen dayes together, while the bird sits vpon her egges and hatches her young, and for seauen more, while she brings them vp, & they be able to shift for theselues: which daies the Mariners call the *Halcionian* daies: and this God performes vnto this little bird as a testimony of his goodnesse, and a manifestation of his prouidence. He is the author and father of all, and

Omnis in Ascanio chari stat cura parentis.

And as the father loueth his childe, so God his creature: He is *bonum sine quo nihil est bonum*, he is goodnes it selfe without whom nothing is good. He is like vnto the Eagle that defendes her young ones against the heate of the sommer, and like vnto the

feeblenesse; & famine seized among them, in such
 sort that many died, others were glad to intreat the
 Persians to let them escape, and such as could, to
 shift for their liues. Yet the order of the world hath
 abiden many thousand yeares, and neuer sayled;
 wherefore it must needs be kept, preserued and
 ordered by some, that is both able and willing to
 preserue and vphold it. For of it selfe it is not able
 to continue. If an house without reparaire, an army
 without a leader, a ship without a master or guide,
 cannot long endure the stormes, nor continue in
 the waues: how then should the world which is so
 bigge, abide without gouernment? yea verily take
 away Gods ordinance for the gouernment of the
 world, and nature will be quickly corrupt, and her
 images, *images*, the world will be no world, and the
 order thereof will be altogether disorder: for it is
 God

Horat. Carm.

Qui res hominum ac deorum

*Qui mare & terras, varijsque mundum temperas
 horis.*

Aquin. in
 Coloss.

That gouerns both Men and Angells, rules sea &
 land, and orders the world with change of times.
 He is vnto the world as the Sun vnto the Moone,
quo recedente deficit lumen Luna: If the Sunne be
 darkened, the Moone can giue no light; and if God
 with draw his vertue from vs, all things will decay
 in the twinkling of an eye: and if he take away his
 breath they perish: wherefore all things obey God
 as their creator, and conseruer; and all things are
 at his commandement, as the ruler and gouerner.

Quicquid

*Quicquid in orbe vides, paret mihi; florida tellus,
Cum volo, spiffatis arefcit languida succis:*

Cum volo, fundit aquas scopulus, atq; horrida saxa.

For what is not at his command, and what doth not come to passe according to his wil, it he please all things shalbe greene and florish; and if he doth not please, all shall wither, and come vnto decay: the windes, the waters, the rockes, the seas, the tigers, the lions, and what not, obey him, and are at his command; all which he susteines by his power, and gouernes by his wisdom, confirmed by predictions of things to come, and foretellings of things not present from visions and dreames, which afterward assuredly succeed. When God intends to prouide for *Egypt*, he fortels in a dreame the order of his prouidence. He let *Pharoah* see seauen fatt kyne, which were seauen plentifull yeares: then seauen leane kyne, seuen deare yeares: see his prouidence, first seauen fat, and then seauen leane; & the leane eating vp the fatt, to forewarne to take such order in the seauen plentifull yeares, that he and his land might not be destroyed in the yeares of famine. *Iosephs* sheaues, *Pharaohs* butler and baker, *Nebucadnezars* tree, and *Jacobs* ladder: the conseruation of his sonne in the admonishing of the wise of their departure, *Iosephs* dreame for his flight into *Egypt*, assure a prouidence. *Andromache* dreamed before of *Hectors* death, as it came after to passe. *Cesars* wife dreamed of his death, the night before he was murdered. *Alexander* dreamed that he saw the Prielt of the true

Petronius.

Gen. 44. 1. 2. 3.
4. 5. 6. &c.

Gen. 40.
Genes. 28.
Dan. 4.

Matth. 2.

Ioseph. Antiq.
lib. 11.

Sabellicus.

Ier. 10. 23.

Plutar. de so-
lert. animal.

Terent.
Adelp. 3. 4.

Hesiod.

1. Reg. 13.

Pindarus ode
8. olympe.

God, meeting *Iudas Pontificalibus vestitus*, attired in his ornaments, lit fīō his horse, acknowledging him to be that man, whom he had seene in his dreame; and spared the city. *Genfericus* king of the *Vandals* having taken *Rome*, and making halt to destroye it, dreamed that he was constrained by three Iudges to lay downe his whippe, which he had in his hands; and long after he died. True (O Lord) the way of man is not in himselfe, neither is it in man to walke & direct his steppes. The Ant and Bees haue a prouidence: and that man is prouident, who at any time denied it? for he his wife, prudent, full of vnderstanding and counsell: O *Demæ*, *istuc est sapere, non quod ante pedes modò est videre, sed etiam illa quæ futura sunt prospicere*. Now to be wise is not only to take knowledge of those things which are present, but also to foresee & to prouide for those things which are to come; But who is the author and giuer of all these good vertues vnto man? surely God, and therefore God must be much more wise, prudent and prouident then man.

h d' i naphir & i d' shan d' i & eury saia.

Iustice is Gods daughter: as the father alone can bestow his daughter, so God onely can marry man vnto vertue: This made *Salomon* pray for an vnderstanding heart; opening the meanes and the author of wildome; the meanes to be prayer, and God to be the giuer,

Homini mentem solus impertit Deus.

Onely God giues vnderstanding. vnto man:
who

who then

*Quis potis est dignum pollenti pectore carmen
Condere?* —————

Nemo, ut opinor, erit mortali corpore cretus.

Who can sufficiently extoll his greatnesse, or who is able to set forth his praises, that hath beene so beneficiall vnto man? If any of you want wisdom, let him aske it of the Lord, who giues to all men liberally. *Vel hoc ipsum maxime est prouidentie, quod rerum rationes nobis arcane sunt & ineffabiles.* Were there but this, that the reason of things do exceed our capacity, it proues a prouidence: wherein we are like *Augustus* foole, that seeing the gardiner lop the goodly trees ran vnto the Emperour, & bad him come quickly, or else his garden would be spoyled. Or like the childe that seeing his mother teare and rend the faire leaues from the pleasant rose, which she meaneth to still or preserue, is angry with her, because he neither knoweth nor is able to conceiue her reason. Thus is the wisdom of a Prince or Commander, oftentimes shqwen in commanding and forbidding of a thing, the reason whereof is secret from other, and onely knowne vnto himself: when *Tarquinius* lopped off the heads of the flowers that were highest in the garden, he shewed thereby his secret policy, and wise prouidence to conserue his kingdome. For this cause were men content in times past with the lot, vpon whomsoever it fell, not expostulating for what reason; because they did ascribe the direction thereof to Gods prouidence: for the lot

Lucret. 5.

James 1. 5.

Chrysost. ser.
20. in Ephes. 5.

Prov. 16. 33.

Isthua. 7.

Eg. 10.

Iohn. 1.

Greg. moral.

12.

Bernard 3. de
confid. ad Eug.

is cast into the lap, but the whole disposition thereof is of the Lord: as it fell vpon *Achan*, *Saul*, *Ionathan*, *Ionas* and others, according as God had appointed it. For *quicquid hic accidit, etsi nos non intelligimus, quare fiat, debemus hoc providentie, & non blasphemabimus*: For whatsoever comes to passe, although we vnderstand not why it should be, yet let vs ascribe it to Gods providence, and then we shall doe well; but when we begin to dispute of Gods workes, and say, why is this thus? and why is it so? we leese the Angels *Haleluiah*, and rob God of his praise, dealing worse with God then with men. If we come into an artificers shop, and see one thing in this place, another in that, the reason whereof we doe not conceiue, we say to our selues the artificer hath his reason though we know not: we wil admire the artificer when he goes beyond our reach, & not God when we giue no reason of his workes. *Nulla que in mūdo hominibus eueniūt, absq; omnipotentis Dei occulto cōsilio veniunt*, surely nothing comes to passe in this world without Gods secret couēsell, seeing, *a sūmo vsq; deorsū Deus nihil reliquit inordinatū*: that God from the highest to the lowest hath least nothing without order and vndisposed.

Nauigation is no small worke of providence, whereby God hath provided for one Country to helpe another, that that which is wanting in England might be supplied by France: for which cause God hath provided the windes, that trafique might be the more speedy and conuenient. Neither is this a small argument of Gods providence,
that

that among so many hundred thousands of people there is no one so like another, but they may be easily distinguished; a token of a wise God, that did thus provide, lest that there should be a confusion among men, which might bring an overthrow vnto all; *Cyrus* grandfather to *Astages* delivered him to *Harpagus* (one that was priuy to his counsell) to destroye him; who laid him out to be a prey for the wild beasts: but the beasts instead of destroying preserved, and a bitch gaue him sucke, till at the length being found by the kings shepheard, whose sonne was lately dead, he adopted him his sonne, not knowing who he was, and brought him vp, foreappointed of God to be *Israels* deliuerer. *Moses* being laid in the waters, like to perish, God sent *Pharaohs* daughter vnto the water, who finding him, saued him, and adopted him her owne sonne; all by Gods providence, who had foreordained him to be a sauour, and deliuerer vnto his people *Israel*. Let vs therefore beleue and acknowledge there is a God, if for no other reason, yet because things so dissonant in nature, as fire and water, earth & ayre, are so consonant in the end: as the Philosophers affirmed there was an harmony in the consort, whence the world is called κόσμος in greeke, for the sweet composition; and *mundus* in latin, for her excellēt beauty. Let vs serue, feare, honor and reuerence this God, who being in heauen beholds vs belowe.

Πάντ' ἑπορά, πάντ' ἀκούει, καὶ πάντ' ἐπακούει

Sees all our actions, heares all our words, and

Aaa 3

knowes

Iustin. lib. 2.

Esay, 44. 28.
Esay, 45.

Orpheus.

Menander-

knowes all our thoughts. Let vs praise, magnifie, and loue him; for what haue we that we had not of him. Let vs haue comfort in afflictions, for God hath the disposing of them. And leaue off to sinne: *ducit diuinitas malos ad iudicium*, God is iust, and will giue iudgement on the sinner.

2 The answer is refutariue and confirmatiue, dissoluing their arguments, and confirming true doctrine. Wherein their malignant scoffing is obserued: their induction denied, and the truth confirmed. For this, &c. in their scoffe is ignorance, the nature of their ignorance, and the object of the same. For they know not: they wilfully know not: they know not this. There are degrees in sin, and a gradation in ignorance: it is a sinne to be ignorant in that we should know: but a greater to be ignorant in that, we are both bound to know, and haue meanes to attaine. There is *ignorantia*, *κατ' ἀνομιαν* & *διὰ δόξαν*: *simplex*, *affectata*: *Idiotarum*, *sophistarum*: *inuiincibilis*, *vincibilis*: *voluntaria*, *inuo'ntaria*: *negatiua*, *priuatiua*, *praua dispositionis*. There is an ignorance not sinfull, as in *Adam* not to know his nakednesse, nor Satans subtilty: in the Angels, and Christ as a man, not to know the latter day: *quia propriū est humane nature futura ignorare*: not bound thereunto by legal iniunction: and this is *ignorantia iusta*, lawfull ignorance. There is a three-fold sin (*infirmittas*, *imperitia*, *malitia*) of infirmittie, ignorance, and malice: and there is an ignorance both sinne, the cause of sinne, and the companion of the same. Errors, and things committed

Aristot.

Plato in Alci-
biadc.

Greg. Valent.

Aquinas. 12. q. 76

art. 2.

Gen. 3.

Mark. 13. 32.

Cyril. Thesa. 9
ca. 4.Nauar. Enchi-
rid. ca. 23.Aug. lib. 83.
quæst. 26.

mitted vpon ignorance, must haue their sacrifice yea the party ignorant must bring a Goat of a yeare olde for a sinne offering. The Iewes crucifie Christ through ignorance; for if they had knowne, they would neuer haue crucified the Lord of glory: and the ignorant people are led into captiuitie. Ignorance is our common plea: we seldome repent for our ignorance: and the schoole maintaines inuincible and antecedent ignorance, preuenting freewill, to be no sinne, because it is not voluntary: yet *David* praises God not to remember the sins of his youth, nor his ignorances: ignorance makes vs aliants from the life of God. *Paul* persecuted Christ vpon ignorance, and the seruant that knew not his masters will, must be beaten. No ignorance can excuse where we are bound to know: the breach of the statutes is not excusable by ignorance: ignorance in the Scriptures is no excuse for a Diuine, neither can ignorance in Christianity excuse the Christian. Such ignorāce is, ἀνοη, folly: and he, that drinks of follies bolle, may buy repentance too deare. *Adam* had both knowledge and ability to keepe the law, so that to his posterity ignorance is no plea for sin. Christ commaundeth to search the scriptures, and the Iewes erre, not knowing the: nature is a common schoolemaster: and the Gentiles sinning against nature are without excuse. Ἀμελὲς ἡμετέροισιν, the carelesse are not regarded, the *non proficient* is expulled, and ἀμέλεια, ignorance vpon negligence, (a sin the more cōmon, the more worse,) shall not

go

Num. ca. 15.
25. 27.

Act. 3. 17.
1 Cor. 2. 8.
Esay. 5. 13.

Aquin. 12. q. 75
art. 1. 2. 3. & c.
Greg. Val. de
causis pesti.
disp. 6. q. 5.
Psal. 25. 7.
Eph. 4. 18
1 Tim. 1. 13

Pro. 9. 18.

John. 5. 39.

Matth. 22. 29.
Rom. 1. 20 21. 31

Matth. 25. 12. 30

2. Pet. 3. 5.

Aquin. 12. q. 6.
art. 8.

Rom. 1. 18.
19. 21.

John. 9. 40.
Matth. 15. 14.
Rom. 2. 17. 18.
&c.

Iohn. 3.

Clemens lib. 5
Recognit.

Chrysost in
Matth. hom. 76

Iob. 9.
Psal. 143.

go unpunished; for they willingly know not. Some refuse knowledge upon purpose, as the Papist and bad Protestant: some withhold the truth, as Pope and Hereticke, knowing God do not worship him as God: others in their ignorance are like drunkards in their drinke, the one being drunke, will be counted sober, and the other in ignorance will be esteemed learned. The Pharises though blind, will be seers: and oftentimes the more blinde be leaders of the blinde: yet glory of God, allow that is excellent, instruct the indiscreete, and teach the vnlearned. A blinde man may be led into the pit, and see it not, and the ignorant to destruction and know it not. *Nicodemus* will be a master in Israel, yet knowes not these things: many professe phisicke, that are not learned in the rudiments: and too many diuinitie, that vnderstand not the principles. *Nihil grauius, quam si id, quod ignoras quis, scire se credat*: It is as easie to driue a foole from presumption of wisdom, as dispossesse the ignorant of his conceit of knowledge. *Præstat proba ignoratione detineri, quam falsa opinione mancipari*: it is easie to plow in the plaine, then in the ground new stocked: better to write on a paper, that hath nothing written, then on that which is full of lines: and more easie to teach the simple, then he that is opinionated of his knowledge. But best of all to confesse our sins, and abandon ignorance. *Iob* cannot answer: no flesh shall be iustified: the blind cannot see, the fish cannot speake, nor the ignorant haue wisdom. Yet ther is more hope
of

of a foole, then of a wilfull ignorant. The Scythian had rather heare an horse neye, then an harper play: the Adder wil stop her eares at the sweetest charmer: a wilfull Papist will endure no teaching: and a willing sinner will not vnderstand that he might do good. No creatures more cocker their yong, then the Asse and the Ape: few men so proud of their apparrell, as the player: but none so please themselues in their folly as the ignorant. The Scarab cannot endure the oyntment, the Tiger cannot abide the trumpet, nor the sinner vnderstanding: *Sicut virtutis Dei scientia tenax est celestis itineris: sic est inscitia mater erroris*: True knowledge is the way to heauen, & ignorance the mother of error. Ignorance is a disease, knowledge the phisick; a disease must not be smothered, lest it rancle. Ignorance is darknesse: *tenebra à tenendo*: darknesse withholdes the eyes from beholding the light, and ignorance the mind from discerning the truth. An euill eye darkens the bodie: and an ignorant mind misleads the owner. Awake then thou that sleepest, be not vnwise but vnderstand: shake off the spirit of slumber, lest you be like one that dreameth of meate, but awaking his soule is empty. or like the foolish virgins that want light in their lampes, when they should enter with the bride; and thou knowledge in thy heart, when thou shouldest walke vp to heauen. The obiect of their ignorance are the creation, deluge, and finall destruction of the world by fire. For this God created a Chaos; *Moses* calls the Chaos waters: the

Plinius,

Psal. 36. 3.

Plinius.

Plutar.

Fulgent. lib. x.

Matth. 6.

Ephes. 4. 14. 17.

Esay. 29. 8.

Matth. 25.

2. Pet. 3. 5.

Pfal. 24.
Basil.

Pfal. 104:
Heb. 1. 3.
Buntingus.
Aug. hær. 1.
ca. 49.

Α' γ' ε' λ' α-
τρεϊα.
Co's. 2. 8. 10.
Reuel. 19. 10.

Basil.
Gen. 1.
Pfal. 33. 6.

earth was taken from the Chaos, and *Peter* saith it was of water: Not of water as of that matter, but shewing it selfe aboue the water seemed to be made of water, before vnformed, now informed. Part swimming on the waters, and part hidden in the waters, appeares to be by the waters. Founded on the seas, & foming aboue the seas, seemes to be wholly of the seas. In the creatiō are heauen & earth the author & his instrument, God & his word. His word operative, & will: not the substantial or written, Christ or the scriptures: for God spake, & they were created: the Son beares vp all things by his mighty word, & by his word made the heauē well nigh foure thousand yeares before his incarnation. Against *Arius* *χριστομυχος*, that said the son was but the fathers instrument in the creating of the world: and the Simonians, that the Angels, not God made the world. But *Magus* was an enemy to all piety, perverting the doctrine of faith, & sanctity of manners, denying God the creator, and establishing the Angels, cōdemned by the word. Against the Eternals, that wil haue the world to be for euer, as if creatures were not subiect to corruption: and these scoffers, that will haue the world to be from all eternity, whereas both heauen and earth were made by the word of God, as appeareth in the sequell.

God Almighty in the beginning (*κατὰ χρόνον*) of time created the heauen, and the earth: the heauens were made by his word, and all their host by the breath of his mouth. It is God that made the earth by his power, established the world by his wisedome

wisedome, and stretched out the heauen by his discretion. He is God alone, and ought to be worshipped, for he made heauen and earth, sea, and all that are therein. *Intituled πατήρ, ποιητής, νομοποιητής*, father, creator, and maker of the world: which creation, albeit it be an article of faith for more knowledge and certainty: yet it excludes not nature and reason from conceiuing and knowledge thereof. The Gentiles knowing God by the creation, are ingratefull in not yeelding him worship due vnto his Maiesty. All nations confesse a creation, howsoeuer it be in some rather imagination then knowledge, and opinion then perswasion: because they want the light of the word to enlighten their darknesse, the vertue of the spirit to engender faith, and the assurance of faith to ascertain the truth. *Milesius* being asked what thing was most beautiful, answered the world: *Est enim opus Dei, quo nihil pulchrius*: for it is Gods worke: yea Gods booke whose three leaues are, *caelum, terra, & mare*, heauen, earth, and the sea. And it was a most ancient tradition, and hereditary vnto all men, that God made, and created all things; neither is reason opposite thereto, which argueth after this sort. Whatsoeuer is seene, felt, and hath a body, *ἐστὶ γάρ τιδος, & ὁρατὸν*, had a beginning, and may haue an ending: but such is the world: and therefore it had sometimes a beginning, and may hereafter haue ending. For, *si creata, & mutabilia sunt*, if they be created, they are likewise mutable: seeing whatsoeuer hath it beginning by mutation, that is also subiect vnto

Iere. 10. 13.

Aet. 14. 15.

Eley. 45. 13.

Plato in Timæo.

Heb. 11. 3.

Caluin.

Rom. 1. 19.

20. 21.

Clemens Alexand.

Plato in Timæo. Proclus.

Damascen. lib. 1. de orthodox. fide. cap. 2.

Lactant. lib. 2.
cap. 9.

Gen. 2. 7. 25,

Gen. 2. 4.

Gen. 1.

Falsic.
Temp.

Petrus
Comest.

mutation, of which sort are all things, that are subiect vnto sence: and therefore the world. Now, if any man aske of what matter God created the heauen, and the earth? the answere is readie, and at hand: *Omnia fecit ex nihilo*, he made all things of nothing. The which answere, albeit it contradicth the opinion of the Poets, establishing and auouching a matter for God to worke vpon, saying: there was first a Chaos, or cōfusiō of things, and elements, which God brought into order, and forme, and made thereof all the things that are: yet we must not subscribe vnto their fables, nor beleue their fantasies: for they not knowing the mightie power of God, were led into this error, as were likewise many of the Philosophers. But we that know the Scriptures, and by them haue learned that God is all-powerfull and omnipotent, must beleue, as we are taught, that there was not only *genesis*, a particular forming, and fashioning, of things and creatures, as was the making of *Adam* of the dust, & *Eue* of *Adams* rib: Nor onely *genesis*, a general making of the world, & informatiō of that matter, which was first created: But also *genesis* a creation of the world, & of that confused matter, yea, & that of nothing. First God made a generall creation: secondly, he did distinguish, and bring it into order: thirdly, he beautified, & adorned it, besitting euery member vnto the worke; and lastly, he provided by propagation a continuance for his creatures, and by gouernment and nourishment, a preservation for the same. The first three he ended in the

the worke of fixe daies : but the fourth he continueth euen vntill this day, and so forward to the ending of the world. As Christ speaketh to the Iewes, my Father worketh hitherto, and I worke. The first is *opus creationis*, the worke of creation, and notes vnto vs Gods mighty power : The second *opus distinctionis*, the worke of distinction, and signifieth vnto vs Gods admirable wisdom. The third, *opus ornatus*, the worke of adorning, trimming, or garnishing ; and pointeth out Gods wonderfull goodnesse : and the last is termed *opus providentie*, the worke of providence ; and declareth Gods exceeding loue, and surpassing care vnto his creatures. The Hebrewes distinguishing betweene, *Bara*, *Iatfar*, and *Haafah*, *creauit*, *formauit*, & *fecit*, created, formed, and made ; say, to create, is to make a thing of nothing ; to forme, is to adde some shape, or fashion to the thing created : and to make, is to set euery member in it proper place, and order. Yet there must needs be (as the Naturall imagineth) a fore-existing matter and subiect to worke vpon, the which had a naturall promptnesse, & inclination vnto the worke : which God Almighty taking vnto himselfe, made and wrought thereof the world, and all that is therein. Euen, as the Smith, Carpenter, or any other artificer being to build an house, makes not the matter, whereof he buildeth, but hath that ready provided, and prepared to his hand : so had God the matter, whereof he made the world, first fitted, and provided for him ; and then he effected, and made

Caluinus.
Bucer.

Iohn. 5, 15.

Oecolamp.

Cicero de
nat. deor.

Lactant. in 8.
lib. cap. 9.

Act. 17.

the world of it: *O quam multa sunt vitia in his decem versibus*: Oh ow many faultes, nay how many sacrilegious, & blasphemous speeches are in these few lines, and short sayings.

First, is high treason against God: for it depriveth him of his omnipotent power; secondly it takes from him veritie, and truth: thirdly it robbes him of his word, and maiestie: and lastly it putteth no difference betwene the creator and creature, God and man: making God a shop, and providing him matter to worke vpon, as mortall, and weake man must of necessitie haue, being able to do nothing without such meanes, and helps: yea not able to lift vp his tooles to worke without Gods power and assistance. Let him describe the nature of God, and he shall plainly behold his fancie refelled: Againe let him tell, wherein God is more excellent, or better then man, if God must needs haue helpe, as well as man: and cannot worke without his matter, no more then man can doe. Thirdly, if God must needs haue matter to worke vpon, who affordeth him this matter? questionlesse, he that could do thus much for God, as to helpe him with matter, which himselfe was not able to effect or make, must of necessitie be greater then God: But who that should be, who can imagine? or how that can be; seeing God is almightie, who is able to coniecture? surely God, which made the world, created the matter, whereof he made the same. But the matter was from nature. Who gaue vnto nature such power and abilitie to make that, which

which God could not effect. The wisest among the Philosophers being plunged into this Labyrinth, acknowledgeth nature in this cause to be God himselfe; and falling into a deeper contemplation hereof, he saith: Shall we not therefore praise God, which hath this naturall power? *Imo laudabimus*: yes verily we will praise him, for albeit this power be naturall vnto him: yet he receiued it not of any other, but gaue it himselfe vnto himselfe, being nature it selfe, and the God of nature. Wherefore seeing he ascribes such power vnto nature, he must likewise, yea much more, impute, and giue it vnto God, God made not the matter, but it was from all eternitie, and of it selfe. Then it must of necessitie be *Ens simpliciter infinitum*, a thing simply infinite, and so by way of consequent, God himselfe. The word *eternum*, without beginning, there is put for that, which hath not beginning after the ordinarie course of nature and generation: or for that which hath no beginning at all, or in respect: we may yeeld, that the matter of the world had no beginning, being taken in the first sence: because it was made of nothing: yet being taken in the second sence, it must needs be God himselfe: because there is nothing simply eternall, or altogether infinite, having neither beginning, being, nor existing of any other, but God alone. Secondly, if the matter had it being of it selfe, then it was not *pura potentia*, onely in possibilitie to be: but so it behoued the first matter to be according to the doctrine of Philosophers. Lastly, if the matter

Seneca.

Greg. Valent.
tom. i.Aristor.
8. Physic.
Aristoteles
de celo. hb. i.
Auerroes.
Proclus.

ter

ter was not made of God: but had it being and existing of, and from it selfe, then is it alwayes vnchangeable, as is God himselfe. And, if it bee immutable, and vnchangeable, then could their nothing be made, wrought, or effected of it: because so often, as a new thing is made, the matter whereof the thing is made, must of necessitie suffer some change, and alteration. Now if it be mutable, and subiect vnto change, assuredly it can not be eternall and euerlasting. But againe, if it be immutable and vnchangeable, then out of doubt it is not a fit matter, or subiect to haue any thing wrought, or made of it. Wherefore seeing the world was made of this afore said matter, and this matter is both mutable and changeable: we inferre this consequent vpon necessary, that the world, and the matter of the same, had a beginning, and was made by the mightie power of another, and that is God. Yet *Julian*, *Porphyrus*, *Lucian*, and *Galen* deride, floute, & mock at *Moses* for deliuering & maintaining, that God created all things of nothing, not stic king to giue him ill termes, and by-names, for declaring of the same: because there can nothing haue any being, or beginning of that, which was before altogether nothing, & without being: true, namely in the ordinarie workes of nature: For in them there can be nothing made, or by them effected, which hath not some matter whereof it should be made, and effected. But in the extraordinary workes of God, who made nature it selfe, it is not true: For there is not the same reason with them,

Galen. lib. de
visu part. corp.
human & lib.
de marasm.

as with the works, which are produced by the ordinary course, which nature hath now obtained at the Almighty hand of God: yet we prooue by sence, that the formes of things, are neyther of the matter, nor of themselves: and yet they are, haue a being, and exist: for the forme being gone and absent, the matter neuerthelessse remaineth, and abideth: from whence we thus conclude, that if it be possible, yea proued, and of all men granted, that of a meere priuation, and of a thing that hath no being, the formes and essences of things may be produced, effected, and made; then also might the first matter be made of nothing. Againe, we see the herbes, and plants doe grow not onely vpon the earth, but also oftentime do spring out of the stones and rocks, and that without any fore-sowed, and prepared seed. The which effect *Theophrastus* (no small searcher into the secrets of nature) applies, and attributes vnto the property, influence and vertue of the heauens: and if the heauens can haue such power and abilitie as to make a thing of nothing, much more may God be able in like maner to effect and make a thing of nothing; that made the very heauens themselves. Yea the irreligious commits therein a very grosse Elench, and palpable error in religion, in ascribing no more to God that is infinite, omnipotent, and eternall, then vnto man, and other creatures which are finite, impotent, and too momentany For what admirable works can the art of man produce passing each meane mans reach, and

Ccc

capacity?

Theophrast. de
stirp. lib. 1. ca. 5.

Perer. lib. 5.
cap. 5.

capacitie: and yet will not giue vnto the Lord any power, or ability to do, or effect that thing, which our mortall limbs cannot effect, nor our tottish braines conceiue? whereas the more excellent by so much is the workman, by how much the lesse he wants the helpe and aide of any other. But God is without compare, the most famous, noble, and all exceeding agent, and efficient. *Wherefore, if any, surely it is God himselfe, that can bring forth his worke, without the helpe of any other: otherwise what difference, or distinction do we put betweene the three sorts of workers, God, nature, and art? but that the works of art are tyed to a compound body, without the which it cannot worke. The works of nature may be produced from a simple matter. And therefore God, that is a more excellent, and better worker, then eyther art, or nature, can effect his worke without either simple or compound, yea without the helpe of any matter at all. Moreouer, as it is in the creation of man, so it was in the great creation of the world: for although that man in the ordinarie course of nature be made by generation, vnto the which there is required seede, as the matter whereof this man or that should be made: yet to speake of the simple & absolute creation of mankind, there must first of necessity be a man, yea, and that a perfect man, before there could be seed for generation, and production. So in the creatiō of the world; howsoeuer in this established order, and present course of nature, there is first required a matter to worke vpon

pon before the worke can be performed : yet to
 speake of the simple, and absolute creation of the
 world, there must of necessity be a God that must
 create, and make the matter, before there could be
 a matter, whereof to make particular creatures :
 Because *actus potentia*, & *perfectū imperfecto prius*, a
 perfect thing is in nature, before an imperfect, and
 a pure agent before a meere patient; euen as a man
 is before his seed, or matter for generation. *Aristotle*,
 when he could not find the reason of the eb-
 bing, and flowing of the sea, did call God *ens en-
 tium*: and *Plato* το ον & ον, the being of beings, or
 the maker of all things that are. Now if God be
 the first of all things, then must all other creatures
 depend on him, as the linkes of a chaine relie and
 depend vpon the first among the same: because the
 first in any order is the cause, and vpholder of all
 the rest in the same order. Wherefore the first mat-
 ter being not exempted from this order, must like-
 wise haue it being of God. Was it not possible for
 God that made all things, to make in like sort a
 clod of earth, whereon we tread, and whereof we
 make so base account, and esteeme? No: for then
 God should make something of nothing. Wel read:
 in the conclusion heere is an error of beggery in
 Philosophy, letting passe the premisses to keepe
 close vnto the conclusion. Secondly, he takes the
 thing in controuersie to inferre an argument of
 conclusion. Thirdly, he betraies his ignorance in
 the causes of things. Fourthly, he must be put in
 mind of a twofold nature, a precedent, and a sub-

Aristor.
 Metaph.

Arist. Meta-
 phy. 2.

Arist. Phys. 1.

August. ciuit.
Dei. 22. cap. 18

sequent, a former, and an after nature. Touching the latter, which is the secondary nature, that cannot bring forth any thing of nothing directly, vnless: it be by the way of accident; because it is limited by the commaund, and sway of the first agent: But if we respect the primary and first nature (which indeed is God himselfe) this cannot be stinted, nor limited within the bounds of ordinary, and secondary nature; and therefore he may, and can worke aboue natures workes, and make something of nothing. For God is of infinite vertue, and omnipotent power, and cannot therefore be ryed, limited, and compassed within the precincts, and streights of ordinary and weake nature. Againe, if nature should compell him, to his working, then he should likewise be compelled to produce, and make all things infinite like vnto himselfe, yea and an innumerable, and infinite sort of things, and creatures more then there are, and more then he doth effect: because he being of an infinite vertue, and power, if he should be compelled to worke by the necessity of nature, must needs make and effect workes, and things, for number, and power infinite: which because he doth not, heereby he proueth himselfe no constrained, and limited worker: but a free, and voluntary agent farre surpassing, and exceeding the ordinary course of nature by making things of nothing. For God doth all things by his will, and his will is the being, and existing of the creature; vnto which will, if God were bound
by

by the constraint, and necessity of nature, then must it necessarily follow, that so long as eyther there hath beene, is, or shall be a God, there hath also beene, are, and shall be creatures: Because Gods will, being, and existing, are in God the same: inso much as take from God his will, and you take from him his godhead also. Now then, if so be that God be bound to will the creature by the necessity of nature, then take away the creature, and you take also his will from God. Whereupon it followeth, that take away the creature, and you take away God himselfe; by which consequent it appeareth, that the creator must of necessity depend vpon the being of his creature, which cannot be, he having a perfect being of himselfe: yea although there were no creature, yet God should bee a perfect, & an omnipotent God. Whereby it is an euident, and manifest truth, that God is not compelled vnto his work by the necessity of nature: but is a most free, and voluntary worker, and can therefore worke of that which is nothing beyond the course of nature. For God worketh by his substance, & that immediatly without instrument, means, or helpe. The which substance is not comprehended in the predicaments, but contains all the predicaments within it selfe. For which cause he is not bound, but free and exempted from all the lawes of ordinary working. As for other agents, and workers, they haue no such freedome, or libertie: but performe their worke by some mediate vertue, qualitie or accident; and are therefore

Scotus. sent. 1.
dist. 8. Quest. 5.

Aegid. part. 1.
Hexam. cap. 11
& cap. 33.

Auerro.
Meta. 7. com. 31

Tertull. lib.
aduers. Herm.

Theophr. lib.
de laporibus.

Algazel con-
tra Aucerro.

tyed and bound vnto a law: because no action, or worke can issue, or proceede from the substantiall, and essentiall forme of the creature, without some mediate thing, or instrument. But as for God, it is not so with him: because he is all, and whole substance, & therefore can worke immediatly from his substance, and make things substantiall without the helpe of any matter, or meanes. And thus much *Pythagoras* himselfe acknowledged, calling God the beginning of all things, euen of the matter it selfe; plainly hereby confuting, and refelling *Hermogenes*, *cateroſq; materiarios hareticos*, and the rest of those materiall hereticke, that will impose vpon God a matter, whereof he must of necessitie make the world: yea *Theophrastus* by the light of nature could both see, and say, that God created all things of nothing. And *Algazel* said, and affirmed, that the first cause of all things had no neede of any matter to make and create the world: against which doctrine both the hereticke, and the Atheist *Hermogenes*, the Epicure, and the rest doe oppose, and set themselues. First the hereticke seemeth to reason from the Scripture after this sort: If God was alwaies a Lord, as he was alwaies God, then there must be something whereof he must be Lord. But because other things were not alwaies: therefore it must needs follow, that the matter was alwaies, that God might haue something whereof he might be Lord. Whereunto is answered by antiquity, that God and Lord are not of the same continuance and eternity. First, because
God

God is a name of substance: but Lord is a name of power and dominion: So that God was then Lord, when there were things, and creatures, over which God might exercise his power and dominion. In like sort God is called a Iudge: and yet a Iudge & God are not of like continuance and eternitie. For the name of a Iudge hath relation vnto an offence and fault: but the time was wherein there was no offence and fault, and therefore no appellation of a Iudge: and yet there was no time, wherein there was no God, because he was from all eternitie. Secondly, a Lord is not mentioned in the Scriptures before the creatures were created. For these are first in the Scriptures: God created, God said, God saw, God called; & then followeth, the Lord God planted, the Lord God tooke the man, and put him into the garden, the Lord commanded, &c. So that the words, Lord & God, are not of equall time, and together from all eternitie. Thirdly, if the matter be eternall without beginning, and was neuer made, then could not God command, and vse it, as the Lord and ruler of the same. For how should God be Lord, were that which is of equall substance and eternitie with himselfe? But in the beginning God created. Now by beginning is meant a substantiue, or substance, and signifieth the matter: and therefore the matter was from all eternitie. Not so, Beginning noteth vnto vs in that place the time, & not the substance. Secondly it is said, in the beginning, not, of the beginning, God created, as of a matter. But if God indeed

Tertul. aduers.
Hermog.

1. Genes. 1. 2. 3.
4. 5. &c.
2. Genes.

1. Genes.

Lactant. Inst.
lib. 2. cap. 9.

Plotin. lib. de
contemplat.
vita.

Ouid. Metam.

indeed made the world, what hands had he when he made the same? what engines and instruments did he vse to effect it? with what posts and pillars did he support it? with what indeuour and industry did he go about it? and what paines, and labour did he take in working and making of it? Vnto whom we answere with antiquity, that if the Atheist, or Epicure had beene resident, and present at that time and instant, when God made the world, he might haue seene happely more, then now he will beleue or credit. But he must know, that God is not as man to be bound vnto meanes: for his will and becke are sufficient for his worke. Wherefore when God would bring man, as an heyre, and Prince into his pallace, he first prouided all things sufficient for him, & then he brought man into the world, as a King into his kingdome: for whose sake and benefit, both the world, and all that is therein, were made, ordained, and created.

*Sanctius his animal menti (que capacius alte
Deerat adhuc, & quod dominari in cetera posset:*

Natus homo est. When all other creatures were readie, yet there wanted man a more holy creature then the rest, who should be like vnto God, and Lord ouer the rest of the creatures, euen he, who was now to come into the world. Whereby we see their folly, that must know and inquire, by what meanes God made the world; whereas it was made before man himselfe did exist, or was created. Secondly, what if it pleased God to concale the making of the world from man, and to
create

create man after all things else were made: did not God therefore make the world? or, because the scoffer cannot tell how, or by what meanes God did worke and create the world: therefore is it a sufficient argument, that God made it not? As, if so be a man, that alwaies dwelt in a faire Pallace, and did neuer see any Carpenter builde, or make any house: might therefore necessarily conclude, that the Pallace was from all eternity; where it is most euident, and manifest, that it was made, and builded by the meanes of some artificer: so it is as certaine, that God made the world, although the Atheist be ignorant of the manner of his working. Wherefore, if he will not satisfie himselfe with the credit of the Scriptures: yet let the contemplation of the workmanship of God suffice him, and so let him cease from aduenturing to wade any further into the maner of Gods working, and creating of the world: Because mortality cannot embrace immortality, nor momentary, euerlastingnesse: corruption cannot conceiue of incorruption, nor the creature know the waies of the creator. If the world had a beginning, and if God did make it at his appointed time: what did he in the meane time? was he idle, or was he occupied about other things?

*Quid uè noui potuit, tantò post, antè quictos
Illicere, &c.*

Or was he thinking, or musing with himselfe what to inuent, or what new thing to effect, or make? *Augustine* telleth, that it is a very friuolous question,

Ddd

fion,

Hermes.

August. ci-
u. r. 11.

Aug. ciuit. 12.
cap. 15.

Aug. cont. Fel-
ician, Aarian.

tion, and ought not to be demaunded. Policie counselleth him not to be too curious about the things that concerne the counsell of his creation: seeing it is not meete for a subiect to pry too narrowly into the secrets of his Prince. And religion forbiddeth the pot to meddle with the mind of the potter: as also vs the creatures, to search into the secrecy of God our creator, especially any further, the God hath thought good to reueale vnto vs by his word. But heare wat *Spiridion* sometimes answered in the Nicen counsell: *Deus condidit infernum*: God made hell to keepe him from idlenesse, for such infidels as will enquire and wade too deepe into his secrets. Let vs learne first in that God made not the world from all eternity, that God is all-sufficient of himselfe. Secondly, what little need God hath of his creatures, that could so long time want, and be without them. Thirdly, we are put in mind of the great, and infinite loue of God vnto the world, in that he would vouchsafe to make, and create it, hauing no neede of it. And lastly, it teacheth vs to distinguish the creature from the creator: For as S. *Augustine* speaketh of the Angels, *Quomodo creati dicendi sunt, si semper fuisse intelligantur*: How may they be said to be made & created, if they may be vnderstood alwaie to exist, and haue a being? So say we of the world, How can it be said to be created, if it were alwaies as well as the creator? whereas a creature is a substance made by the will of Almighty God: corruptible in it selfe, sometimes without being, and created

created in time. And if creation is by the will of God, how can it be coeternall with God? Yea nature it selfe disswadeth, and disproueth this opinion namely, that whatsoeuer is made of nothing to be something, should haue the same eternity with him, that made it for to bee. Howsoeuer other things may be made, and effected, yet the heauen, and the first matter are not subiect to this order & course: because there was no matter, whereof they should be made, nor subiect, whereupon the workeman should worke. First, it is true in the ordinary course, and state of generation: but not in the order of creation. Secondly, howsoeuer generation require a subiect matter for the producing of her effect, yet in creation there is no such need at all: because whatsoeuer is made by creation, is made of nothing. If the world had a beginning, then likewise it must haue an ending: But that it shall not haue: and therefore, it had no beginning. Now if the world shal perish, and haue an ending, it must be God alone that must destroy it, because it was God alone that did create, and make it. And if it be God that will destroy it, then either God is not good, so to destroy his creatures, or else the world is not good that thus deserues to be destroyed. And if the world be not good, then was God that made it but an euill workeman, that eyther could, or would not make it to be good. Whereunto we answere: First, that it is no consequent, that whatsoeuer hath no ending had no beginning. For then the soules of men had no

Damasc. lib. 1.
Fid. cap. 8

Arist. lib. 1. de
cælo.
Arist. lib. 1.
Physic.

beginning by creation : because they shall haue no ending by corruption. Secondly, if the world shall haue no ending, because it is Gods creature, then in like sort should the bodies of mē, beasts, & plants haue no ending : because they also are Gods creatures : and yet experience teacheth vs, that they do daily die, & come to nothing. Thirdly, what if the creature hath degenerated frō the goodnes of the creator, & fallen frō the goodnesse of his first creation, may not the creator punish it for the wickednesse therof? or was God good, when he made the world, & shall he not be as good, when he shal destroy the same? May the potter break the pot without reprehension? and shal not God haue the same liberty ouer the works of his owne hands? Are all things euill, the reason whereof is hidden, and vknowne vnto vs? May not a man pull downe his house, & do well, albeit we know not his intent and mind therein? and shall not God haue the same licence to deale according to his pleasure with the world, which is his house? God forbid Fourthly, either God can destroy the world, or else he cannot : and if he can, is God therfore euill, because he hath power to do well? But in things that are eternall, *posse*, & *esse*, power, & deed are easily conuerted; and in the euerliuing God, qualities are perfect substāces or if he cannot destroy the world, then is it probable, that he made it not? As that which hath beginning by generation, may be destroyed by the cause therof, so likewise, that which hath beginning by creatiō, may be dissolued by God the efficiēt; & creator

Arist. 3.
Phyſ.

ator of the same. If God the creator had frō all eternity essence, science, wil, & action to create, & make his creatures, then the creature was made, and created from all eternity. For, if the cause be actual and sufficient, shal not the effect be likewise answerable vnto the cause. But sure it is, that in God his knowledge, essence, will, and action is nothing else : but God himselfe : and therfore these being alwaies, & for euer, shal not the creature in like sort be alwaies and for euer. There is a twofold sort of working : one necessary, and another voluntary. Now, if the cause be bound vnto his worke by the necessity of nature, thē so long as the cause is, so long likewise must be the effect. But, if the cause be voluntary, there is not then the same necessity. Now God is a most voluntary cause, & worker, and can dispose of his effects at his pleasure. A free man is not bound, & God is at his choise to create or destroy. But for the beginning of the world, the Astrologer thinketh he hath found out the very time of the yeare, when it began. Some contend, that the Sun in the worlds birth was in the 15 degree of the Lion : others by longer experience are bold to affirm, that the Sun at the beginning of the world was in the signe of *Aries* the Ram : because whē the Sun entreth into the first minute of the Ram, then beginneth the spring-time, wherin the world beginneth, as it were a new, representing the birth day of the worlds Natiuity: for which cause *Aries* is placed, & made the first of the celestiall signes, to notifie (say they) the world began in the month of March. Others sup-

Strabo.

Ægid. part.
post Hexam.
28.

pose, it should rather begin in Autumn then in the Spring: because, when man was made & created, all things were fit and readie for his eating; fruite and apples were ripe; beasts, birds & all things else were perfect: so that the world began in September, and not in the Spring. Philosophie teacheth, that *quicquid mouetur, in tēpore mouetur*: whatsoeuer is moued, is moued in time: and reason proues vnto vs, that whatsoeuer is changed must haue a beginning of necessity. But age, and experience do shew, that the world is changed from the Spring vnto, the Summer: from Summer to Autumn, frō Autumn to VVinter, from VVinter to the Spring; and so cometh into his course again; the heauen being the instrumēt of time, like vnto the wheele that swaies, & rules the clock. The earth turns into water, water into ayre, ayre into fire: yea & ayre backe againe into water, making alwaies an intercourse & change, which change must needes be effected, and made in time; and where time is, there must needes be a beginning: wherefore the world had a beginning. Againe, it stood with the wisedomē of God, so to make the world, as it should be most meete and fit, to testifie & witnes, that God alone was the author of the same, and to declare and publish the mightie power, and perfection of the matter. Now this it could not haue done had it bin frō all eternity, and not in time created, and effected. For being from all eternity, doubtlesse it would haue bin supposed, that God did neuer make, or create it: But seeing it had a beginning in time, it is euident, and manifest

manifest, that sometimes it was not at all. VVher-
 vpon we conclude, that it made not it selfe, but
 was made and created by some other, and that was
 God: Because the world which was not, could not
 giue a being vnto it selfe, or make, and effect it selfe.
 And therefore it had a beginning in time, and that
 of God. If the world had bin from all eternitie,
 some reliques and monuments would haue remain-
 ed to testifie and witnes as much vnto vs: at the
 least some recordes would haue him found to re-
 late, and tell of the actes & monuments that were
 performed, and done more then fise, or six thou-
 sand yeares agoe: But because there be no such
 recordes, and monuments to be found, it is most
 euident, and apparant, that the world had a begin-
 ning in time. If we search into the historie of pro-
 phane men, we find these to be most anciēt which
 were written by *Berosus* the *Chaldean*; and yet they
 come short of *Noah* his flood. Or if we come vnto
 diuine histories, we shall finde *Moses* to be the
 most ancient, that euer writ, whether diuine, or
 prophane: and yet he recounteth not of any time,
 nor telleth vs of any actes or monuments done,
 or performed beyond the memorie of fise thou-
 sand, and od hundred yeares. The Greeke histo-
 rie hardly containeth, and remembreth aboute
 the time of three thousand yeares: *Macrobius* said
 but two thousand. And if there were no begin-
 nings of the heauens and of the earth, but al things
 were for euer and eternall,

Cur supra bellum Thebanum, & funera Troia, &c.
 How

Iosephus lib. 1.
 contra Apion.

Iustin. Apol.

Clemens
 Strom. 1.
 Aug. lib. 18.
 cap. 37.

Lucret.

Æschil. in Prometh. ligat.
Macrobi. somn.
Scip. 2. cap. 10.
Crates.
Diphil.

Thales.
Diogenes
Laert.

Cicero de nat.
deor.

R. Moses
Ægypt.

How cometh it to passe, that there is no mention made of any actes or monuments to be done, and practised before the Theban warre, & Troian ouerthrow? ἀλλὰ ἐκείνοι δόσαντες παρ' ὃ ἡρώτων χρόνος, whereas old age doth instruct, and teach vs all things. VVe daily learne more and more, and in time we attaine, and come vnto the knowledge of new matters: For time will perfect all things; χρόνος τέκτων βέβαιος, because, πάλαι τεχνίτης ὁ χρόνος. Time is a wise workman, grayheaded, full of yeares, and of much experience. The most ancient is God, the most beautifull the world, the greatest is place, the swiftest the mind, the strongest necessity; and the wisest is time the inuenter of Arts. Yet we finde no Philosopher before *Pythagoras*: nor obseruer of Eclipses before *Thales*: nor clocke in Rome about 300. yeares before Christ, nor Physitiō in the cittie when *Æmilius* was Consul. *Archagathus* was made free of Rome for his arte, and *Æsculapius* accounted a God for drawing a tooth. But now vnto what perfection is the world increased by reason of time? time inuented printing the preseruer of learning: time found out guns the destroyer of townes: time discouers new worlds, and makes the barbarous to be ciuil: time reueals secrets, is the mother of truth, perfects all things, and proues the world was not eternall, but created in time. Moses at Gods appointment institutes the Sabbath in memory of the creation: Christians directed by Christ remember the Lords day, not forgetting the Creator

creator: the breakers of theirs were stoned to death, and the prophaners of ours shall one day be recompenced: they were punished violating the day, and we shall be payed neglecting the Lord: When the tares shal be separated, & the wheat shal be gathered: the goates reiected, & the sheep receiued; the good man saued, and the bad man damned: the cup of saluation the Lord send vnto vs, but from the draught of damnatiō good Christ deliuer vs.

2 The deluge. Wherefore the world that was then, &c. It was as easie for God to destroy the world heretofore by water, as to make it by his word: and shall be as easie hereafter for him to make an end of the same by fire, as it was to drown it before with water: but God, *usus est aquis*, made the waters his instrument to worke the worlds ouerthrow: then what perpetuity may be established by her yearely continuance? The world exists properly by no other force, then by the vertue of the word, and from thence inferior causes borrow their power to produce their effects: *Omnis qui aliquid facit, necessarium est, vt eorum que facit, habeat potestatem*. It is necessary that the workman haue authority ouer his worke: the potter may do what him please with his pots, and God with the world. The world is subiect to the waters, yet they haue no power to destroy, till God sends them to drowne: no sooner God opens the flood-gates, but the waters ouerflow. But the heauens were not drowned, *ergo*, not the world. Yes, this lower heauen the region of the ayre: for the

E e e

waters

Numb. 15. 36

Matt. 13. 24. 30

2. Pet. 3. 6

The argument.

Cassiodor. in
Psal. 94

Gen. 7.

Gen 7. 10.
Bellar. de gra-
tia prim. hom.
cap. 14.

Metamor. lib. 1
Lucian. de dea
Syrix.
Ioseph. Antiq.

Gen. 6.

Gen. 7.
Alex. Poly-
hist.

Plur. de ra-
tione animal.

Gen. 9.

Origen. in
hom. 2
Apelles.

Doue against
Atheisme.
1. Reg 6.

AB. 7.

waters flowed higher by fifteene cubits, then all the high mountaines: so that *Engubinus*, *Iansenius*, and others auouch, that Paradife also perished in the deluge. For the waters ouerflowed all the earth: *Noah* might haue beene better preserved in Paradife, then in the Arke. *Ouid* describes the flood, and paints out *Noah* vnder the name of *Deucalion*, of whom this generation did spring, when that did periish: and all heathen histories make mention both of the Arke, and the deluge. *Moses* deliuers the effect with the cause: man is wicked, God is displeased: the windowes are opened, the raine falleth, and the world is drowned. Whereunto the heathens alluding, say, that *Saturne* foretelling *Xisuthrus* of the flood, commaunded him to build an arke for his safety. *Plutarch* prouing beasts to haue reason alledged the Doue sent from *Deucalions* arke to search the driness of the earth. The Chadeans making mention of *Cham*, that reuealed *Noahs* nakednesse, apply it to *Zoroaster*, who by magicke endeauoured to make barren his father: and the Greekes to *Iupiter* that did lib his genitor. Is it possible that so small a roome as the arke could receiue so many creatures, and so mighty? Very well, roome sufficient and to spare. being fiae times as long as *Salomons* temple, and twice and an halfe as broad, yet three stories high, and conteining in all fortie fiae thousand cubits, (whetheryou will) common or geometrical; for *Moses* which writ the history, was cunning in both. The common cubit is the length of a mans arme from his elbow

to

to the top of his forefinger, which was then somewhat large, because men were very tall. The arke was making an hundred yeares: the reason of *cube* is cōcealed: God is all powerful, & can perfect what himselfe commands. God commāded not the building of the Arke, but *Noah* foresaw the deluge by Astrology. Was *Noah* alone skilful in the stars, and all men else so ignorant? were the beasts Astrologers that repaired for safety to the Arke? what conjunction was then so mighty, as to threaten the whole world? It is a rule in Astrology, that conjunctions do not endanger the whole world, but onely some part therof: yea the Astrologer by many years mistakes his account: for the floud began, saith he, vpo friday at night 2226 yeares one month, twentie foure daies, and foure houres: far wide of 1656, the common account both of Hebrewes, Latines, and the Scriptures. Verily, *Noah* found grace in the eyes of the Lord: all flesh is corrupt: God will destroy them with the earth: *Noah* hath warning of the floud: the veines of the earth are broken, the fountaines of the deepe are opened, the floudgates of heauen are loosed, the waters are at liberty, and all is ouerflowed. But what is it Astrologers know not by the starres? by them they know Christ must be borne of a virgine, crucified such a day, such an houre, and die a violent death, threatned thereunto by *Mars*. They know which are mens, which are womens starres: and by them who shal be cheeues, who true: who rich, who poore, and who shall be good, who bad. By them they know that Christ

Aug. ciu. 15.
cap. 27

Caluin in Gen.
Berofus
Caldrus.

Picus Mirand.

Abumazar
dist. 1. trac. 2

Aomar. in natu.
tiu.
Common account is 1656.
Gen. 6. 8. 12
13. 14

Gen. 7

Bonatus
Elect.

Hali.

Haberaz,

Ioh. Viridungus.

Albumazar.

Gen. 9. 11

Lactan. de
Origene erro-
ris lib. 2. ca. 11

Beza

Senec. nat.
Quæst. lib. 3
Ouid. Metam. 1

2. Pet. 3. 7

3. Of the fire.

Christianity must be subiect vnto *Pisces*: because Christ being borne vnder *Virgo*, one must arise from *Pisces*, that shall destroy the Christian faith. By them they know *Iupiter* properly signifies faith, but conioyned with *Saturne*, denotates Iudaisme, with *Sol* idolatry, with *Mars* Paganisme, with *Venus* Saracisme, with *Mercury* Christianity, & with *Luna* instability. By them they knew that in the year 1524, there should come the like flood as hapned in the daies of *Noah*: causing *Ariolus* gouerner of Toulouse, with many others, to make ready arkes and ships to secure them from the deluge: howsoeuer the Lord had promised there should be no more flood to destroy the earth. But *Noahs* flood assures vs of Gods care for his Saints, and anger against sinne: who sent it, *ad perdendum tollendamq. ex orbe terræ malitiam*, to abolish and roote wickednesse from of the earth:

*Quas olim intulerant terris contagia sordes,
Vos olim vltices ablueratis aque.*

Cleane waters, foule earth: the faire waters must wash away thy filth. Of all the world onely *Deucalion* and *Pirrah* were saued *ob iustitiam*, for *Deucalions* sanctity. For there is none that so detesteth iniquity as the Almighty, or can command a deluge but the omnipotent: who keepeth the heauens and the earth which are now, in store for the fire. He that keepses and preserues the world for the fire, can and will bring it so to passe: but the Lord keepses it to destroy it by fire, against the day of iudgement. But the heauens and the earth, &c.

Wherein

Wherein 2. { 1 The act: is Gods preservation
of the world.
2 The intent: to destroy it by fire.

1 In the preservation are the preserver and the instrument, God and his word.

2 In the destru- { 1 The principall efficient, God.
ction are { 2 The 2. instrument, fire.
3 The subiect, heaven and earth.
4 The time, at the day of iudgement.
5 The cause, the destruction of the wicked

1 But the heauens and the earth, &c. γενεσις, δια-
μονη, κν. & ἡγεμονια: generation, conseruation, guberna-
tion are of one nature: that God which first made
the world by his power, still preserves and keeps
it by his word. The plants quicken their parts,
the beasts nourish their yong, parents bring vp
their children, and God preserves the world. Our
God is in heauen, and doth whatsoeuer he plea-
seth: he reigneth, let the people tremble: he sitteth
vpon the Cherubins, and will take from Ierusalem
and Iuda both their strength and stay. As a house
is at the disposing of the owner, so is the world at
the discretion of the creator. *Sicut turbines, sic na-
tura series*: As the whirlwinds from their first
blast follow on their turning, till they comming
to their center turne into themselves: so nature
goes forward in that course she first receiued, till
the world be consumed, whereunto it is referred.
τὸ δὲ γένος τῶν ὄντων ἀνθρώπων. For it is void of cō-
tradiction, that the world shall be destroyed, war-
ranted by Scripture, beleued by Christians, affir-

Damascen. fid.
Orthod. lib. 1
See more in
providence,
ver. 4.

1 The efficient

Psal. 115. 3
Psal. 99. 8
Esay. 3. 1

Basil. exham.
hom. 5.

Euseb.
Hieracl.
Emped.

Lucan. 1.
Senec. oct. 2.

2. The instru-
ment fire.

Stoic. apud
Cic.
Galen. in hist.
Philos.

Themistius
de Heracl.

Senec. natur.
Quest lib. 3.
cap. 19. 18.

med by writers, proued by philosophy, and confirmed by reason. For the world being sensible and corporall, compounded and consisting of other things that are more simple, must needs be subiect to dissolution and corruption: hauing no warrant to continue any longer, then the things whereof it is made haue leaue to support it. But God that made the world, and can not abide impuritie, hath appointed two officers, fire and water, to search, and searching to scoure the world of sinne and corruption.

The Water bath plaid her part in washing the old world, and now the fire hath his part to act in purging this present world, when as Christ shall come vnto iudgement. *Strabus* writing vpon the worlds destruction by fire, gathereth an argument from these colors, *ceruleo & igneo*, watry and fiery, which appeare in the rainbow: because by these two, fire and water, God will inflict, and send vpon the earth his two great & vniuersall punishments and iudgements. But of these two colours, the watry is most outward, to signifie vnto vs, that this iudgement of cataclysm, deluge, and destruction of the world by water, is already effected and come to passe: the fiery colour is more inwarde, to note that the destruction of the world by fire, is yet for to come, and to be accomplished. Which shall most assuredly be performed, *cum visum fuerit ordini meliora, & vetera finire*: when God shal please to suffer nothing but goodnes, and make an end of vice and wickednes. The Astrologer determineth the

the time to be, *ubi in Geminis coitus contingat*, when all the Planets shall concur, and meete in the signe *Gemini*, as sometimes they meet together in the signe *Pisces* at the destruction of the world by water, Others not lesse ancient and learned, define it to be, *quando in Cancrum conuenerint*: when all the signes assemble in *Cancer*: for then the hot signes being met together, they must needs set on fire and burne the world by meanes of their excessive heat, as they once drowned & destroyed the world with water, when they were met, and assembled together in *Capricornus*. The reason of which conflagration and burning of the world some coniecture to proceede from the nature of the starres, which are *naturæ flammeæ*, of a fierie nature and condition, and must therefore be nourished with much moisture & humidity. The which moisture when the starres shall haue consumed, spent, and drunken vp, the Elements must needs fall into a flame, and burne the world, seeing without moisture neither can the earth be nourished, the aire sustained, nor the world continued. Others conclude the destruction of the world by fire, from the minority and smallnesse of the creatures now, in comparison to those of former times. For to let passe the hugenessse of the Giants and Monsters mentioned by the Poets, as the Titans, the brood of *Briareus* and others; *Orestes* body, which the Oracle commanded to be digged vp againe, was seauen cubits long. In the great flood, which hapned at Candie warre, there was a body found that

Cælius Roding. lect.
Antiq. lib. 1.
c. 20.
Galeot. mart.
de doct. promisc.
c. 25.
Seneca nat. quæst. lib. 3.
c. 29.

Plaro:
Arist.
Plurarch.
Virgil.
I. uerret.
Cicero lib. 3,
de nat. deor.

Ouid. metam.

Plin. 7, 16,

Gellius lib. 1, 1

Lyco2. Offen.
pag. 410.

Plin. nat. hist.
lib. 7. c. 10.

that surmounted sixteene cubits; some thinke it was the body of *Otus*, others of *Orion*. But *Antheus* body was sixtie cubits, as *Strabo* writeth. In France there was found in the dayes of Charles the seauenth, a body, whose *scars* or withered carcasse was thirtie feete. Here in England there was a mans body found that amounted vnto fiftie cubits. And lately in Cumberland, the yeare 1602. there was a dead body enwrapped in complete armor, that was foure yards and an halfe long: his sward more then two spans in breadth, and two yards in length: the head of his battle axe a yard longe, and the staffe thereof as thick as a mans thigh, and longer then two yards: his teeth sixe inches long, and two inches broad, his forehead two spans and an halfe broad, and his shinbone will holde three pecks of meale. Not to remember the mighty men the Scripture speaketh of, nor their continuance in this world, the argument is probable: All things waxe lesse and lesse, children sildome now exceed ther forefathers in stature: beasts, fowles, and all sortes of cattell, haue not the same quantity and bignes in these dayes, that others of the same kind had in the dayes of old; *consumente uertate seminum exustione*, because the driness is now more great, and the heat in their bodies more vehement, consuming and wasting their radicall and naturall moisture, which keeps them from augmenting and increasing: As experience teacheth in the corne, and graine of the earth, the which,

OF THESE LAST DAYES.

*Ni vis humana quotannis,
Maxima queque manu legeret.*

If choise be not made of the fairest, and the biggest be not sought for with care and diligence, will asfoord vnto vs but a slender haruest: for if the seed be small, and the ground dry, the ear likewise will be small, and the stalke very slender. Wherefore men labour to get the fairest seed, and commit the same vnto fertill ground, that their haruest may be bigger, and more abundant. There is consequent and course in all things proceeding from water to fire, proued from obseruation and experience of ages. First came the water abounding with moistures, and the world flourished with Gigants and mighty creatures: but now is the fire comming and entring his kingdome: and therefore these daies and times are pestered with small men, and little creatures, by reason the fire drieth vp, and the heate consumeth the moisture of things, and shall in processe of time inflame and burne the world.

*Esse quoque in fasis reminiscitur, affore tempus,
Quo mare, quo tellus, correptaq; regia cæli, Ardeat, &c.*
For the destinies haue decreed a time wherein both sea and land, heauen and earth, shall be set on fire and burne. *Sibilla Erythrea* (so called by the Grecians, because the gods made her partaker of their counsell: for the *Æoles* in their tongue call their gods *Æius*, & coucel *Βουλη*;) fortelling of the coming of Christ, setteth forth this great and general fire,

πύρρον δὲ σὺν ἀπὸ τοῦ οὐρανοῦ ἔσται:
At that time a floud of fire shall flow from heauen,

Fff

and

Virgil.
Georg. lib. 1.

Ouid Metam.
lib. 1.

Aug. ciu. dei
lib. 18. ca. 23.

Eusebius.
ἐν τῷ λόγῳ
βασιλικῷ.

and the earth shall sweat for feare of the great king, that is comming to sit in iudgement vpon all flesh, &c. That time both Christian and Infidell shall behold God about comming with his Saints: at that time shall the soules be restored, and meeete againe with their bodies, to receiue the doome of iudgement: at that time shall the world be ouergrowne with bryars, men shall cast away their idols, and contemne their riches: at that time the fire shall burne the earth, the sea, the sky, & breake euen into hell it selfe. And at that time the godly shall be receiued into the ioyfull light of heauen, but the wicked shall be burned with vnquenchable fire. The which hath beene often prefigured by blazing starres, and burning comets, which flying in the ayre,

Virgil.
Ænead. 5.

Signavitque viam flammis.

Haue left euident signes, and manifest demonstrations of their passages: whereby God Almighty sheweth vnto vs the terrible burning of the ayre in the day of iudgement. Vnto this accordeth the fierie rednesse appearing often in the Sunne, and often in the Moone, giuing testimony, and bearing witnesse vnto vs, how fearefull that fire shall be, which shall burne the world in the last day, &c. what time the Sunne, and the Moone shall be obscured and darkned, to the great confusion, and affliction of idolators, which adored and worshipped those creatures in the place of God. Which darknesse shall come to passe, partly by reason of the great smoake that shall arise from the burning of

Esay. 13.

Isa. 2.

of the world: and partly *ad dei nouissima terrorem exprimendum*: in feare, and dread of the maiety of Christ comming in the clouds. A forerunner and messenger of this day, was the grieuous fire of *Ætna*, which running from the hill to the shore of the sea, so heat and boyled the waters, *ut rupes exurcerentur*, and burned the rocks, set the ships on fire, and killed an innumerable number of fish, about the time of the Consulships of *Guaius*, *Seruius*, *Cepio*, and *Carus*. Yea it destroyed many men, and compelled others to abandon and forsake their dwellings and habitations. But a little before the conspiracy of *Caius Gracchus*, the hill *Ætna*, nocturnis mirus incendijs, did so tyrannize and rage, as the hollow caue, whereout it belched fire, was measured to be more then twenty furlongs in compasse. The Poets represent and signify these fiery daies by the fable of *Phaeton*: who requiring of his father the rule, and guidance of the Suns chariot, and hauing obtained leaue and licence, swarued notwithstanding from his fathers precepts, disobeying his commaundements in ruling and managing of the horses that drew the chariot, and by that meanes set both earth, heauen, and all on fire. For there shall come a time (saith the Egyptian Priest vnto *Solon*) wherein the circuite of heauen being changed, must needs bring with it a finall dissolution, and destruction by fire. Finally other authors both ancient and late, are so farre from doubting of the truth hereof, as the Schoolemen fall into vaine ianglings, and foolish questions touching

Origen. Greg.
mor. 17. cap. 24.

Aug. ciu. Dei.
3. cap. 31.

Iulius.
Orosius.

Plinius. lib. 3.

Ouid Metam.

Plato in Ti.
mæo.

Pet. Lomb.
lib. 4. dist. 47.

Aug. ciu. dei
lib. 20. ca. 16.
& 18.

Exech. 38. 22.

Gen. 19. 24. 25

Sibilla.

Tsal. 11. 6
Esay 33. 9

Arist. de mun-
do.

Seneca Octau.

the place, where this fire should begin, and the nature thereof: as whether in the middle region of the ayre: whether the element of fire shal descend from the concaue of the Moone: whether this fire shall issue or proceed from the Sun beames, and such like: after which the ancient fathers account and esteeme it scrupulosity to inquire, and presumption to define of that which neyther the Scriptures, nor diuine reuelation haue made knowne vnto them. Yet thus farre may they serue for our vse, as to seale vp with the consent of all men this vndoubted truth, the world shall be burned with fire at Gods appointment. I say, at Gods appointment: for it is he, that will pleade against Gog and Magog, with bloud and pestilence, with hailestones, fire, and brimstone. It is he, that rained vpon Sodom and Gomorrah brimstone and fire out of heauen, and will at the day of iudgement cause a riuer of fire and brimstone *vaporibus* to poure and flow from heauen. It is he that will raine vpon the wicked snares, fire and brimstone: yea the riuers shall be turned into pitch, the dust into brimstone, and the land shall be burning pitch. At Gods appointment it came to passe, that when other men were destroyed with the flame of Aetna, the good men escaped the fury of the fire, as the heathens noted. And when the last and terrible day shall come,

*Qui premit genus impium,
Caeli ruina:*

Wherein the wicked shall perish with the weight
of

of the world, and wherein God will make a better world; as it was in the beginning, it shal be done at his appointment. Take heed therefore, ô yee mortals how you liue, & feare God while it is to day: prefer his iudgement before mans indignation. For what skilleth it (saith the Poet) whether thou die by man, be destroyed by pestilence, or perish by fire; seeing all things must one day yeeld vnto nature, and mens bodies must haue an end? If Cæsar and the Potentates put vs not now into the fire:

Lucan. 7.

*Vret cum terris, vret cum gurgite ponti:
Communis mundo superest rogus, &c.*

Yet shall the fire burne vs at that day, when both earth, heauens, and all shal be set on fire, and enflamed. For God almighty loathing, and detesting the corruption and iniquity of the world, shall send a fire to purge, and scoure it from filth, and wickednes, as he did of yore a flood to wash, and cleanse it from impurity and vncleannesse.

Hermes.
Trismeg. lib.
de mundo.

Behold he found no stedfastnesse in the Saints, yea the heauens are not cleare in his sight: how much more then is man abominable in his eyes, for whose sinnes, *cælum & terra sustinent ingens onus*: the heauens and the earth doe vndergoe corruption, and euery creature is subiect vnto vanity? For when man through sinne became corrupt, and mortall, then came a curse vpon the creature; the earth brought forth thornes, and barrennesse: the waters became outrageous and vnconstant: the ayre stormy and tempestuous: and the fire dire-

Job. 15. 15.

Musculus.

Rom. 8. 20.

3. The subiect
heaven and
earth.

Ecclef. 1. 2.

Theoph. para.
in Rom. 8.

Psal. 102.

51. Esay. 6.

2. Peter 3. 10.

full and vntameable. Verily true is the Preacher, Vanitie of vanities, all is vanity, yea the heauens waxe old and are corrupt. *At cur alterius gratia facta est corruptibilis creatura?* But why was the creature made subiect to corruption for an others sake? Surely, because the creature was made for man, and therefore laments for him, as a seruant for his master: being made for man, they are subiect to seruitude, yea to serue the wicked and vngodly. Being made for man, they are enioyned to spend their forces, strength and vertue, for his good and benefit. Being made for man they suffer with man, and are made Gods executioners for mans punishment, and correction. Wherefore being subiect to the tyranny and seruitude of the wicked, to confusion, instability, and punishment of the sinner: yea laboring in vaine, spending their strength and substance to no end, and neuer able to attaine the scope and haue of their endeouers and desires, the creature may very wel be called vaine, & subiect to corruption for mans offences. Neither shall they be deliuered from this bondage, vntill man be cleane purged from his sinne: wherefore they shall perish, but thou, O Lord, endurest for euer: The heauens shall vanish away like smoake, the earth shall waxe old as doth a garment, and they that dwell therein shall perish in like manner. For the day of the Lord will come, in which the heauens shall passe away with a noise, and the Elements shall melt with heate, and the earth, with the works that are therein, shalbe burnt

vp:

vp : *Mors etiam facis nominibusq. venit.* And who can do this but God alone? he that made it, can marre it, the workman knowes, where the worke is weakest: neither is it hard for God to destroy the world by his power, that made it so easily by his word. Shall the world be so consumed, burned and wasted with fire, as neither the heauens nor the earth shall any longer continue or abide? The substance of them shall remaine, but not the fashio and corruption: For *ex hua, figura*, not *natura*, the fashion of this world goeth away, and not the nature of the world; the shape, and not the substance of the same: *Volo vos sine solitudine esse*, be not troubled nor too carefull, this world shall passe away by the exchange, and not utter ruine of the things. Indeed the filth & corruption of the world shal be purified and clenfed, that it may be deliuered, and freed from the bondage and vanitie, wherunto it is now subiect by reason of mans sinne, and transgression. Yea the elements and the rest of the world, *nouam qualitatem induent manente substantia*, shalbe renewed, being cloathed and endued with more new, and pure qualities: but shall retaine, and keepe their former and antique substance. For if the heauens shall still remaine and abide, then must the earth also continue and exist: and if both heauen and earth, then likewise the rest of the elements to finish vp the substance; especially, seeing that the heauen is a round, and sphericall body, it can not be without the earth, which is the center of that circle. On generation passeth, and

an

Aufonius:
Arnob. aduerf.
Gent. 8.

Plato.
Primaf. in
Apoc. 20.

1. Cor. 7. 31.
Aug Ciu. lib.
20. c. 16.
Ambro.

Aquin. opusc.
60. cap. vlt.
Mag. sent. lib.
44. dist. 47.

Aug. ciu. 20.
c. 14.

Caluin. in
Petr. 2. 3.

Aquin 16. q. 7.

Arist. lib. 2. de
Cælo.

1. Ecclef. 4.

Aug. ciu. 10.
cap. 16.

Prima.
1. Heb.

Cardus in
explic.
1. Cor. 15

another succedeth, but the earth continueth for euer; that is, the substance, not the outward forme, and shape the same; euen as it was in the deluge and time of the flood: the fashion of the world was destroyed, and couered with waters, but the substance still remained: So shall it be in the day of fire, *figura huius mundi*, the fashion and quality shal be changed into a new world, but the nature and substance shall continue. For at that day, shall the corrupt & impure qualities of the elements waste and consume, like the corruption of mans impure body; but the substance shall enioy, and possesse such new qualities as are besitting pure and incorruptible bodies; that the great world, wherein we liue, might be like this little world (which is man) free, and voyde of all corruption and vanity. This being the nature of the fire, to purge and waste the filth: and the end wherefore it is sent, to consume and vanquish the corrupt qualities of the world. For if there must be a new heauen and a new earth, then out of doubt the old frame thereof must leese, and forgoe their ancient qualities: or else this new change must be termed a restauration, and not a true nouation. Howbeit this nouation is exemplified, and warranted from the nature and newnesse of mans body, in the day of resurrection: at what time it shall againe consist of foure elements, but not possesse, enioy and retaine the same qualities it hath in this life: because they shall then be endued with lightnesse, agility, and other qualities, which farre surpasse and exceed the condition of these
our

our naturall and corruptible bodies. Wherefore
 ἡ παλαιὰ αἰὶς φθορὰν ὁ κόσμος χαθήσεται, ἀλλὰ πρὸς ἀνακαινισμόν,
 The heauen and the earth shall not vterly perish,
 and be abolished, but shall be more perfectly re-
 newed, and repaired.

Euseb.

Whereupon this innouation is called among
 the learned, the resurrection of the world: because
 ἐκ νεκρῶν ἀνάστασις, as death is vnto men, and resurre-
 ction vnto their bodies: so is renouation and
 reparation appertinent vnto the world, and ele-
 ments. So that, when we happely reade, or heare
 of the destruction of the world, we are to know,
 that it beares a twofold sence, and is to be consi-
 dered in a double respect: Eyther for the vter a-
 bolishing & nihilating of the same, that the world
 shall be destroyed, as it shal become altogether no-
 thing: or for the change, and renewing of the same,
 that the outward face of the world shal so be al-
 tered, and changed, as another and better forme
 shall come in the place and roome of the former.
 For notwithstanding all things waxe old, and ὅτι
 χροίον, are subiect vnto time, yet there is a twofold
 manner of waxing old: one is, as mans body,
 which so waxeth old, as it dieth and perisheth: an
 other as a garment, that so waxeth old, as it lee-
 seth the vse of a garment, and becommeth out of
 fashion. Of this latter sort must the world be: for
 it shall not enioy the former vse, nor be partaker
 of that end, whereunto it serueth at this day, as the
 earth to bring forth herbe for the vse of man, the
 beast to engender and breed, the Sun to runne his

Cyril. in Esay.

Didimus.

Renel. 10. 6.

Rom. 8. 19 20.
21. & c.

course, and the Planets to distinguish times. These shall cease at that day, and a new heaven, and a new earth: that is, a more pure heaven, & a more pure earth shall be ordained, and established. As the Sun to stand still, the heavens to be without their motion, Sommer euer without Winter, and alwaies day without any night: and thus in vse, and quality shall the world waxe old, and be renewed. The which is warranted by the oath of the Angel, that swore by him that liueth for euermore, that time should be no more: that is, there shall neuer be any more time after this day, not onely time for repentance, but also for mutability and change: the day, the night, the moneth, the yeare shall be no more discerned or distinguished. For time shall giue place vnto eternity, change shall yeeld to immutability, and time shall be no more: Because there shall be no more motion of the Sun to cause the time to be discerned or defined. And why should the heauen moue any more, *ablatu motionis causa*, seeing man, for whose cause, and for whose sake all things were created, shall haue no more vse of them, nor of the encrease, which commeth by their motion? So then the end being remooued, what reason haue the meanes, provided for that end, to pursue or continue on their wonted course? Shall the creature, which hath borne the burthen of corruption for our sinnes, be turned finally to dust, or be restored to the liberty, which they had before *Adams* fall? the seruient desire of the creature waiteth, when the sons of God shall be reuealed:

led: because the creatures are subiect vnto vanity, not of their owne will, but by reason of him that hath subdued them vnder hope. Because the creatures also shall be deliuered from the bondage of corruption, into the glorious liberty of the sons of God. For we know that euery creature groweth with vs, and trauelleth in paine together vnto this present. The creatures being good before mans fall, it is requisite and conuenient, they should be as good after man is restored from his fall: for mans fall was the cause of their bondage, and therefore good reason it is, that when man is freed from his sinne, they likewise should be deliuered from their bondage, and restored to their freedome: yea the creatures shall iudge the wicked for abusing them, and acquite the godly for vsing them well and lawfully. Yea there shal be nothing wanting at that time, which might any way bring delight to the sonnes of God: a token and manifest prooffe they shall not be deprived of the creatures, which are so amiable and delightfull.

The creature indeed shall be restored, but what is meant here by the creature, and how farre it extendeth is doubted of among the learned. Some vnderstand by the creature in this place onely mankind: because it is proper only vnto man to sob, to sigh, to groane, and to desire: and because euery creature is after a sort contained in man, seeing he hath vnderstanding, sence, and motion. And when our Sauour Christ gaue his commission vnto his disciples to preach, he saith, Go ye into all the world;

Gen. 1.

John Picus
in heptaplou
Bude. in pan-
dect. cap. 1.
Aug. lib. quæst.
octagint. quæst.
97. & 83. & 62.

Mark. i. 6. 15.
Greg. hom.
Aquinas, caten.
aur.

Lyrans. Gloss.
Orof. c. 8.

Primas, in
Rom.

Ansel. Can-
tuar. P. Lomb.
Aquinas, in Rom.

Melancht.
Gen. i. 1
Ambros.
Origen.
Caluin.

Musculus.

Auerroes de
anima. lib. 2.
c. 3.

and preach the Gospell vnto euery creature, that is; vnto man: for man, *habet aliquid omnis creatura*, hath somthing of euery creature; as he hath being as well as the stones, life as well as trees and plants, sense as well as the beasts, & vnderstanding as well as the Angels. Others vnderstand here by the creature, onely the godly and elect, who are likewise subiect to vanity, that is, to humane change and mutability, by reason of the necessity of this present life. Others by the creature vnderstand the mind, and the soule of man, which being detained in a miserable, and corruptible body, mourneth to be freed, and deliuered. Others by the creature vnderstand, that which the Philosophers called *uniuersum*, and *Moses, cælum & terram*, the heauen and the earth: yea the whole frame of the world, and that not amisse. For *S. Paul* in this place vseth the word *κτίσις*, the creature in generall: and frameth an excellent *Prosopæia*, which is a faining of a person to speake, taking vpon him the person of the whole world, and bringing in the creature to be compassionate of mans misery, by reason of that sympathy and kindred, that one creature hath with another, and by reason that man is Lord ouer all, they being created for his vse: wherefore seeing that man is the end of all other creatures, they working for their end, namely to serue man, desire aboue all things his perfection, and redemption out of this present misery: Because by that meanes they shall haue ended & finished their taske, & be freed from their bondage & seruitude.

And

And thus by this figure of faining of a person to speake, are the heauens, the earth, the elements, and the Angels, (by reason of their office and ministry) said to trauaile, grone, mourne, and to reioyce, which properly can not be spoken of any insensible creature, but onely by way of figure: in which case it is common among the heathen writers, to attribute ioye, sorrowe, and other passions to the vsensible creature. Wherefore by the creature that shal be restored with man, we vnderstand the whole frame of heauen, and earth, with the blessed Angels, & the elements. But here vpon ariseth a great doubt, and question, concerning the beasts, plants, hearbes, minerals, and such like, whether they in like sort shall not be restored, and renewed. VVhereunto we answer, No: and that for these reasons. First, because they are both according to part and whole, soule, body, and all, corruptible now, that which is altogether corruptible, neither is indued with any sparke of immortality, how can it hope to put on incorruption? Secondly, seeing these things are produced by the helpe, and operation of the heauens: what remaineth, if the heauens leese this begetting and working vertue, but that they also, which are to be produced by them, leese their being and production? Thirdly, seeing the Scripture, which is a Commentary, and expounder of it selfe, speaking of the creatures which are to be renewed, and restored at this day, maketh no mention of beasts, hearbes, and such like: but it reckoneth vp the heauens, and the

Arist. Probl.

Virg. Eclog. 4.

Greg. Val.
tom. 1. disp. 5.
quæst. 2.
Aquin. part. 3.
quæst. 91.

*Psalm. 102. ver.
25. 26.*

*Esa. 65. ver. 17.
Esa. 66. 22.*

*2. Petr. 3. 13.
21. Apoc. 1.*

earth, and therefore includeth the elements, which are essential parts of the world. Thus, saith the king-ly Psalmist : Thou hast laid the foundation of the earth, and the heauens are the worke of thine hãds: they shall perishe, but thou shalt endure; they all shall waxe old, as doth a garment, as a vesture shalt thou change them, and they shall be changed: nothing vnto vs onely a change, & not an vtter destruction of heauen and earth. For loe, saith God, I will create new heauens, and a new earth, and the former shall not be remembered, nor come in minde. And, saith S. Peter, we looke for new heauens and new earth, according to his promise, in whom dwelleth righteousness And I saw (saith saint *Iohn*) a new heauen and a new earth: notwithstanding in all these, and many more places, which may be alledged, there is no mentiõ made of beasts, & such like. Lastly there is no end, nor vñe of their existẽcy and restauration, and therefore no likelihood they shall be renued, and restored. I, but shall the Saints & blessed ones be depriued, and destitute of so great pleasures and delights, as they may take and conceiue at the beholding and contemplating vpon the creatures? They shall want nothing, that may increase their happinesse, or augmẽt their delight: Howbeit the contemplation and viewing of the creature, is not of that nature and condition. For howsoeuer they may be pleasurable & delightful vnto the eyes of mortal men, and such as are affected with corporal delights and pleasures: yet they can not so ravish and affect these that are taken vp
to

to the ioyes of heauen, and made heires of immortality, seeing they haue God himselfe to behold. But, *Videre faciem Dei viui, hoc est summum bonum*. to see the face of the liuing God is the cheefest happinesse, the ioye of the blessed Angels, and of all the happy Saints: the reward of eternall life, the glory of the Spirit, euerlasting ioye, the crowne of glory, and the garland of felicity; rich tranquillity, godly peace, inward pleasure, and outward delectation: the Paradise of God, celestiaall *Ierusalem*, blessed life, perfect happinesse, the ioye of perpetuity, and the peace of God that passeth all vnderstanding. This is full happinesse indeed, and all the delight and true glory of man, even to see the face of his God: to see him that made man, redeemed man, saued man, and hath glorified man. Other delights are for earthly minded men, & not for them that enioy the happy presence of the high and mighty God. Because other things are corruptible, and other delights are vaine and transitorie, onely needfull and conuenient for our corruptible bodies, which they may delight and please so long as they are partakers of this momentary life. But when this mortall body shall put on immortalie, then shall the pleasures of the world neither please nor delight vs: for God alone that made all delights, and is himselfe most of all delightfull, he shal be our onely object, and delight. For what is it that we delight in, but that we couet, and desire, to behold? Now God is he alone, whome at that time we shal couet, & desire, seeing it is him alone, that

Math. 16. 16.
Aug. solil. c. 36.

Math. 25. 21.

Iacob. 1. 12.

Rom. 8. 18.

Eley 35. 10.

Reuel. 2. 10.

Heb. 3. 18.

Reuel. 14. 13.

Reuel. 7. 15.

Luke 23. 43.

Gal. 4. 26.

Philip. 4. 7.

1. Corinth. 15.

Genes. 1.

Philip. 3. 6.

Arist. prob. 51.
sec. 10.

Aug. in epist.
Iohn. 4.

that we shall loue, and therefore himselfe alone in whome we shal delight, and whom we shall desire to behold. A sight, which neither eye hath seen, a pleasure, which no eare hath hard, and a delight, which neuer entred into the hart of man to conceiue. A sight excellling the beauty of the gold, and the glistring shew of siluer: passing the woods, the fields, the sea, the ayre, the Sunne, the Moone, the starres, and the Angels: yea, *Omnia superans, quia ex ipso pulchra sunt omnia*; surpassing all the sights that euer were, because of him is all that which is good in any sight, or contemplation.

4. The time.

See more of
this day versc.
10.

5. The cause
vrging.
Psal. 17. 20.
Psal. 55. 23.

Aug. epist. 18.

The time, when this fire shal be, and whereunto the earth and the heauens are reserued, is, against the day of iudgement, a day of consolation to the good, of consumption to the bad: of absolution to the good, of condemnation to the bad: of saluation to the good, perdition to the bad, and destruction to the vngodly. For the wicked shall perish, the enemies of the Lord shal be consumed: he shal bring them into the pit of destruction. *Omnes, qui sine gratia saluatoris (sc. mediatoris) in qualibet corporis etate de hoc corpore exeunt, in ultimo iudicio recipiunt corpus ad penam*. All that die not in the fauour of Iesus, shal rise at that day to the torments of *Dines*: where they shall want the sight of our Sauour: the society of Abraham, the company of Angels, and the ioyes of the blessed: and partake fire vnquencheable, thirst intolerable, & paines vn-speakable. Other fires are but painted vnto that: other torments flea-bites vnto that: and other deaths

deaths but dallying vnto that. There is sadnesse without comfort, paine without ease, and dying without death. *Mors ibi incipit, deficere nequit.* Death there begins, but neuer ends: there men seeke death, and shall not find it: *quia in hoc seculo vita offertur, & nolunt accipere*: because here life was offered, and they did refuse it. There shall be nastie smels, mens bodies frying: horrible sights, the damned gnashing: searefull cries, the diuels ro- ring: fire and brimstone. O Lord, all the preachers in the world cannot describe one of those punishments, which are in hell prepared for the wicked. O while it is to day, while Christs hands are open, and his blond not drie: aske, and he wil giue thee, go vnto him, and he will saue thee. *In futuro solum remuneratio & condēnatio.* After this life there is eyther reward or punishment, saluation to the godly, destruction to the vngodly: when Christ shall come to render vengeance on the wicked, eternall fire on the damned.

Dearely beloued be not ignorant, &c. Preuen- ting a secrete obiection about the comming of Christ: the vngodly say, he will neuer come, and the godly thinke he is very carelesse of his promise: the vngodly say, there shall be no day of doome, and the godly thinke he is very slacke of his comming. Yet with God there is no time long or short, therefore no slacknesse: for a thousand yeares are in his sight, but as yesterday, and as a watch in the night. Neyther is God slacke in promising his promise, but will come iust at his time appointed:

H h

yea

Gregor.

augu.

August.

2. Thef. 1. 8. 9.

2. Pet. 3. 8, 9.
Præoccupatio.

2. Pet. 3. 8.

Psal. 90. 4.

2. Pet. 3. 9.

2. Aug.

yea God is not slacke of his promise, but patient towards vs, expecting our repentance. The whole contains a preface full of charity & preuention full of pitie: the one dehorting from ignorance, & the other periwading to repentance: the first notes *Peters* loue vnto them, and the second shewes Gods mercie vnto all. In both there is an obiection, and an answer: In the first loue rebukes ignorance, ignorance breeds impatience, impatience murmuring, and murmuring accuseth God of slacknesse. In the second Gods slacknesse is denied, his patience is confessed, and the end of all is to winne vs to repentance. *Αγαπητο*, beloved. There be foure words which the Greeks vse to expresse loue, *φιλία*, *ἰσως*, *χαρις*, *ἀγάπη*: friendship, loue, charity, louingnes, and this last is *S. Peters* loue: *ἀγαπῶμεν τὸ ἑαυτῶν*, yea *ἀγαπῶμεν τὸ ἄλλο*: louing them as *Pylades* did *Orestes*, *Damon* did *Pythias*, *Scipio* did *Laelius*, as a father doth his child, as *Dauid* did *Absolon*: with all his heart, as *Moses* the *Israelites*, to bring them to Christ. *Austen* calls his friend, *dimidium anime sue*, but *S. Peter* counts their soules as his owne: louing God for himselfe, he loues his neighbour for God, and corrects his ignorance. Loue hath three residences: *in corde*, *opere*, *ore*; in the heart by louing, and affecting: in the deed by well doing, and relieuing: and in the word by instructing and correcting. Be not ignorant. Loue is a rule, directs vs, a light to shew vs, & a way to walk vnto saluation. *Si diligis, fac quicquid vis: si taceris, dilectione taces: si locutus fueris dilectione loquere: si precaris, dilectione precare*

Aug. confess. 4.

Caluin. in Ioh.
Iohn. 3. 9. 10.
Ephes. 5. 1.
Aug. in Ioh. 1.
epist. 2.

precare: si quicquid corripueris dilectione corripis. If thou louest, do what thou wilt: be silent, speake, pray, suffer, correct ignorance, but in loue. Ignorance is an enemy to knowledge, a foe vnto wisdom, & a friend vnto error: an halter for vertue, louer of it selfe, and nourisher of sinne. There is a bad knowledge, and a good ignorance, to be ignorant in euill, and skilfull in sinne: but to be ignorant of God is a sin nigh the highest, the mother of impatience, and grandmother of murmuring exemplified by the Israelites, vniust complainers: forgetfull of Gods mercies, vnthankfull for his benefits, weary of afflictions, and impatient of attendance, they accuse God of slacknesse. Eyther God regards not: is not among vs, will not helpe vs, or is too too slacke. Surely patience is a iewell: Patience triumphes over euils, it conquers a mans selfe:

Maxima virtutum patientia regnat inermis.

Armatusque solet vincere saepe viros.

Paul reioyceth in infirmities, a patient man is better then a strong, and all things are subiect vnto patience. Fire that burnes other places, builds her house: and death, that kils other things, brings her life: onely in patience we shal possesse our soules, anger possesseth the impatient. The Salamander liues in the fire, the Assle eats thistles, the Struthio is fed with yron, *gaudet patientia duria*: and patience is fatted with penury: *Piscis assus, Christus passus*: the fish is boyled, Christ suffered, leauing vs an example to follow his steps. Patience is as Moses bush that consumes not, and the children in the

Hhh 2

furnace,

Numb. 11. 1.
Exod. 16.

Exod. 32.

2. Cor. 12.
Prou. 16. 32

Luke. 21

Luke. 24.
1. Pet. 2.
Exod. 3.
Daniel. 3.

Hieron.

Matth. 11.

Matth. 5.

Prou. 13. 12.

2. Cor. 5. 1.

Rom. 8. 8. 13.

Psal. 42. 1.

Gen. 12. 2

Gen. 15. 2.

Gen. 15. 2.

Luke. 2. 25. 29.

Apoc. 6. 10.

Habac. 2. 3.

Psal. 9. 18.

Heb. 10. 36.

Tertul. de patientia.

Aug. in Psal. 86

furnace, that burne not. *Non nisi per patientiam impletur quod dicitur*, Onely by patience is the saying fulfilled, that heauen suffers violence: and among all the beatitudes heauen is onely annexed to the sufferer: Patience is necessary for those that expect heauen. The hope that is deferred, is the fainting of the heart: worldlings proue it in their temporall, and the faithfull find it in eternall riches. Paul is sure of an eternall house in heauen: the creatures groane, the faithfull sigh, all attend the redemption of the body. The Hart brayeth, *Dauid* pr-teth, God promifeth, *Abraham* languisheth, *Simeō* waiteth, the Saints crie, How long? all obtaine, the Lord is not slack. The vision is yet for a time, but it shall speake, and not lie: though it tary, waite: for it shall come, and not stay. The hope of the afflicted shall not perish for ever: yet we haue need of patience, to the receiuing of the promise: *Sicut tum solatium est super eo, quod frui non datur, vise languentium, qui cum vacant à sanitate, de bonis eius tacere non norunt: ita agri caloribus impatientie.* As it is the sick mans comfort talking of health, which he hath not, to vse meanes to attaine it: so it is the impatient mans help, thinking vpon heauen which he wanteth, to get patience to enioy it. The beggar & the Queene haue like paines in their child-birth: the fielde of the rich and the poore are alike barren without raine: the good theefe and the bad had raigned alike without grace and patience. *Noahs* Arke, which represents the Church, was builded of square timber. *Quadrati lapidis similis debet*

debet esse Christianus : a Christian must be like a stone that is square, which standes whither soeuer you turne is. The merchant regards not his paines in hope of his gaines: the champion is scornfull of a wounde ayining at the crowne: *Iacob* thought his seauen yeares short desirous of *Rachel*: and the true Christian, Christs comming more short, looking vnto heauen.

We must not prescribe God a time, nor subiect his purpose to our pleasures: God is true of his promise, but his promise must not follow our lusts, but his owne will. Prayers are commendable, and Come Lord Iesus, receiues answer, Surely I come quickly. Wherefore let vs runne with patience the race that is set before vs: for the Lord is not slacke. He is slacke, which through slouthfulnesse letteth slip occasion, but God tempers the reason of times to the saluatio of men. A blinde man cannot iudge of colours, the Cobler is not competent for Appelles picture, mortality must not limite immortality, nor finite man (whose life is but a spanne,) prescribe the eternal God, with whome a thousand yeares are not a night, with whome there is no time long or short: there is no slacknesse, but with God a thousand yeares are not a day. God makes answer alone to *nowe*: time past and to come, haue no place in him: before he formed the world he is God from euerlasting. The worke is governed by the workeman, not the artificer by the worke: *Omnia per ipsum facta, ergo tempus*: God made time, and is not subiect vnto time. The hea-

Apo. 22. 16.

Heb. 12. 1.

2. The Answer,
Tardus.

Psal. 90. 4.

Psal. 90. 2.

*Hilar. lib. 2. de
Trinit.*

Macro. Sat.
l.c.8.
Arist. Phys. 4.
cap. 10.

Catharin.
Polit. de pre-
sentia & pro-
videntia Dei.

Arist. phys. 8.
c. 1.

Philo Iudeus
de mundo.

Esay. 57.
Psal. 103. 12.
Lactant. de
opif. Dei. c. 17.

Galen.

Aug. de nat.
boni.

1. Tim. 1. 17.

uens conuersion, and the Sunnes course, nomi-
nate the houre, day, moneth, yeare: yea not their
conuersion, but the measure of their turning inti-
tles time; but God made both heauen and starres:
neither is he in motion, but immouable, and mo-
ues these: to him times past, present, and to come
are (as the center is to the circumference) all alike.
In respect of man there is time past, present, & to
come: for he is as a line, that may be extended: but
God is like as *Punctum*, that cannot be deuided: a
moment is in the instant, and a pricke is seene in
an instant without diuision of time past or to
come: whence propheties of things to come are
put in the present tence, because all things are cer-
taine vnto God, and present before the almightie:
nunc & est, now and is, are euer in his sight: *nunc*
begins, and now ends: whatsoeuer may be time,
yet is no parte of time: *ἡ αἰωνία ἡ παραλήγουσα ὁδε*,
ἡ ἐμὴν. In eternitie there is nothing past or to
come; but all present, voyde of slacknes: but God
is eternall, inhabiteth eternitie and abideth for e-
uer, alwaies liuing, *moneturq; per se semper*, not
moued but mouing himselfe, inuisible, intangible,
eternal, and *terminum, extra terminum*, with-
out beginning or ending. And if eternall, then im-
mutable; *quales sunt deorum natura*, not subiect to
time. The creatures because made of nothing are
mutable, but the immortall God can not be chan-
ged: For either he must be changed of himselfe, or
some more excellent then himselfe, & made more
perfect; which were sacriledge to imagine. Rather
let

let vs learne to number our owne daies, *vine memor quam sis brevis ani*; and not reckon Gods slacknes, but our own shortnes. Let Dauid and Peter, the concord of the Scriptures, moue vs to vnitie.

There hangs present punishment ouer the impatient: O let vs not be weary of attending our Sauour: for he is faithfull in keeping his promise, but we are slacke in going to repentance. *In futurum enim nostra distulimus*: we leaue all for hereafter, it is to be feared the Diuell will plead prescription, we are so slacke in challenging our inheritance.

Cadit anima, & est qui subleuet: perit anima, & non est qui recogitet: were our asse in the ditch, we wil help him out on the Sabbath: be our soules in sinne, they shall perish in the dungeon: and yet the Lord is patient, reseruing mercy for thousands, forgiving iniquity, and slowe vnto anger: not that he hates not offences, but awaites for amendeiment.

Forty daies he giues liberty to *Nineueh*: to *Natnachadonozor* twelue monthes: three yeares to the figtree: fortie yeares to *Hierusalem*; an hundred yeares to the old world. But how long vnto vs is a thame to confesse. And shall we still despise his patience, not knowing his bounty leades vs to repentance? We are long in setting vp an house, but brieft in pulling downe: God, *cum fruit, velociter fruit, cum destruit, tarde destruit: nam duo hec sibi conueniunt, illud quidem potentie, bonitatis illud*: God quickly makes, but marres slowly: he sets vp in power, but destroyes in mercy. *Arcum tetendit, gladiu vibravit, iacula parauit, ictum non inflixit, telum non immisit*

Horat. 2. ser. 6.
Esay 45.
Psal 90. 3.
2. Petr. 3. 8.

Seneca.

Bernardus.

Exod. 31. 6. 7.

Jonas. 3. 1. 2.
Dan. 3. 16.
Luk. 13.
Grael. 6.

Rom. 2. 4.

Chrysost. ser.
50. de penit.

Chrysost. in
Psal. 7.

Tsal. 78. 38.

Genes. 3.

John 3. 14.

Math. 27.

Act. 3. 26.

2. Petr. 3. 9.

Luk. 14.

Apoc. 3.

Act. 16.

Bern. de lib.
arbit.

Rom. 9. 18.

Aug. epist. ad
Vitalem. 107.Theoph in
Marc. 16.
Act. 17.Esay. 5.
Mich. 6.

immisit. He threatens *Niniue*, makes ready his bowe, prepares his shaftes, giues neuer a wounde, shootes neuer an arrowe. For being patient he cals back his anger, and merciful, forgives their offence. *Adam* in Paradiſe did eate of the aple, yet had the promise of Chriſt: the *Iſraelites* in the wilderness worship the calfe, yet haue a type of their Sauour: the *Iewes* vnder grace refuse their *Messiah*, yet he is sent them for a blessing: we are borne in sinne, yet God suffers vs: we grow vp in transgressions, yet God sustains vs: we waxe olde in iniquity; yet God preserues vs, expecting our amendment: for he would no man to perish, but all to repent. He cals all to the supper, his word is for all: he comes to the doore and knocks; if the word cannot moue vs, afflictions will awake vs: meanes must be vsed, if good things be obtained. *Paul* must plant, *Apollo* water, and *Lydia* lend her eares, ere her heart be opened, and God giue increase. VVhat hast thou, that thou hast not receiued? *Crearis, fanaris, saluaris*: creation, preservation, saluation, all from aboue. To belecue and to obey, is neither of the willer nor the runner, but of God that shewes mercie; *Non quia uelle & currere non debemus, sed quia ipse operatur in nobis & uelle & currere*; Not that it is vaine to will and to runne, God wils none to perish, and therefore wils the Gospell to be preached; yea it was preached through the world, to leaue all without excuse. VVhat could God haue done that he hath not done, by preachings, threatnings, punishments, blessings

blessings. Christ came to saue: how often would
 he haue gathered Ierusalem? what ioyes are in hea-
 uen for the penitent? He wil not drowne the world
 before *Noah* preached: nor burne Sódome before
Lot exhorted: he will warne Ægypt by *Moses*, Is-
 rael by *Osea*, Ninieue by *Ionas*, the Iewes by *Ieremy*,
 and Ierusalem by Christ and his Apostles, before
 the destruction. God *quasi* good, yea *as adon quasi*
as aslon, admirable good: bountifull, sweete, profi-
 table, patient; if he punish, he doth it with wee-
 ping: he would no man to die, but would haue all
 to repent. There is an absolute, and a conditionall
 will: by the first he will haue mercy on whom he
 will haue mercy, and none can resist it: this is his
 secret, but we speake of his reuealed will: God
 holdes out his hand to all, but those alone are
 taught, that shal be saued. By the second *præcept ac*
prohibet, permittit, consulit, implet: he cōmands, for-
 bids, counsels, suffers, & effects: this is his reuealed
 will. So God would haue all to be saued, but then
 they must vse the means that leade vnto saluation:
 no *sic vult, ut & nolentes saluentur*: Christ cals al, but
 refreshes those alone that take paines to come vn-
 to him. *Nemo nisi sua culpa perit*: If the hungry
 will not eate, the thirsty will not drinke, nor the
 naked be clothed, it is their owne fault if they die.
 Gods will is fulfilled, *In alios manente iustitia, in a-*
lios profluente gratia: doing iustice vnto some, and
 shewing mercy vpon others. Onely sinne is the
 cause of destruction, which is so farre from God
 to will, as he interdicts it with a curse:

Luke. 9.
Matth. 23.

2. Cor. 3. 8.
Psal. 34. 9.
Luke. 19.
Ezek. 18

Rom. 9. 18. 19

Durand. dist. 1.
45. 9. 3
1. Tim. 2.

Ambrosi. in
March. 11. 2

Aug. de præ-
dest. lib. 3. c. 13

Al. 17.30.

Tertul. Apol.
aduers. gentes
cap. 39.

Tertul. lib. ca. 1.

Laert. in. vita
Anachar.

Surely God would haue none to perish: none of *Peters* beloued, the elect: none to perish in this last age of the world, for he calls all: none to perish, for he offers sufficient meanes for all men to be saued: none to perish, that will come vnto repentance. For God staies the world from perishing for the penitents sake sake, and he that will not come vnto repentance shall assuredly perish: both which appeare by the sequell. It was an ancient complaint among the heathens, that the Christians were the causes of publike calamities. *Si Tiberis ascendit in mœnia, si Nilus non ascendit in arua: si cœlum stetit, si terra mouet, si fames, si lues: statim Christianos ad Leonem acclamatur, omnes ad unum.* If *Tibur* ouerflow the walles: if *Nilus* doth not wet the fields: if the heauens stand, or the earth moue: if hunger, murren, plague or pestilence destroy eyther men or cattell: then away with the Christians, to the Lions with them, it is pity that they liue, their iniquities cause these miseries. In lawfull proceedings to iudgemēt, the party accused must first be heard before sentence be pronounced: but the Christian must go to the pot, *indicta causa*, without triall or lawfull audience. *Anacharxis* *Δαυμαλεις* *ἦ ἔστι πῶς παρὰ τοῖς ἄλλοις ἀγωνίζονται μὲν οἱ τεχνῖται, κρίνουσιν οἱ μὴ τεχνῖται*: was wont to maruell at the Grecians, that when their artificers fell at iarres, they which were no artificers were iudges of the cause: how then wold he haue wondred at the malice of the Gentill against the Christian, for the names sake to torment him? yet praise and punishment are

are not due vnto a name, but to the vertue and vice of the person. Again, if any name be good, then is the Christian name the best, comming of *χρηστος* and *χρηστος*, good, yea goodnesse indeed. Thirdly, there were as bad, yea worser troubles sent vpon the world before men were called Christians as after. For Tibur had almost destroyed the whole citie 239 yeares before Christ came in the flesh: Hierapolis a citie in Asia, the Ilands, Delos in the sea *Ægeum*, Rhodes in the Carpathian sea neere Caria, were all destroyed by waters, together with thousands of people before the Christian name was knowne. Asia the greater, and Affricke not a little troubled with waters,

Expatiatæ ruunt per apertos flumina campos.

Fields, men, beastes, houses were ouerwhelmed with waters in Ogyges floud the yeare 3677. A murtherer or a theefe accused, might lawfully stand vpon their triall: but Christian children must not lament the martyrdome of their parents. Yet there is no such blame in their profession, for which the professors should be harmed: They teach the creation of the world by God, and the redemption by Christ: they expect no earthly kingdome, they owe God a death, and take all with patience. They flie not the light like the theefe, nor desire darknesse with the adulterer: they denie not, when they are accused, nor curse their destiny, if they be condemned: *Si denotatur gloriatur, interrogatus confitetur, damnatus agit gratias*: they liue circumspectly as in Gods sight: they know Idols are va-

Iustin. Martir.
Apel ad An-
tonin. Pium.

Orosius lib. 4.
ca. 8.

Plato:
Ouid. Meta-
morph.

Dioclesians
decree.

Iustin. Mart. ib.

Tertal. Apel.
lib. 5. 41.
Iustin Mart.

Plinius secundus ad Traian.
ep. 10.

Euseb. in Chro.

Iustin. Martyr.
Apol. 1. pro
Christian.

Paulus Diaconus. 10.
Niceph. 4. 12. 7
Orosius. 7. 18.

Bapt. iust. Egnat.

Dion. Cassius
in vita Anton.

Machi. 2.
lib. 1. ca. 12. &
2. ca. 2.

Matth. 22.
Job. 4.
Iustin. Mart.
Matth. 5. 18. 44.
Oecumenius
in 2. Petri.

nity, and therefore serue alone the liuing God. They rise early to sing Psalmes, and offer prayers to their Sauiour: *homicidium, adulterium, fraudem, perfidiam & cetera scelera prohibentes*: forbidding murder, adultery, theft, deceit, lying, with euery sinne and wickednesse. Blessed Christ, blessed Christian, and blessed is the world for such mens sakes. Other religions approue much wickednesse: but Christs, *frugi ex nequam, bonos ex malis*: turnes men from vice to vertue, from vngodlinesse to goodnesse, from heathens to Christians. *Aurelius* with his army in the midst of Germanie among their enemies, besieged with Dragons, and wanting water, at the praier of the Christians there descended from heauē vpon his army a sweet cold shower of raine, but vpon the enemy haile mingled with lightning: which forced the Emperour to confesse it was Gods work: & for euer after to loue, cherish, and make much of Christians, because for their sakes God had shewed such fauour vnto him. Notwithstanding *Machiuel* is not ashamed to say, that mē since they declined frō hethenisme to christianity, feare God much lesse thē before: yet *Caesar, Popey, Cato, Cicero* did all things for vaine glory: their religiō is but in shew, & the professors obserue it for credit: but Gods kingdom is spiritual, and commands the hart, he wil be serued in truth, & requires the whole: Christians account pleasures vaine, are charitable ouer the dead, & pray for their enemies: yea *Seneca* their most religious, because godly sententious was thought to cōuerse with *Paul*, & be conuerted

uerted to Christ. But Christians eat Christs flesh in the sacrament. So the Heathés extorting from seruants, beleueed it fleshly, & tormented the Christians to yeeld vnto it. To whom *Blandina* answered, *Quo pacto hoc Christiani fieri paterentur, qui ne concessis quidem carnibus exercitationis & continentia causa frui volunt*: how can it be, that Christians will feed on man, that oftentimes to tame the flesh, abstaine from meates lawfull to be eaten? *Apud nos nulla hominum voratio: que si vera, nulli sexui parceret*. Christians are neither Canibals, nor Carims: it is enough for the heathens *Neptune, Saturne, Iupiter*, to be fed with mans flesh.

I denie not but it might be then, as it is now, Christians in name, and not indeed: *Per flagitia ac turpitudines suas nomen religionis insamant*: by their sanctified lips, and sathanical liues, may raise a scandal vpon religion: yet Christianity is constant though it appeare but by women; and prophesy perfect, though but visible by *Elias*: for only Israels God hath true worship. As for Heathens they are grosse Idolaters, worshippers of thousands. *Orpheus* had 355. gods; but better instructed left in his will, *tra ētas dēv*: there is but one onely God, a good God, and a blessed. So were not the Heathen gods: *Iupiter* a Sodomite, *Mars* a murderer, *Magus* a Sorcerer: and can God blesse such religion? Is it not idolatrous. *Ahab*, and whoring *Iesabel* that trouble Israel? What wasting of the world was there by war before Christianity was professed? how was the course of nature chan-

Ireneus de S. Blandin. mart.

Tatian. aduer. Græcos.

Athanas. in legat.

Saluian. lib. 4. de prouident.

Math. 27. 1. Reg. 18.

Varro. Iustin. martyre in exhort. ad gent. Clemens in Protrep. Iust. Apol. 1. 1. Reg 18. 18.

Plin. 7.
Liuuslib. 24.

Liu. lib. 9.

Numb. 6. 24. 25.

2. Sam. 7. 5.

1. Reg. 5. 5.

1. Mace. 2.

ged, before Christ came in the flesh? A woman of *Spoletium*, a city of *Umbria* in *Italy*, in the second *Carthaginian* warre, made an oxe speake as a man, saying, *Roma caue tibi*: beware Rome; And an other in the ciuill warre of *Antony*, as the Husbandman was a ploughing, said: *non defuturum frumentum, sed homines qui illud ederent*: there should be noe want of corne, but of men to eate the bread. It rained stones in the dayes of *Tullus Hostilius*, king of the Romans; a swarme of Locusts deuoured the fruits, leaues and corne in *Affrike*, and after were all cast like a cloud into the sea a little before the conspiracy of *M. Gracchus*; But Gods religion keepes all things in order, and establissheth peace vpon the earth. For God taught *Moses* thus to blesse the people, and say, the Lord blesse thee and keep thee, the Lord make his face shine vpon thee, and bee mercifull vnto thee; the Lord lift vp his countenance vpon thee, and giue thee his peace. VVhen God would haue a temple builded for his worship, he would not haue it in *Dauids* time, because it was troublesome, and full of warre; but in the daies of *Salomon*, who is interpreted *Rex pacis*, the King of peace. When Christ came into the world, it was in the dayes of *Augustus*, when the whole world was at peace: And at his comming did the quiristers of heauen, his holy Angels, sing this song, Glory be to God on high, and peace on earth. And if this peace, & order of nature continues not still in the world, it is because men waxe wicked, despising the Gospell of peace, and breaking

king the law of God, who is alwayes a iust reuenger, punishing sinne with sinne, vntill sinners be vtterly destroyed. As for warres they haue bin long abroach, tapped by the diuell, who thirsteth after mans ouerthrow: Euen in the time of *Ninus* and *Zoroaster*, 1300. yeares after the beginning of the world, since which time the world was neuer emptie of calamities and miseries. For *Ninus* co-ueting for to increase his bounds, brought the world to much distresse. But when Christ came he taught a contrary doctrine, namely, to be content with our owne, to doe as we would be done vnto; to suffer rather then to doe iniury: not to recompence euill for euill, but to loue our enemies, and to blesse them that persecute vs. Will not God blesse loue before hatred? charity before murder? and for Christs sake and his Gospell, blesse and maintaine the world? seeing the good alone, and the Christian, according to the will and word of God, adoreth and worshippeth a God without beginning or ending, omnipotent, omniscient, and a God all commanding: who made all things, gouernes all things, knowes all things, and alone is to be worshipped: by whome we liue, moue, and haue our being. VWhereas the Heathens worship the Sunne, which is a creature, and leaue God the Creator that made the Sunne. They worship *Apollo*, *Venus*, *Diana*: and yet the raine doth falle, and the earth bringes forth fruite; but they consider not that it is Gods blessing. *Apollo vobis pluit; Mercurius vobis pluit? &*
hoc

Oros. lib. 2. c. 4.

Trog. Pomp.

Matth. 5. 39. 44.

Rom. 12. 17. 14.

Arnob. aduer.
gentes, lib. 1.

Arnob. aduer.
gent. lib. 2. c. 1.

hoc fieri qui potest, quum in mundo profiteamini eos natos? Can Apollo send raine, or Mercury giue in-crease? doe not the Heathens confesse that they were borne in the world, & bred vpon the earth? If then the world be elder then them, and the raine descended vpon the earth, before they were borne, are they the authors of inctease, or the giuers of good things? No verily, it is God alone who was their maker, and powres all blessings vpon the earth; and who so feares, and serues this God, shall prosper. If the dumb creatures could speake, or the trees counterfet a voyce; if the stones had tongues, and the clods of earth could send forth an vnderstanding sound: they would tell vs, that the Lord is good, and for his true seruants sake doth blesse and preserue the earth. Cælum, cum cælis, cælestia, mare & terra, omniaq; que in eis sunt, consono speciei sue ordinationisq; concentu protestabantur gloriam Dei, & prædicatione perpetua maiestatem sui loquebantur authoris: the heauens and all therein, with one consent witnesse the glory of God, and speake continually of his maiesty, declare the goodnes of God, and the wonders he doth for the children of men: that he blesseth the earth for his elects sake, and preserues the world for the company of good christians that are therein: who are content with their condemned estate, and liue after the lawes of the Lord: who are neither contentious, nor couetous, no breakers of wedlooke, nor wrongers of virgins, gentle vnto all, and base in their owne conceits. This was the cause, why that men in time past

fortiores

fortiores viri erant quam nostri: were more strong, and more valiant men, then we in these dayes. *Nam cum ex religione nostra veritatem rerum intueamur, discimus ex illa statim honores & pompam huius mundi contemnere:* for when men attained to the trueth of things by religion, they learned to neglect honours, and set very light by the pompe & vanity of this world: But the heathens esteeming much of these, placed their whole felicity in them, and therefore went forward more valiantly, and with a better courage to atchieue them. They placed their happinesse in the praise & credit, fame and glory, that men attained vnto for their valiant actes, and couragious exploits, performed either in time of warre or peace. But our religion thinks them most happy that are most humble, and those most blessed, that are giuen to meditate vpon heauen: and not those that atchieue most valiant enterprises; By this meanes debasing the mindes, and daunting the courage of the people. Christian religion makes a man humble, not a coward: *Abraham* a blessed Christian, for he saw Christs day, and reioyced; he confessed himselfe to be but dust and ashes, to note his humility: yet was no coward. For with a little bande of men he fought against foure Kings, and discomfited them. *Moses* was the meekest that euer was, yet none was euer able to ouermatch him, and *Ioshua*. To omit *Ionathan*, *Gedron*, *Sampson* and *Baruch*: was not *Dauid* an humble man, and not high minded? yet a most stout champion, a valiant Prince, and a leader, that

Kkk

subdued

Machi dispu.
lib. 2. cap. 2.

Genes. 18.
Genes. 14.

Num. 21.

I. Iosua 1.
Psal. 131.

2. Sam. 5.

Act. 10.
Euseb. 10.

Alphonfus.

Philip. Com-
minus lib. 1.
c. 10. lib. 2. c. 4.

Annal. in Ca-
rolū magnū.

subdued many enemies. *Cornelius* was humble, yet a *Centurion*. *Constantine* reigned in the West at what time *Lycinius* commanded in the East: *Constantine* an humble Prince, and a Christian: contrariwise *Lycinius* was a persecutor of Christians; *Constantine* made warre vpon him in the defence of Christians, pursued him, tooke him, and caused him to be slaine by his owne souldiers in the towne of *Theſſalonica*: *Pro lege, & pro grege*, a christian posey: for the law, and for the people, for Christ, and for his faith, will the Christian be valiant. Cæsar could auouch and write of the old Frenchmen, that they were couragious and valiant, because, *immortales esse animas crederent*: they beleueed their soules were immortall. How much more should the true christian be valiant in a good cause, that is perswaded to enioy, and assured to possesse a better life after this death? *Lodowick* the eleuenth was an humble Prince, meane in attyre, and soft in speach, hauing this as a bridle alwaies in his mouth: *Quoties prait superbia, ignominia cum detrimento sequitur*: So often as pride goes before, shame wil follow after. *Theodosius* the Emperour, though a stout Prince: yet humbled himselfe for the great sinne of murder. *Aygodandus* the mightiest among the kings of *Affrick* of *Mahomet's* religion, holding long warre against *Charles* the great (but alwaies too weake) desiring at the last to conclude a peace, sent word, that he would become a Christian, and be baptized: whereat *Charles* much reioycing inuited him home to his palace

palace, where being, he happened to see 30. poore men like beggars sitting vpon the ground, and eating meat, and asking what they were: Charles answered, *serui Dei sunt*, They are God seruants. For it was Charles custome and wont, to nourish and maintaine certaine poore men in his pallace, that by the sight of their pouertie, he might be more humbled in his prosperitie, and by beholding of poore Christians he might the better remember the pouertie and humilitie of Christ, and his Apostles. Are they so, saith *Aycolandus*, *Enimuero Dei tui seruos squalore, & sordibus obritos; tuos nitentes & splendide vestitos cerno*: Are the seruants of thy God so basely attired, filthy, & beggarly arrayed, and thy owne seruants in silkes and veluets, glistering in gold, and most gorgeously attired? I had thought to haue bin baptized, and become a seruant of thy God: but now my mind is changed, seeing I see the seruants of your God so basely esteemed of, and so meanely entertained. And thus taking offence at the basenes and humility of the Christian, he would not professe the Christian faith. *Vos animarum vestrarum salutem in ipsis vobis reponitis*: These put the safegard of their soules on their selues, and beleeuing no other mediator, will be Gods. Can God blesse the world for these mens sakes? *Anima, si credit, est ad vitam immortalis, si non credit, ad pœnam indissolubilis*, If the soule beleeues in Christ, it shall be preserued for euer in euerlasting blessednes: But, if it be without beleeve, it shal remaine for euer in infernal wretchednesse.

Arnob. aduers.
Gent. lib. 2.

August.

Machi. Com.
lib. 1. cap. 11.

Guido Bk. ur.

Tertul. de
præscrip.
Euseb. de præ-
parat. lib. 9. ex
Clemente.

Aug. ciu lib. 7.
cap. 35.

Linus Decad.
4. lib. vlt.

Valer. lib. 1.

Lactan. lib. 1.

Seeing then beleefe so highly pleaseth God (for by faith all the Saints of former times pleased him,) and if we trust in him he will blesse vs : Is it not most probable , that the blessing of God is sent vpon the world for the beleeuers sake? *Concludo cultum religionis à Numa Pompilio institutum, unam è primarijs causis extitisse, propter quos Romani in rebus gerendis tam felices fuerint:* Now the religion of Numa , which he established in Rome , was the chiefeft cause of the Romane felicitie: yet *Numa* was a Magician, who bidding his guesstes vnto supper , would suddenly make his table to seeme full of meate , when there was nothing vpon it. *Nonne manifeste diabolus,* Doth he not shew himselfe in all his proceedings to be a diuell? who was nothing but full of superstition , and had learned so much out of Philosophie , as to teach his people idolatrie , perswading the people that he had free access to the Nympe *Ageria*, of whom he learned both his lawes and religion *Varro* freely cōfesseth , that he was a Magician, & vsed the company of diuels, and practised necromancie, diuinatiō, & calling spirits to appeare in the water : *Ad quem, Dei Prophetæ nullus, nullus sanctus mittebatur Angelus,* to whome no Prophet, nor holy Angel was sent to instruct in religion. *Quam verò à cultu veræ diuinitatis alienæ illa litteræ iudicate sunt, hinc intelligi potest, quod eas maluit Senatus incendere, quas Pompilius occultauit, quàm timere quod timuit, qui hoc timere non potuit:* The Senat thought good to burne his writings, wheras
Pompilius

Pompilius had hidden them in secret, fearing to put them to the fire, lest he should displease the diuell his master. *Numa* had made two great chests of stone, one wherein he was buried himselfe, and another, wherein he put his religious bookes, which he caused in like sort to be buried by him; & being found long after in the field of *Petilius*, when *Bebius Pamphilius*, and *M. Aemilius Lepidus* were consuls, they were by the consent both of senate & people adiudged to be burned: vnhappy people to haue the diuell, & his idol religion to blesse them. If the diuels haue such authority, why not much more Christ, whose power they acknowledged, & whose kingdome they feared? They know *Paul*, and confesse the Christiāns are the seruants of the most high God, which shew vnto vs the way of saluation: and in the name of Iesus they came out. *Simon* the great magitian was astonished at *Peters* miracles. The Lord cast out seven nations for idolatry before the children of Israel.

And when the Israelites made a Calfe, and offered sacrifice vnto an Idoll, three thousand men of them were destroyed the same day: Nay, God turned himselfe away, and gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets: O house of Israel, haue ye offered vnto me slaine beasts, and sacrifices by the space of fortie yeares in the wildernesse? and ye tooke vp the tabernacle of *Moloch*, and the starre of your god *Remphan*, figures, which ye made to worship them: therefore I will cary you away be

K k k 3 yond

Plinius lib. 13.
cap. 13.

Matth. 8.
Act. 19.

Exod. 32. 28.

1st. 7. 42. 43.

Exod. 32. 32.

Lament. 1. 8.

1. King. 11.
Hieron. epist.
59.Ioseph. Antiq.
lib. 9. cap. 17Hieron. lib. 3.
in Iere.Chrysost. hom.
1. in Mich.

Ezech. 8. 10.

yond Babylon. O this people haue committed a great sin, the sin of idolatry. *Peccatum peccauit*, Ierusalem hath grievously sinned. The property of the Hebrewes is to expresse the greatnesse of the offence. *Salomon* was cast away for idolatry: *Achas in omnibus urbibus Iudee idola Damasci coluit*: set vp Altars against the temple to burne frankincense thereon; he shut vp the doores of the temple, and made Altars for idols in euery corner of Ierusalem. He did sacrifice his wne sonne vpon an Altar at Ierusalem. When the hand of the Lord was vpon him, & when the Chaldees besieged the towne, he made inuocation to diuels, slashing himselfe, and not sparing his owne blood. The Iewes sent vnto the Babylonians *pro idolis deferendis in Ierusalem, & cum illis fœdus inierunt: sed post factam amicitiam facti veri inimici*: to send them idols, and make a league with them: but they were so farre from pleasing God herein, that he sent destruction vpon them, and made the Babylonians their sore enemies. *Manasses* did worship the hoast of heauen, the seuen planets, and the twelue signes of the Zodiacke: he built Altars for all the hoast of heauen, and set vpon euery Altar the name of the star that he did consecrate it vnto: and his sons sacrificed vnto diuels in the vally of the sons of *Hinnom*. Behold at the doore of the temple of the Lord, betweene the porch and the Altar were about 25 men with their backs toward the temple of the Lord, and their faces toward the East; and they worshipped the Sun towards the East And did not

Jeremy

Jeremy continually call, and crie against this idolatry, *viginti tribus annis non cessauit die, nec nocte.* From the thirteenth yeare of *Iosiah* the sonne of *Amon*, euen vnto this day (that is 23. yeares) the word of the Lord hath come vnto me, and I haue spoken vnto you rising early, and speaking, but you would not heare: And why? They are like vnto the foole in the Psalmes, they said in their hearts There is no God: as the Lord speaketh to *Ezechiel*, Sonne of man, hast thou seene what the ancients of the house of Israel do in the darke, euery one in the chamber of his imagerie? for they say, the Lord seeth vs not: the Lord hath forsaken the earth. Therefore will I execute my wrath (saith the Lord) mine eye shal not spare them: O houle you shepheards, crie and wallow your selues in the ashes, ye principall of the flocke: for your daies of slaughter are accomplished. And why? because they would not obey: but hardened their neckes, leauing the commandements of their Lord God, and made them molten Images, and worshipped the host of heauen, and serued *Baal: circa cultum idolorū semper laborantes inhiabant*, They did alwaies long after Images, and were big with Idolatry, saying, We will sacrifice vnto the Queene of heauen. For since we left off to burne incense to the Queen of heauen, and to poure out drinke offerings vnto her, we haue had scarcenesse of all things, and haue beene consumed by the sword, and by famine: making heere (as our declining Protestants, & Rome adoring Papists do at this day) a fallacion to serue false

Hieron. supe
Iere.
Iere. 25.3.

Psalm. 41:

Ezech. 8. 13. 18.

Iere. 25. 34.

Aug. de mirab
sacrae script, 2
cap. 5.

Iere. 44. 18,

Lyra in Ierem.

Hieron. epist.
35. ad Paul.

Lyra in Iere. 7

false gods, *non causa pro causa*; forgetting the hainoulnesse of Idolatry, and making that the cause of their calamity, which is the cause of all prosperity, the true seruice of God. And indeed these Idolaters were as good as their word: for *solem regem, & lunam reginam idola mulieres nominabant*, they did cal the Sun the king, & the Moone the Queene of heauen, and the women made litle round cakes like vnto the Moone, & sacrificed the vnto her. And from the time of *Adrian* vnto the daies of *Constantine*, by the space well nigh of two hundred years in the primitiue Church, the Iewes and other infidels set in the holy places three abhominable idols, lest the places should be frequented of Christians: One in the place where Christ arose, there they placed the image of *Iupiter*: another vpon the rocke of Caluary, there they set the marble image of *Venus*. And the third in the den of Bethlehém, the graue Chachmor: there they set the idoll *Adonis*. *Baals* image was great, and hollow within, and when the children were presented to the priests to be offered vnto the idoll, the priests put fire into the image: which burning within, and heating the image a litle without, they tooke the children, and set them naked betweene the armes of the image being then but luke warme, and delightfull vnto the children: which done, the priests, and *totus populus*, all the people, blew with trumpets, and pipes, worshipping, and sacrificing vnto the image. After long space, the idoll waxing hot, and the child grieuouly burning cried aloud: but his parents,

parents, and friends without pittie, not hearing him (by reason of the great noise made by trumpets and pipes) suffered the child to continue burning to dust. Thus they went a whoring after their owne inuentions. The priests contemned the law, and defiled the sanctuary, neither were the people guiltlesse: but *sicut populus, sic & sacerdos*, like people like priest. They are defiled, and are like Sodome, and the inhabitants of Gomora: for there is none that doth good, no not one. *Circumte vias*, run to and fro in the streets of Ierusalem, and behold now, know, and enquire in the open places thereof, if you can find a man, or if there be any that executeth iudgement, or seeketh the truth, and I will spare it: shall I not visit for these things (saith the Lord,) shall not my soule be auenged of such a nation as this? yes, heare O earth, behold, I will make a plague to come vpon this people. And were the rest of the Iewes more holy, then those vpon whom the tower of Siloam fell? O no: but if they also continue in their sinnes, they shall likewise perish; and we, if we continue in their transgressions, and idolatry, shall in like manner be confounded. O heare what the Lord speaketh: take heed: for a lamentable noise is heard out of Sion, How are we destroyed? The plague now, the famine lately in our land, the sword whilome at our wals, strange births, sudden deaths, do witnesse sinne is now ripe in England: and were it not for the good Christian, that dwelleth amongst vs, God would bring a sudden destruction vpon our country. Let

Ezech. 23.

Esay. 24.

Iere. 23

Iere. 1. 9.

Iere. 6. 19.

Iere. 9. 27.

Terul. Apol.
cap. 41.

Ambros. in
Psa. 118. ser. 10

Aquin. 3. sent.
dist. 2.

Hild. lib. 5.
Origen.
Clemens.
Alex. exhort.
ad Gent.
Arnob. aduers.
gent lib. 8.

Exod. 20.

Deut. 4.
Esay. 42.
Exod. 32.

vs beware how we fauour too much popish idolatrie, lest we pull the wrath of God vpon vs: *Apud quos Deus ispernitur, statuae adorantur*, Where God is despised, and a poss adored. For it must needs be, that contempt of God will bring downe his anger. *Gentiles lignum adorant: quia Dei imaginem putant*: the Gentiles worship the wood, because they thinke it is the image of God. The Papists say, that the crosse, and the image of Christ ought to be worshipped with such honour as is due vnto God. *Idolum est simulacrum, quod humana effigie factum, & consecratum est*, An idoll is an image made after the shape of man, and dedicated vnto some religious vse. *Nobis non est imago sensilis de materia sensili: sed, quae percipitur intelligentia*, We haue no image that is imaterial, and seene with eyes: but onely such as is conceiued with vnderstanding. We are forbidden the making and vsing of images. *Crucis nec colimus, nec optamus*, We neither worship crosses, nor wish for them: you that dedicate wooddē gods, haply adore wooden crosses, as parts of your gods. Thou shalt not make thee any grauen image, nor the likenesse of any thing; there is the making of images forbidden. Thou shalt not bow downe to them, nor worship them: there is the religious vse prohibited: For I will not giue my glory to another, nor my praise to grauen images. The idolatrous Iewes pretended to worship the image of God, when they set vp the Calfe: and therefore to be more thankfull for their deliuerance, they proclaime an holy day, not vnto

vnto the Calfe : but vnto the Lord. *Baal*, that abhominable idol, was set vp for the image of God, that they might worship God in the image : but God will no more be called *Baal*. The heathē, *Nos ad honorem inuisibilis Dei, visibiles imagines adoramus* : worship the images which they see, in the honour of that God which cannot be seene. The heathens had holy water at the Church doore, so the Papists: the heathens lighted tapers to their idols, so the Papists: the heathen said they did not worship the idoll, but God in the idoll; so say the Papists. *Et quamuis* (saith *Machiuell*) *non desunt, qui opinantur omnem, quam Italia habet felicitatem, ab Ecclesia Romana dependere : tamen contrariam sententiam quis veriore existimauerit.* Although there be some of that opinion, who thinke all the felicity of Italy depends vpon the Romane Church: yet the contrary is more true: seeing they liue not after the principles of Christian religion, nor walke after the lawes of God : but haue adulterated all the commaundements of God, and altered all the primitive institutions. Are not manifest idolatry, and their maintaining *Vagas libidines*, of incest and leachery, two famous notes of Antichrist? *Iohn de Rupe scissa* in a popular sermon makes this comparison. *Fortē quadam avis olim inter ceteras enata est omnium consensu pulcherrima : sed implumis*. It happened on a time, that among the rest of the birds, there was a faire bird bred, but naked and without feathers: which the rest of the birds assembling to visite, and admiring her beauty had pitie vpon her

Hofe. 2.

Hofe. 3.

Clemens recog. ad fact. lib. 5.

Machi. com. ment. lib. 1. cap. 12. Machiui. com. lib. 1. cap. 12.

Strigel. in Dan. 11.

Cross. lib. 1. cap. 21. lib. 3. cap. 24.

pouerty, seeing her naked, and not able to fly among the rest to helpe her necessity : wherefore they tooke counsell together how they might best helpe her want, that she perish not in her nakednesse. After long consultation, they decree euery one of them to bestow some of their feathers on her, by which meanes she became cloathed, and feathered as well as the rest: which whē she perceiued, and that she was had in reuerence amongst the birds, she waxed proud and disdainfull, despising the rest of the birds; she began to smite them, and to play the tyrant amongst them. Whereat they waxing discontent, and full of griefe, call againe their Synod & assembly, concluding therein (by reason of her pride, and ingratitude) to take from her euery one her feathers, which they had so willingly bestowed vpon her. *Ita vobis (Palam, & Cardinales alloquens) hand dubiè eueniet*: So will it come to passe out of question (saith he) with the Pope, and his Cardinals: for being poore, and naked, they were relieued by Princes: but when the world shall thoroughly consider their pride, pompe, and ambition, spending their liberality vpon riotousnesse, and dishonestly, they will take from them that which is their owne, and leaue them as naked as a coocoe in Winter, and beggarly as *Irus*, as by little and little is more and more manifest.

The Primitiue Church defended their innocencie by daily praying for the Emperor, *etiam pro omni statu Imperij*: and for the whole state of the Empire,

Empire; because the Princes power is of God. By God Kings reigne, and Magistrates are his Ministers for the good of him that doth well, and to take vengeance on him that doeth euill. But the Pope is so farre from praying for them, that he seekes by all meanes to defeat the of their goods, and dominions, and to depriue them of their dignitie and authoritie. They vse the art of excommunication, which is flatte deposition: *Quia cum primum quis denunciatur excommunicatus, omnes subditi absoluantur ab eius obedientia*: For as soone as one is denounced excommunicate, all his subiects be discharged from their obedience; a pathway to rebellion: which diuelish doctrine (when it should haue bin established in the counsell of Lateran) God did preuent by the suddaine death of the Pope. For God commands to honor the kings, and to be subiect to the higher powers, and who soeuer resisteth the power, resisteth the ordinance of God, and shall receiue to themselves iudgement. It is a note of fleshly, and Antichristian teachers to despise gouernment, and speake euill of them, that be in authority: yet Pope *Hildebrand* depofed *Henrie the fourth*; and the Iesuits call him a most wicked, sacrilegious, simoniacal and hereticall person. They encourage men in treason, and make Saints of traitors. Let them intend the destruction of England: *Garnet* shall be canonized. To murder the French King, *Rauillac* shall be commended for constancie: yea the Angels present the body of *James Clement*, who murdered king *Henrie the*

1. Pet. 2. 21.

Rom. 13.

Wise. 6.

Platin in vita
Innocent. 3.

Iude 8.

Epistle to the
Queene re-
gent in Fran-
ce.

Tertul. Apol.
aduers. gent. c.
42. 43.

Machi. Comm.
lib. 2. cap. 5.

Amb. sup. Luk.

Hieron. in epi.
ad Titum.

Basil. lib. de ra-
tion. leg. Ethn.

third of France; and all the Saints must giue him
roome. Tertullian auoucheth that the common
wealth had great damage, and losse by the death
of Christiās: because they wanted the good prayers
which the true christiā sedeth vp to God in the be-
halfe of the coutry, & cōmon wealth, whose pray-
ers God hath promised to heare, and for their
sakes to send a blessing vpon the world. The Chri-
stian goes about *poetas & historicos, & id omne in*
uniuersum tollere, to destroy & roote out of the
world, all good discipline, and ancient learning.
Nor the Christians are desirous of all good lear-
ning, though they imbrace & cleaue onely to that
which is truth. Was not *Moses*, & *Daniel* learned
in all the learning of the Egyptians, and *Chaldeans*?
and was not *Paule* learned in the Poets? Had not
Iosephus turned ouer all the whole librarie of the
Greekes: yet trained, and nourished in diuinitie?
Philo the Jew was called *alterū Platonē*, another *Plato*:
& *Porphyrius* gaue *Origene* the garland for his skill
in Philosophie: *Tertullian*, *Clemens*, *Basil*, *Hierome*,
Auustin, with the rest, are all full of learning. *Legimus*
aliqua, ne negligentur: legimus, ne ignoremus: legi-
mus, non ut teneamus, sed ut repudiemus: We reade
some writings of the Poets, and Heathens, least
they should be too much neglected; others, that
we might not be ignorant in them: and others not
to follow, but to know how to shun them. Arts
(saith *Hierome*) especially Grammar and Logicke,
are verie profitable, and necessarie for a Christian.
Basil exhorteth the Christians to the reading of
such

such bookes: but againe he counsels them to re-
 ferre all to the building vp of Christian religion.
 It was decreed in the Synode, *Quibusdam locis ad
 nos refertur, neque magistros, neque curam inueniri
 pro studio literarum*: Because we vnderstand, that in
 certaine places, there be neither schooles of lear-
 ning, nor maisters to teach: therefore we decree,
 that in all places, as necessitie requires, there be
 schooles ordained, and maisters provided to teach
 the artes and liberall sciences, seeing by that
 meanes we attaine the better to knowe, and vn-
 derstand diuinitie and the Scriptures. But many of
 the Atheisticall crue were enemies vnto learning.
Domitian did slay *Hermogenes*, and banished many
 famous men, yea almost all Philosophers out of
 Italie: *Paulus* the second, and *Hadrian* the sixth
 were great persecutors of Poets: *C. Caligula* sought
 all meanes to abolish and roote out *Virgils* and
Linies workes out of the world. Did not the rude
 and barbarous souldiers burne that excellēt *Vaticā*
 Librarie vnder *Clement* the seauenth? And was it
 not the edict and policie of *Iulian* to forbid and
 cōmand, that the children of the Christians should
 learne no more Philosophie, *ἵνα μὴ διδόντες ἀσπίδας κα-
 λωμένας*, least they take our weapon, and fight a-
 gainst vs. *Hic est Goliae gladius, quo ipse Goliah iugu-
 landus est. Hic Hercules claua, qua rabidi inter Ethni-
 cos uanes percutiendi sunt*. For by their owne works
 and Authors we deale with them, as *Dauid* with
Goliah, that did cut off his head with his owne
 sword: making their owne writers like *Hercules*
 club

C. de quibus-
 dam, dist. 37.

Dion.
 Calsius.

Pier. Valer.
 orat. pro sacer.

Theod. li. 3. c. 8.
 Hieron.

club to beate away the Barkers. But the politician *Julian* imagined (as our politique Papists) that by keeping men from learning, & maintaining them in ignorance, idolatrie and superstition might be the more easily engrafted; which practise, that *Syrian* tyrant *Mahomets* scholler *Habadallus* exercised in his dominions, prohibiting all Christians, that were vnder his gouernment to go to schoole, or follow learning, or literature; thinking after much ignorance, he might bring them to his superstition and heresie: because τὸ ἀφιλόσοφος is ἐν τῷ σκοτεινῷ ὄψειας, not to be instructed in Philosophie is to dance in the darke. And yet as we must philosophari with *Neoptolemus*, so it must be, paucis gustandum de Philosophia: sed non in eam gurgitandum: we may tast of Philosophie: but not be drunken with it. The water of the Scriptures must be our liquour of life to quench the thirst of our soules. If we had in these dayes the appetite to diuinitie, that *Plato* the Philosopher had to humanitie, who for three bookes of *Philolaus* the *Pythagorean*, disbursed tria millia denariorū, three thousand groats; we would be soone induced to taste of the heauenly water: Or *Aristotles* eager affection to knowledge, who payed for a few of *Speusippus* books, tria Attica talenta, three Atticke talents, euerie talent amounting to an hundred and twentie pound sterling: we would esteeme better of the Scriptures. Bookes were not a little esteemed in Rome, when the second booke of *Virgils Aeneades* was sold viginti aureis, for twentie crownes, or when *Tarquingauē*

Paul, Diac. l. 22

Lucian.

Gell. lib. 5. 16.

Gell. 3. 7.

Tunstall.

Gell. 2. cap. 3.

Gell. 1. 19

gaue for three of *Sibils* bookes *pretium immensum*, a huge masse of money. *M. Catow* was *heluolibrorum*, eo quod libros legeret, & eorum lectione non potuit satiari: A deuourer of bookes, alwaies reading: and yet neuer satisfied with learning.

And *Aristotle* was *ἀναστικός*, neuer wearied with reading *χαλκὺν*, all Steele, neuer weary, nor his thirst neuer quenched: no maruell, for humane learning was no water to quench a thirst, being like vnto *Iacobs* well in Samaria, whereof whosoever dranke did thirst againe. But Gods word, and his Christ, is the right well, a well of water springing vp to euerlasting life, of which, whosoever drinketh shall neuer thirst againe: For, if you compare those to these, that is, the bookes of the Philosophers *ad libros sacre scripture, magis sunt dicendi libri mortis, quam vite*: to the bookes of the Scriptures, they may rather be called the bookes of death, then the bookes of life: because they teach: but things pertaining to this life, but the Bible shewes vs the way to life euerlasting. Now *qualis finis, talia sunt media ad finem ordinata*, and *temporalis vita eterne vite comparata, mors potius est dicenda, quam vita*: as is the end, so are those things that tend vnto the end; if the end be temporall, so are the bookes, that tend vnto that end, but for a time: and if this life, which is but temporary and momentanie, should be compared to the life in heauen, which is for euer, and euerlasting, it is rather no life, then a life. The booke is *βίβλος*,

Cic. de finib. 3.

Plato.

John. 4. 13.

Hieron. ad Paul.

Greg. hom. 35. in euang.

Hebr. 10. 7.

Colos. 3.
Añ. 17.

Hieron,

Greg. mo-
ral. 9. 5.Aug. doctri.
Christ. 2. cap. 8.Aug. contra
Manich.

the Bible a booke for the excellency thereof about others: the booke of bookes, and in comparision thereof other bookes are but *Sibilla folia*, *Luciani libri*, imo ipse *Æsopi fabula*, *vanitas vanitatum*, leaues, fables, trifles, vanitie of vanities. Beware of Philosophy: *Pauls* withstanders were Philosophers. *Nescit literas, qui sacras ignorat*: he that is ignorant in the scriptures knowes nothing: Notwithstanding, *Moses* was learned in all the doctrine of the Egyptians, the expounder of the law. *Sapientes Dei à mundi sapientibus sapiant. & doctrinam assumunt multiplicandam*: The wise men of God learne wisdom of the wise men of the world, and by them increase their knowledge. *Habebant Egyptij idola detestanda, habebāt & vasa, & ornamenta Hebræorum vsui, Deo volente, rapienda, & approprianda*: for as the Egyptians had idols, which were to be detested and abhorred, so they had Iewels of gold, and iewels of siluer, which the Hebrewes at Gods commaundement may borrow, may vse, and may make their owne. The Philosophers in their writings and workes haue idols, and iewels: poysonfull, and wholesome and sweet hearbes. The idoll we must forsake, and leaue: but take the iewell to increase our riches: the poyson we must detest, but like the Bee make vse of the wholesome and sweete hearbe. Saint *Paul* vsed *Menander*, and *Aratus*: leauing the dregs, he tooke that which was most pure, and fit for his vse. *Si quid veri de Deo Sibilla, vel Orpheus, alijue gentilium vates, aut Philosophi prædixisse perhibentur, valet quidem ad reuincendam*

renincendam paganorum vanitatem: If there be any thing in the works of *Sibill*, the writings of the Poets, or the bookes of the Philosophers, that is truly spoken of God, and his truth, the same is forcible to confute the irreligion of the Pagan: but not to perswade vs to be of their faith. What difference there is touching Christ, betweene the preaching of Angels, and confession of diuels, such difference is there betweene the authority of the Prophets, and the sayings of the heathens. We hold to one, and build our faith vpon Christ, counting all other doctrines but drosse in comparison of diuinity: who, because he esteemeth of God aboue all, accounteth his word the true nourishment of his soule, and squares his life according to his will. God must needs loue the true Christian, and send a blessing vpon the place, wherein he abideth. A man will keepe the whole heape, because there is wheat among the chaffe: the fisher will feed all the pond, because there be great fish among the small: and God continue the world, because there be some good among the bad. Sodom was not burned so long as *Lot* was in it, and for ten good men fise cities had bene saued. He is *columen familiae*, *σῦλος οἴκου*, the stay, prop, and pillar of the country. While *Hector* liued Troy stood: *Polydorus* was the anchor of the nation: *Iacob* the blessing of *Laban*, *Ioseph* the maintenance of Egypt: and vntill the elect be gathered to their brethren, the world cannot end: for the world is continued but to accomplish their number, and

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Gen. 18.Terent.
Eurip. Pindar.Aquinas, de con-
ser. rerum. q. 5.
P. Lomb. sent. 2
dist. 1.

Apoc. 6. 9. 13. 11.
Haimo in. 6.
Apoc. lib. 2.

Ephes. 4.
Aug. Euchir.
ca. 61.

1. Cor. 3. 22.

as the schoole thinks, to restore the ruines of Angels. The Saints must be content vntill their fellowes be killed. *Tali modo loquitur: Deus Sanctis?* God deales with his Saints, as a father with his children: who hauing many, and they returning one by one from the plough: the first and second desire their dinners: vnto whom the father answers; Sonnes yours meate is readie, but stay a little till the rest of your brethren come, that you may dine together, and be merry. God will not burne the world till all the faithfull be one in Christ, and meet together in the kindgome of heauen: *Cum homines ad vitam aeternam predestinati in corruptionis vetustate renouantur*: when the predestinated vnto life shall be deliuered from corruption. God made the world for man with the creatures therein: *Adam* lost his title in them by sinning: Christ recouers this interest vnto the faithfull: they are Christs, and all things are theirs. God that gaue Christ vnto them, will detaine nothing from them. Now the faithfull, the Lords of the creatures, being taken from hence, and departed the world: the creatures haue no reason to be detained in bondage, and kept subiect to sinners. Will God blesse the world, wherein are none but traitors and rebels? but such are the wicked haters of Christ, and enemies vnto God. Verily God preserues vs all for the number of elect, & for the sakes of the godly keeps the world from destroying. Blessed God, happy Saints, hauing Christ in their harts, shew it in their liues, and
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are assured of heauen. Vnhappy worldling, wretched sinner, that hates Christ in his heart, denies him in his life, will not come vnto repentance, he shal assuredly perish. God deales with the world as with man, he giues the world space to amend, and man liberty to repent: he sends, we care not: he calls, we heare not: he threatens, we feare not: he promises, we come not. O loue to send the sonne: O mercy to stay vs falling: O patience to attend our returning, desiring our repentance, μετανοια. *Teshnuu*, μετανοια, *resipiscencia*, conuersion, are synonymies proper onely to the godly: of *Shob*, μετανοια, *conueriti*, to be turned: the metaphor is borrowed from a traoueller, who wandring out of his way, and being admonished, turnes to the right path againe. Auersion is when a man leaueth God to serue Sathan: reuersion when man returnes to God, and leaues sin by repentance.

1. Pet. 3. 9.
Hieron.

Sinne is *error à vero*, repentance is *reatus ad regium iter*: the prodigall child erred when he left his countrey, but found the truth when he returned to his father. Sinne is *arria*, folly and madnesse; repentance is *μετανοια*, a change vnto wisdom. The sinner lookes without his eyes, heares without his eares, and vnderstands without his heart: but the penitent doth *μετα* put them on againe, and doth nothing without them *Resipiscencia* is *resapere, post factum sapere*: to waxe wise after folly, to come to a mans selfe after madnesse. *Penitentia quasi punientia*: *penitentia* of *pæna*,

Luk. 15.

Epimetheus:

SAINT PETERS PROPHECIE

Calu. Mar. 3. 8.
Muscus.

quasi penam tenere: penitence of punishment is common to the wicked and the godly, to *Iob* and *Iudas*, to the goodtheefe and the bad: yet the Pa-
pist fulfille repentance by his penance, abstay-
ning from flesh, sprinkled with ashes, going to
confession, and singing songs sounding repen-
tance, he is perfect: albeit all be not gold that gli-
sters, the fairest apple is not the soundest fruite,
the smoothest tongue hath not the surest heart,
the outward act makes not the inward man, and
all their shewes may be in hypoerisie, no whit in
veritie.

Gen. 4. 14.
2. Chron. 36.
Matth. 27.

Math. 26.
Tsal. 51. 7.
Esay. 38. 10.

Heb. 12.
Gen 27.

Jac. 4. 8.
Ezech. 18. 31.

Esay. 1. 16.
Rom 6. 4 5. 6.

Psal 1. 2.
2. Cor. 7.

Whereas repentance begins with the inward,
and continues with the outward: first moues the
mind, and after mends the man. *Cains* burthen is
too bigge for his backe: but *Manasses* confesseth
his iniquities. *Iudas* was sory, that he must to hell:
but *Peter* was grieved for offending God. *David*
was sure vpon his purgation, but *Iudas* despaired
after confession. *Hezekiah* is thankfull after re-
mission, but *Esau* is sinfull after contrition. Con-
fession, contrition, faith, and obedience, are friends
inseparable in repentance. This heart must be
purged, and a new must be made: the old man put
off, and the new man put on: good must be pur-
sued, and euill eschued; this bodie of sinne must
be destroyed, and we wholly renued to Christs re-
surrection.

The true penitent studies the law, and couets
to profit: condemnes sinne in iudgement, and
hates it in affection: feares to offend his maker,
and

OF THESE LAST DATES.

and desires to please his redeemer : is angrie at sinne, zelous for God, and would haue all to be faued. *Non sunt propria virtute contenti, sed se multis prouocant* : He correctes sinne in others, and hopes vpon pardon. *Non potest agere pœnitentiam, qui non sperat indulgentiam* : he takes hold of the promise, and is cerraine of remission. *Fides ambiguum non habet* : faith cannot doubt: he deferses not repentance, nor returnes vnto his vomit. The beast escaping from the fowler will be warie of the net, and the penitent fearefull to sinne. The serpent casting her skinne resumes it no more : the Church hath put off her coate, how should she put it on ? and washed her feete, how should she defile them ? It is vnpossible for fire to burne in the water, or the true penitent to take pleasure in vanity : *Ille enim mater est fletus, hec mater est risus* : mirth is the mother of sinnes delight : but sorrow is the parent of an heart contrite. The iust man no sooner falles but he arises: nor Peter sinnes, but repents : we cannot see in the darke without a light, nor purge sinne without repentance. It is too late to begge truce, when the walles are broken: to enter the citie, when the percullis is downe, and for Dives to craue when he is in hell. *Obsignata enim sunt promptuaria, & impletum est tempus, & certamen perfectum est, & euacuatum est stadium, & corona data sunt, & qui decertarunt, quiescant: & qui non peruenierunt, discesserunt, & qui non certarunt, non amplius adsunt: & qui in stadio uisti sunt, eieciti sunt.* For the storehouse is locked, the

mercie

Ambros.
Ezech. 18.

Bernard. 5. de
confid.
Prou. 24. 16.

Cantic. 5. 3.

Chrysoft. lib. 2.
de compunct.
cordis.

Prou. 24.
Matth. 26.

Epiphani. cont.
Catharos. 59.

SAINT PETERS PROPHECIE

Luke. 13.
Heb. 6,

2. Cor. 7. 10.

Act. 3. 19.
Luke. 24. 47.
Act. 20. 21.

Aristoph:
Apoc. 9. 11
Apoc. 16.
Matth. 10. 28.

Lucan.

mereie gate shut, the time is past, the masteries ended, the race is auoided, and the crownes are deliuered: the labourers are at rest: they that came not are departed, and they that stroue not are excluded: the conquerers are rewarded, the conquered are eiected: repenter blessed, and impenitent perished. Tyrus and Sidon, Sodome and Gomor, all of vs, except we repent, shall perish. Our sinnes recrucifie Christ, & our iniquities are treasons. Impenitent Satan cannot be saued, and they that seeke not pardon shal not find it. No repētance, no cōfession: no confelsiō, no sorow; no sorow, no turning; no turning, no saluation. Christ is the gate of heauen, he opens if we belecue, & we shall enter if we repent: no repentance, no remission; no remission, no saluatiō: onely the penitent are partakers of the promises. Faith & repentance go alwaies together; faith reconciles, repentance reformes: faith receiue the promise, repentance renues the rean. But the impenitent shall perish, ἀπολείθεις, ἀπολυμένοι be most accursed, ἀπὸ ἀλλων a companion with the Prince of destruction: all the vials shall be powdered downe, and all the plagues shall light vpon them to the vtter perdition of body and soules. Begun heere in the person attainted, proceeding on the conscience conuicted, and continued on the partie condemned: here are *Alastores* of ἀλαστον, tormentors for *Nero*, *Platoes* horses for *Oedipus*, an euill spirit for *Saul*, and an ill conscience for *Achitophel*. *Hec quantum misero pœna mens conscia donat*: No hell to an euill soule, a fury, an angrie curre,

curre. Here thy finger must not ake, there thy heart shall burne: here thy face must haue a fan, there thy tong shal flame: here must be perfumes for the smell, there thy nose shall frie: here must be musicke for thy ears, there thy head shal houle: here must be delicates for thy taste, there shall thy body boile: thy mirth be mourning, thy sinels bodies frying in brimstone, thy melody gnashing of teeth, thy sights horrible diuels in vtter darknesse: they see that doth grieue them, heauen lost, and hell got: weeping for laughing, bonds for liberty, a furnace of fire, eternall punishment. For the day of the Lord will come, &c. Now begins the description of the day of iudgement, and the comming of Christ, by an argument of comparison, and of the euent. In the comparison, what comes, and the manner how. What? the day of the Lord, the comming of the sonne of man in glory. Christ will haue his day; he had it in humility, and will haue it in glory. God became man, a king a subiect, an heire a seruant, a rich man poore: innocent guilty: a iudge iudged, and guilelesse condemned, to teach vs humility: that guilty will condemne, sinfull will iudge, innocent will be innocent, poore will be rich, seruants will be Lords, subiects will be kings, men will be good. Why is dust and ashes proud? we shall all die like men. Christ is risen, the poore is rich, the subiect a king, the humble exalted, and the iudged a Iudge, to learne vs to prepare. Should a Lord come vnto his tenant, what preparation would be for his entertainment? We are Gods tenants, Gods habitation, the temples of the holy Ghost: and shall

*Apo. 20.
Matth. 24.
Matth. 23.
Baron.
Luke. 6.
matth. 13.
matth. 25.*

2 Pet. 3. 10.

*Matth. 24. 44.
Matth. 25. 31.*

*Ephes. 2.
1. Cor. 3.*

Aug. serm. 1.
de tempor.

1. Cor. 5.
Apo. 6. 3. 20.
Aug. de temp.

Iohn. 14.
Gen. 2. 24.
Luke. 1.

Origen. hom.
5. in Levit.
2. Cor. 5. 10.

we make Babilon of Ierusalem, of Paradise a cage of vncleannesse, of our soules a den for diuels, and Gods house Satans dwelling? Sin changes out coppy, iniquity makes vs tenants to Satan: we must change our Landlord if we enter heaven, the whole leauen must be taken from the lumpe, and all sinne must be purged from our hearts: God and the diuell, Christ and Belial cannot dwell together: the deity comes to supper. Blessed soule that welcomes Christ, vnhappy man whom sin makes loathsome, Christ departeth, the diuell entreth. The bridegroom commeth, the bride prepareth, both perfumed, both adorne to please each other. Christ leaues God his Father, heaven his country, and his people Angels, to dwell with vs: and we should leaue the diuel, the world, the wicked, to cleaue to him. But we scarce allow him the stable, there is no roome in the Inne: pride hath taken the chiefe in the heart: malice & enuy the next in the mind: lust hath possession of our eyes, lying and swearing of our tongues, drunkenness and gluttony of our taste, theft and murder of our hands, and couetousness of our thoughtes. Perchance Christ may haue Lord haue mercy at our last gaspe: but it is seldome true, and oft preuented. Were the Asises at hand, and the Iudge a comming, what instructing of our counsell, seeing of our lawyers, and informing of the quest? *Nos quare non credimus, quod omnes astabimus ante tribunal?* Christ is at hand, his day is nigh, his seate prepared. We must appeare to receiue according to our deeds, good or euill.

2. The manner, as a theefe in the night when men are a sleepe: as in the daies of Noe, the flood came when they little thought it: as the lightning commeth from the East and shineth to the west: and as trauell vpon a woman with childe, euery way sudden, *κατέλθης fur*, a theefe, *ἀπὸ τοῦ καλύπτειν* of hiding or couering, or *κατέλθιν* to take away by stealth or priuily, *fur à furno quod nigrum quia nigro, hoc est in obscuro, venit*: he comes in the darke where no body sees: treads vpon wool when no body heares: and watches an houre that no body knowes: euen now we were impatient for his comming, now we are too carelesse of attending: euen now where is the promise of his comming, now he comes and we are not ready: then too hasty, now too backward. Were the good man of the house sure of the theefe comming, he would surely watch: wee knowe Christs day will come, and yet keepe no ward: carefull for our goods, carelesse of our soules: he will take vs sleeping, *non laderetur ille furto, si sciret venturum, vos scitis, paratiores esse, debetis* he is robbed, thoud destroyed: he is ignorant, thou secure. Our bodies are houses, our soules our goods, our senses the dores and windowes, the lockes the word and praier: the deuil is a theefe, be watchfull and wise, man is the householder, death is a theefe, his comming vncertaine: be alwaies prepared, after death comes iudgement.

But wee are like men in their dead sleepe,
Nnn they

2. Peter 3. 10.
Math. 24. 39
Mark. 13. 37
1. Thes. 5. 3

Labco Albert
magis Late.

Luc. 12

Chriſt in Math
73.

Hebr. 9. 27

Greg. in Euāg
hom. 13

Chriſto. in Mat
hom. 78.

Matth. 24
Matth. 25
Mark. 13

Gen. 22

Hebru. 11

Dan. 3

Angu. de
conſil. vitii
& viti.

they are robd and feare not, we are ſpoild and care not. The ſpirit is drowſie, the fleſh is weak: Sathan is vigilant, death giues aſſiſtance, the body is arreſted, the ſoule ſent to iudgement: the watchful repēteth, & the impenitēt are damned: *Venienti vos iudici, perſectus quotidie & lamentationē preparate*: the iudge is comming, his houre vncertaine, O be prepared by repentance! *Si praesent homines quando morituri ſint, diligentiam ſuam ſuper eam rem oſtenderent*, were we now to die, we would ſet our houſe in order, but wee are now to giue our reckning, yet none prepares for his accompt: the time is certaine, the woman ſhall labor, the houre vncertaine, the daies ſhall be ſhortned: the cry is at midnight, peradventure at Cock-crowe: our iudgement is ſure, though Doomeſ-day concealed. Had *Abraham* knowne *Iſaac* muſt not dye, where had bene his Faith? Had the Children bene ſure of deliuerance, where is their valour? Were we ſure of our life, where is our vertue? Becauſe we ſhall not dye, we regarde no dangers: but becauſe our time is come, we will make vs ready. Were it knowne how long, then a little more ſleepe, a fewe more ſinnes, lye ſtill repentance: But the Father keeps that day to himſelfe: Chriſts comming is ſodaine, to haue vs in a readines. *Nonne cum fatum iudicaremus, qui cum eſſet obſcuro Carcere clauſus, incertuſq; de vita ſua, ibi maximo gaudio debaccaretur?* were not he a mad man, being imprifoned, condemned, nor ſure to liue, would ſwagger

swagger and carowse without memory of his end? Be not deceiued, our mirth will be turned to mourning, and our laughter vnto weeping, except wee remember. The good man must watch, the seruant attend, the Virgins must awake, their Lampes must be burning, and our Talents be readie, for his comming is secret. The fearefull are happy, the weepers are blessed, the laden are eased, the prepared haue entrance, the slothful are denied, the carelesse is punished, his comming is feareful. *In quo praesidet iudex in alto, astat creatura tremens, horrendi astant Angeli, baratrum est profundum, tenebra impenetrabilis, ignis non splendet, verminū genus, venenum iaculans, confusio aeterna*: wherein the iudge is enthronised on high, the trembling creature stands belowe, a searh is made of all our liues, the direfull Angels with firy faces, flaming breaths, blacke as night, threatning our destructions, and attend the account. Hell bottomles, darkenes impenetrable, fire without light, flames without sight: the poysoned worme, the gall of bitternes, the euer gnawing viper, hell neuer satisfied, paines intollerable, tormentors implacable, confusion eternal accompany this day: the heauens passe, the elements melt, and the earth be burnt, fearefull euent. For a fire shall goe before him, the face of this world shall be burned, heauen and earth shall perish: *Cælum aereum, non aethereum, non secundum substantiam sed secundum speciem*: and the fire mount so high as the water ascended:

Lutg 6

Math. 24
Math. 25

Prov. 28

Lutg 6

Math. 11

Basilias com.
9 in psal. 33.

1. Pet. 3. 10

Lombard 4
dist.

Bellar. tom.

2. lib. 6 & 3 de
amissigrat.

Greg. val.

desp. 11. qu. 2
de sig. anteced.
resurrect.

Aretius
prob.
Esa. 66, 22
Psal 90, 3
Psal 97-3.5
2. Pet. 3.10

Aug.
Ciu. 20
Ciu. 16
Ciu. 18.

2. Pet. 3.7
1. Cor. 7.31
Aug. ciu. 20
Ciu. 14
Rom. 8.20.21

Yea hyer, euen to scoure the planets, both heauen and earth must be new. Our God shall not keepe silence, a fire shall deuoure before him, and burne vp his enemies round about him: the mountaines shall vanish, the watets wither, the Fountaines faile, the Sea fade, the Earth with all the workes therein be burned, and the Elements melt: *non quoad substantiam, vel qualitates proprias, sed secundum qualitates eis per mixtas*: not that their substance shall consume, or their proper qualities be destroyed, but the stranger qualities shall be casheerd, and the vnpure Elements shal be purged: Those corrupt qualities now besfitting our mortality, shall perish, but the pure shal remain incorruptible, when our bodies shal haue put on immortality. There is destruction for the vngodly, yet theselues shal abide for euer in hell: the fashion of this world, goeth away, *figura nō natura* yet the substance shal remaine: the creature is subiect vnto vanity, yet it shal be deliuered from corruption: the creature is punished for man, and shall man be restored and that destroyed? surely corruption shall put on incorruption: the quality shall be changed but the substance continued. The names of heauen and earth abide after burning; and names giue light vnto the things. Christs body is for euer, but his body is in a place: sinfull man shall be renewed, sinlesse earth shall be repurged: the substance shall persist, the quality shall be purified, and the corruption shall be consumed. Behold
the

the Lord shall come with fire, and his Charriots like a whirle wind, that he may recompence his anger with wrath, and his indignation with the flame of fire: a fire deuoureth before him, and behinde him a flame burneth vp. Heauen and earth shall passe away, and these things shall be dissolued, our sinnes haue corrupted the Elements, and for our iniquities they must melt: our transgressions haue defiled the heauens, and for our vncleannes the world must be dissolued: hatefull sinne, to hurt all vnhappy sinners, to be worse then all sin made all things subiect to vanity: & for the sinners sake shall al be dissolued.

3. O then what ought we to be: holy in conuersation, and godly in liuing, which is the third part of this chapter, exhorting to the practise of purity, and exercise of piety, and it consists of five principall arguments: first from comparison. *St. Peters* purpose was not to dispute subtilly of fire, but to exhort soundly to goodnes: for if the heauens must not stand before him tainted with impurity, how much lesse man cloathed with iniquity? Christ is the king of glory, heauen is his throne, earth is his footstoole, these must be purged to make answer to his kingdome: his subiects are Saints, men must be reuened to make Cittizens in Heauen. Heauen and Earth must be purified, how much more man loaden with sinne? can not the earth continue, and shall we be earthly minded, and make Mammon our God? behold he found no

Esa 66. 15

Isa 2. 3.

Mark 13. 31

2. Pet. 3. 11.

1. Pet. 3. 11

3. part

A comparison.

Job 4. 18. 19

stedfastnes in his seruants, and laid folly in his Angels: how much more in them that dwell in houses of clay, whose foundation is in the dust & shall be destroyed before the moth. O let vs labor for sanctity, all things then must be pure: the world that sinned not shall be dissolued: the creature is local, things local are finite, finite are temporall, & temporall are mutable, τὰ θνητά τοιαῦτα, ἡ δὲ ἐν ταύτῳ μένει: mutable are mortall, and mortall keepe not a stand.

Euripides

Lucretius

Homerus

In que breui spatio mutantur secla animantium, one age passeth, and another commeth, and in a moment they both do vanish. Man is smoke, a vapor, a bubble, *torrenti similis*, like a swift streame, οἷον περ φύλλων γένεσι τοῖν δὲ καὶ ἄρδαν and the falling of leaues, wherein there is no steadines.

The Emperors of Constantinople had a Mason to present them on their day of coronation with a lap full of stones: saying, *Elige ab his saxis ex quo (Augustissime Casar) ipse tibi tumulum, me fabricare velis*. Tell me most famous Emperor, which of these stones thou wilt chuse to erect thy Tombe? And *Xerxes* beholding his huge hoast in their brauery, wept to think how speedily they should all be consumed. *Osipossimus in talem ascendere speculam, de qua uniuersam terram sub nostris pedibus cerneremus; iam tibi ostenderem totius orbis ruinas*. But what do we speak of *Xerxes* & his army? O that there were a mountaine from whence we might look vpon al the Kingdomes of the Worlde, then should we perceiue them all

Hiero. lib. 2.
Epist. ad Heliodor.

all shortly tottering to destruction, *πάντες ἄνθρωποι ὡς χόρτος*: Al flesh is grasse, like houses of durt, which a sillop will spoile: like a candle which a childe can blow out: *ὅτι ὡς σκία ὄψις*, a shadow, I, the very dreame of a shadow. the world is like glasse *amabile, fragile*: beautifull, but bricke: a slowe worme, a rotten poste, a painted sepulchre, a paper tower. Whatsoever is in it is either past, & that is not: present and that is momentary: or to come and that is vncertaine: yet sinfull man cries with the foole, heere take thy rest. The world is like an hollow Nut, open the Nut and you see nothing but rottennes: looke into the worlde, and you finde nothing but vanity. Pleasures are but fore-runners of destruction: this life is a channell, death is the sea whereinto it runnes: the sweete streame goes into bitter waters, *breue est quod delectas, aeternum quod cruciat*, short pleasure long paine: & this is the end of the world and worldlings: A Golden head, earthen legges, *Nabuchodonosors* Image: *Sardanapalus* dinner, Christs supper: ioyes end with mourning, *Herods* glory is consumed of wormes, *Nabuchodonosors Babel* is destroyed by men. Oft times God condemnes, where man commends: Princes Pallaces are but earth, their gold the filth of earth, and sikkes the dung of wormes: Riches are runawaies, fauour deceitful, beauty vanity, and corruption our mother. The Mill stands still where it begins to turne: the glasse runnes to an end, and man passes vnto death. *Dines* pleasure turnes

Nazianz. in can.

Sophocl. Pindar.

Luke 12

Phil. 9.

Daniel. 3

Prouer. 14
Acts 12

Prou. 31.30
Iob. 7.

Luk. 6.
1. Cor. 7. 30.
2. Pet. 3. 11.

Barnard.

Rom. 6.

turnes to paine, *Hammans* honor turnes to hanging: earthly laughter brings but woe. The time is short, let him that reioyceth be as though he reioyced not: the fashion of this world passeth, these things shall be dissolued: what maner persons ought we to be? *Mundus clamat decipiam, caro inficiam, diabolus interficiam, Christus reficiam.* the world deceiueth, the flesh infecteth, Sathan killeth, Christ refresheth. Thinke not what thou art, but what thou shalt be: after good wine comes worse. *Jacob* tooke *Esaw* by the heele, and the good man takes sinne by the end: as is the end, such are those things that leade vnto it: the end of pleasure is hellish paine, the end of sinne, is destruction, yet we forget it.

*Dic roga, cur toties descendit ab a there nimbus,
grandoq; de caelis sic sine fine cadit?
Mortales quoniam nolunt sua crimina flere,
calum pro nobis soluitur in lacrymas.*

This makes the heauens so weepe for vs without, because we for our selues wil shed no teares within. O that man would think on heauen that is for euer, then should he haue a life that should endure for euer: for these things shalbe dissolued this world must end.

Cornelius
Gallus.

Cuncta trahit secum, vertitq; volubile tempus.

The rolling time leads all, turnes all, consumes all: called, *ἡ ὥρα* time of Sa-
turne, who is painted with a Sithe, as one
that

that cuts downe all ; and pictured eating vp his children, as one that deuoureth all. As Time did steale vpon the world, so did the world increafe in yeeres, as all the creatures can beare vs witnes. Men are now lesse, then in daies of yore: and creatures are of smaller quantity, then in times before : They were bred when the world was in her prime and youthfulness: these are borne in the worlds age and witherednesse, and therefore cannot be so big. As a woman stricken in yeeres cannot beare such goodly children, as she did in her youth and minority : no more cā the world bring forth such mighty creatures in her elder yeeres as shee did in her yonger daies. By Philosophy and the Law, *Iulia* a woman attaining to the age of fifty yeeres was prohibited marriage, as unfit for procreation. And *Sarah* did account it a thing incredible to beare a sonne in her age, when it ceased to be with her after the manner of women. Giue the world leaue to waxe old, and giue it liberty to haue an end ; like other creatures who after age yeeld vnto death. The Mathematician will haue it end, when al the Stars possesse the places they had at first. The Philosopher calls this *Platos* yeere, the great yeare, the yeare of the world. The *Hebrue Cabal* will haue it to endure sixe thousand yeeres. *Hierome* with other subscribe to the *Oracle of Heli-as*, that the world should continue two thousand years, without the Law: two thousand with the Law and two thousand vnder Christ : but they did not iump iust in both the former, and may well bee de- ciued in the later; for these yeeres shall be shortned

M m m

because

Macrob. 1. Sat
C. 8.Esdras. lib. 4.
cap. 5.
Gellius noct.
attic. lib. 3. cap
10.
Plinius 4. 4.
Leg. sancimus
cap. de nup-
tis. Arist. hist.
5. 14.

Genesis 8. 11.

Macrob. Plar.
in cruxia.
Hieron. in
psal. 89.
Aug. Ciu. 20.
7
actan. 7. 14.

1 Pet. 8.
sal 94.

Seneca.

Aug. quest.
28. vet. t. fl.

Homer.

Diodo. Sicul.

Coper. bb.
reiol.

because of the elect. Was not the Lord sixe daies making the World, and are not a thousand yeares as one day before God? yea, and as a watch in the night, much shorter then a day. These define not the yeares of the worlds continuance: but puts vs in memory of our ends; which were they an hundred yeeres to come, they are nothing to eternity: and to breed patience in the godly, seeing with God all times are present. *Leonicus, Hosiander, Staphilus*, the *Catabaptists* were too busie about the time, which the Lord hath kept vnto himself. Sure it is, *non Calū non terra semper tenebunt hunc ordinem*, neither heauen nor earth shall abide as they are. The parts of the world decay, the whole doth waxe old, and all shall be dissolued. Where be now the wonders of world, the ancient monuments and miracles of antiquity? *Aetna, Pernaßus, Olympus* are not now so visible as before. Now the Sea rages where the grounds was dry, and fishes swimme where men did walke. Hills are suncke, Waters returned, Floods dried, the Sunne declined, the Planets leese their force, the plants their vertue, and the creatures their strength. Rockes are broken, Townes deuored, Cities wallowed vp of earthquakes. *Candy*, sometimes *isopolis* is now scarce *opolis* of an hundred Cities hath scant left there. *Aegypt* that sometime included eighteene thousand famous Cities and townes could in the daies of *Ptolemæus Lagus* hardly nūber three thousand. The Sun stoopes like an aged man, and is come many degees more nigh the earth, then
in

in the time of *Ptolomy*. The fire fighteth against the water: the water resisteth the fire, and the stronger gets the victory, the world is full of change and mutability. The earth is dry, yet suffereth moisture, cold and endureth heat: all things are subiect to violence and contrariety. *Iam iam legibus obrutis mundo cum veniet dies contralis polus obruit.* The South pole shall ruinate those parts that are subiect to it, and the North pole such climates as lie vnder it: all shall bee at libertie, the creature free from Lawes, death shall vanquish man, & the world shall be destroyed; wickednes may raine; for a season, and iniquity abound a while: but sinne shall not alwaies domineere: for iustice will awake, call all men to accout, and giue to euery one his due. The Saints, that honor God, shall be honored of him in the sight of all: but his dishonors shall be confounded before the world. The iust will come to iudgement, mercy will reward the godly, sinne is loathsome, the wicked are abominable, the water is a purger, the fire will purifie, all shall bee dissolued. *Sic cum compage soluta secula tot mundi suprema cogeret hora.* The heauens shall passe the earth consume, the foundation totter, the ioynts be loosed, the frame shaken, the fashion dis fashioned and all shall bee dissolued. What manner persons ought we then to be in holy conuersation and godlinesse. Conuersation is eyther good, holy, honest; or wicked, profane, dishonest: the First is blameles before men and Angels, the second is shamelesse before God and his Saints. The first escheweth euill, the second pursueth wickednesse: the first ensueth

M m m. 2.

that

Senec. pere.

Lucam. bel.
i. i. lib. i.

Pet. 3. 11.

Esay. 52. 5.
Ezech 36. : O.
1. Sam. 12. 14.
Brentius.

1. Cor. 10.

Genes. 6.

2. Pet. 3. 11.

that which is good, the second imbraceth that which is bad: the first labour to be irreprehensible in their wayes, the second haue no respect vnto their walkings. The first brings glory to God, and profit to our brethren: the second thame vnto Christ, and ignomy to our profession. *Israels* ill liuing makes God be euill spoken of among the Heathen, and by *Dauids* sinning is Gods name blasphemed: *Piorum lapsus prabent impijs blasphemandi ansam*: while the wicked say, *they are the people of the Lord*. A man is knowne by his companie, euill companie corrupts good men: *Ioseph* will flye the company of his mistres, and all *Dauids* delight is in the Saints. As are those with whom we conuerse, so will be our conuersation, *with the froward thou shalt learne frowardnesse*. *Israel* will commit adultery, and *Salomon* be an Idolatour. The infection of the body is dangerous, but the infection of the soule is deadly. A mans face is not better resembled in the water, then one heart by another: there is a sympathy among the bodies, but a greater among the Soules, for naturally all hearts are euill. *Ioseph* in *Aegypt* wil learne to sware, and *Peter* among Infidels deny his Sauour: he that sits in the Sunne, shall be tanned; hee that toucheth Pitch, shall be infected, and who so haunts bad company, his conuersation cannot be holy. God is tempted, man infected, good time misspended: Gods glory is contemned, our names attainted; what manner of men ought wee to bee? Christianity consisteth vpon faith and good works, these are ioyned together by God, and must not

not bee separated by man. The purest profession, as is Christianity, must haue the most holy conuersation, as ought to be the Christians.

In Baptisme we are consecrated to God, and in the Supper we are vnited to Christ: Ye canot drink the cup of the Lord and the cup of Diuels. *Diogenes* called *Aristippus*, *Canem regium*, a dogge for a King, that taught Philosophie with his lippes, but shamed it by his life. A bird is knowne by her note, a beast by his noise, an Instrument by the sound, a man by his voice, and a true Christian by his conuersation. As in musick there is the best harmony, where is the best proportion: so in christianity he is the best christian, whose life is answerable to his profession. The husbandman cannot forget his plough: the Taylor will vse his Shires: and the Shoemaker his last: onely the Christian conuerts piety into hypocrisie: and professing goodnes with his mouth denies God in his works. The *Israelites* loathed *Manna*, and desired *Leekes*: profane Christians leaue heauen, loue earth, forsake the company of saints, and make their conuersations equall with the worst. O take heede, quench not the spirit, obey the commandement, be led by the best, accept good counsel, sinne is deadly, hell is painefull: Christs passion, nailes, teares, blood, thornes, whippes, scoffes, exclamations, death, buriall, resurrection, and the worlds dissolution perswade an holy conuersation. The world must be dissolved, impurity must bee purged, God hates vncleannesse, corruption cannot inherit heauen, how should wee labour to bee godly? *iniqua*, godlinesse

2. Pet. 3. 11.

notes hereunto vs the outward Acts and exercises of pietie. He is godly that trusts in God; and he that trusts in him will practise piety: hee is holy whose deeds are sanctified, and hee is godlie whose works are good; and happy shall he be, whom the Lord at his comming shall find well doing, verely hee will giue vnto him the inheritance of the blessed. That is the purging time, the time of separation: the haruest is ripe men are the graine, the field is the world, heauen is the barne, the Angels gather, Christ separates, the eares are for the time, and wheat for the barne.

Man was Elected, that he might lead an holy and blamelesse life created vnto good works, which God had prepared for vs to walke in: and redeemed to serue God in holinesse and righteousnesse all his daies. Why appeared the grace that brings saluation: but to teach vs to daine vngodlines. O what assurance hath man of saluation? but the spirit of God and gift of sanctification: euery good tree bringeth forth good fruit: *vita condigna addatur fidei, ornēt fidem operibus bonis*: a good life is a companion of faith, and good works are an ornament to the same. Shewing thy faith by thy works, faith without works is dead, as are works without faith, for the iust man liues by faith. Man was a king by creation, but lost his kingdom by preuarication: then made after the Image of God, now transformed to the likenes of the Deuill; then louing, now hateful; then zealous, now could; the vertuous, now vicious; then righteous, now sinfull; then godly, now vngodly. Satan giues assault, the world & flesh batter the walls, sinne

Matth 13.
Matth. 25.

Ephes. 1. 4.
Ephes. 2. 10.

Luk. 1. 76.
Tit. 2. 10, 11.
R m. 8.
Gal. 5.
Mat. 7. 17.

Ambro. in 4.
Heb.

Iam. 2.

Rom. 4.

sinne destroyes the Citty, and in the five howldes
our five senses are found nothing but death & dead
workes. *O Lord who shall dwell in thy tabernacle, or who
shall rest vpon thy holy hill? The man whose life is incor-
rupt.* But the iust man sinnes seauen times a day, *Iob*
could not answere one for a thousand : and *Maries*
ioy is in God her Sauour. Saluation, that is not con-
ferred by the Lawe, is freely offred in the Gospell.
Mercy lookes downe from heauen, the womans
seed breakes the serpents head, a fierce combat goes
before the victory, the victory before redemption,
and redemption before saluation. Christ all merci-
full to pittie the miserable, the God of mercy all wise
to preuent all dangers, the God of wisdom all pow-
erfull to resist all enemies, the God of power of-
fers to bee our champion, enters the lists doth van-
quish Satan, satisfieth Iustice, and makes vs iust, that
come vnto him by a liuely faith. *Instrumentū percipi-
endi & recipiendi Christi*, the Instrumēt that receiues
Christ to Iustification, partakes all his merits to
Saluation, and accompanied with good works de-
clares vs Iust. Faith is the roote, good works the
fruit, where is the fire, there is heat, where is a soule,
there is life, *fides a fendo*, and where is faith there are
works, not the hearers but the doers of the Law
are righteous: *Fides sine delectione is fictio, delectio si-
ne fide is deceptio*: Faith is feigned without loue, and
loue deceiueth without faith. *Not euery one that
saith Lord, Lord shall enter, but hee that doth the will of
my Father*: Faith works by loue, take away loue and
farewell Faith: to beleue and not to loue is for the
Diuell

Psal. 15. 1. 2.

Prov. 24.

Job 9.

Luk. 1.

Rom. 2. 13.

Iam. 2.

Math. 7.

Gal. 5.

Sap. 2.

Marc. 4. 41.

1 Cor. 13.

diuell, to loue and to beleue are for the Christian. *Omni habenti fidē cum charitate dabitur spiritus gratia, et abundabit in bono opere.* Where Faith is linked to Charity, there Grace is giuen to abound in good works: where works abound to the glory of God, there heauen is promised to the comfort of man. *Prudens quasi prouidens*, the good worker is the true prouident, prouiding for this life present and the other to come: for godlinesse hath the promise of both. Prudence is vertues eie, which beholding the hauen, makes the wise man betimes to lay his treasure in heauen. The poore mans boxe is heauens treasure, Heauen will keepe thy body, and the poore thy coine from corrupting. Kings and priests were annointed with oyle, that the one might begin their kingdomes with kindnesse, and the other their Ministry with mercy. Lords must imitate the great Lord, who in his mercy gaue them al that they haue: And Christians follow Christ, who for his mercy gaue himselfe for vs. *In nulla re homines ad deum propius accedunt, quam salutem hominibus dando.* Men by doing good come nigh vnto God: good works are as a soft wind to a fruitfull haruest, and blessed are the merciful; he rewardeth his own soule: and when riches auaille not in the day of wrath, righteousness deliuereth out of all. Make you friends of your Mammon, be rich in good works, store vp for your selues a good foundation. Christ Gods Lamb in his life time gaue vs his fleece, and at his death left vs his flesh. Let not vs for Christs sake deny bread to the poore to sustaine their bodies, since
Christ

Cicero pro
ligario.

Mat. 5.

Pro. 11.

Mat. 6.
1. Tim. 6. 19

Christ for our sakes gaue his body for vs to feed our soules. *Improbi homines multa propter cruciantem diabolum, nos nulla propter saluantem dominum?* Wicked men will do much for the Diuell, and shall wee doe nothing for Christ? They would giue their sonnes and daughters vnto diuels, wee will not giue our scraps vnto Christ. Christs commandement is all loue, his spouse is al louing, *Iohn* wil preach nothing but loue: good works breake off *Nebuchadonors* sinnes, and by mercy *Zache* brought saluation to his house. The hen can not bee infected of the serpent when she layes her egge, nor man hurt by the diuell when hee is doing good. *Mary* will bring her oyntment, the virgins will haue oyle in their lampes, the widow will put in her mite, no Saint will appeare empty. Our glory must be the testimony of our conscience, which breeds ioy at the present, and brings reward in the future. It is a continuall feast, stands sentenell, barks at our enemies, breeds a good name, and keeps vs from punishment. *Conscientia bene anteactæ vitæ, multorumque benefactorum recordatio iucundissima est.* The conscience of a well led life, and the remembrance of many good works, will rellish more sweet in the Soule of a Saint, then hony or sugar in the mouth of a babe. By the is God glorified, election ratified, faith exercised, our neighbors prouoked, and the poore releued. O put on the newe man, be holy, bee righteous: this man beleeueth in Christ, and his works approoue it: he will heare the voice of the spouse, and follow the shepheard: hee will loue the light, and doe the works of godlinesse,

Nnn.

liuc

Cyprian.

Hieron. in
Gal. 3.
Dan. 4.
Luk. 10.
Plinius.

2. Cor. 1.

Cicero.

Matth. 5. 16.
2^a Pet. 1.
1^a Cor. 9. 13.
Ephes. 4. 24

Heb. 13. 14.
 Phil. 1. 15.
 Colof. 1. 4.
 1 Theſſ. 1. 3.
 1 Theſſ. 4. 7.
 Rom. 8. 13.
 Iob. 13.
 Pſal. 37. 27.
 Aug. in Pſal.

Proſper de
 vit. contemp.
 lib. 1. cap. 17.

Rit. 3. 8.
 Math. 25.
 Apoc. 20.

liue godly, profit his neighbour, and helpe him to
 heauen. He ſhall ſee God, meet Chriſt in the aire, and
 enter with him into his kingdome. Follow peace
 and holineſſe, without theſe no man ſhall ſee the
 Lord: faith in Ieſus, and loue to the Saints were
 the commendation of *Ephēſiis*, the praiſe of the *Col-
 loſſians*; and faith, loue, hope, patience, the glorie of
Theſſalonica: God hath not called vs to vncleanneſſe;
 but vnto holineſſe: if we liue after the fleſh we ſhall
 dye, but if we mortifie the deeds of the body wee
 ſhall liue: by this we are knowne to be Chriſts diſci-
 ples, if we loue one another. Flee from euil, do good,
 and dwell for euer: *Alia terra erit ubi habitabimus in
 ſeculum ſeculi*: there is an other land, where the god-
 ly man ſhal inhabite, immortal, incorruptible, euer-
 laſting in the heauens. *Verbum fidei prædicandum eſt, ut
 audiens credat, credens intelligat, intelligens bonum opus
 perſeueranter exercent*. The word is preached, that
 the hearer might beleeue, beleeuing vnderſtand, vnder-
 ſtanding continue in the works of godlineſſe. All
 the titles of grace inuite vs hereunto: the ſpouſe muſt
 be chaſt, Gods Temple kept holy: Chriſts Souldier
 muſt fight, the Chriſtiā follow Chriſt: laborers muſt
 worke, the husbandman plow, the farmer pay fruit,
 the Marchant traffick, the factor increaſe the tallent,
 the child obey, and the beleeuer be carefull to ſhew
 forth good works. The Iudge ſhall ſit, the books
 ſhall bee opened, ſeparation bee made, Iudgement
 proceed, ſentence bee pronounced, the ſentence of
 condemnation to the wicked according to the Law,
 and of abſolution to the godly according to the goſ-
 pell confirmed by the Law. *Habet vitam eternam fi-
 des,*

des, quia fundamentum est bonum: habent et bona facta, quibus vir iustus et dictis et rebus probatur. Faith hath eternall life as a good foundation, he that belecueth is not condemned: and good works haue the reward as an approbation, because faith is shewn by works, and works are manifest vnto all. Delay no longer to walke in this way, it is the path that leads vp to heauen: the Law was in Dauids heart, therefore he could not slide. Let the young man reioyce in his youth, yet there is Iudgement for *Absalom*. *Dives* found it: and *Iudas* could not escape it. *Tunc Venus cum prole sua exhibebitur & ignitus Iupiter adducetur*: Then shal *Venus* and *Cupid* be conuened, *Iupiter* and *Saturne* be assisted: God will enter into Iudgement with all flesh. He stretcheth out his hands, as one that swimmeth: so that none shall escape the Indignation of that day; by which the heauens set on fire shall bee dissolued, and the Diuell and Antichrist be cast into the lake of fire and brimstone. O what manner persons ought we then to bee in holy conuersation and godlines, looking for and hastning to the comming of the day of God! *In schola si esses, acciperes, et non redderes: aut cum caperis reddere, sine metu eris plagarum? modo ergo accepimus, postea statuemur coram magistro, ut rationem reddamus de omnibus, quae accepimus.* A schoole boy, that expect his masters comming, will make ready his lesson: and shal we expect the comming of God, & not make ready for his welcōe? The argument is taken from the nature of hope, which assuring the Christian that God will come, makes him hasten to be ready to entertain him at his comming: where is looking is no sleeping; the seruant,

N n n 2.

that

Ambros. 2.
Offic. 2.

Iob. 3. 8.

Eccle. 11. 9.

Hieron. ad
Heliodor.Ier. 25. 31.
Esa. 25. 11.
Esa. 8. 8.

Apo. 20. 10.

1. Pet. 3. 11. 12.

August. in
Psal. 92.Arg. 2.
2. Pet. 3. 13.
Luk. 12. 36.
Mat. 25. 4.

that looks for his Masters comming, stands at the gate to open quickly: the wise Virgins meete the bridegroom with burning Lamps: and the right Christian will runne in his calling, and worke out his Saluation. They that expect a prince will prepare for him, but we looke for the comming of God therefore must bee prouided for his day. Looking, hastning: expectation lookes on hope, hope breeds patience, patience a ioyfull welcome, properation beholds the time, the time perswades prouidence, and prouidence is alwaies in a readines. The partie comming is God Almighty: the time when, at his day, short and speedy: the effects of his comming, quick destruction, the heauens and elements shall melt before the Lord, as snow before the Sunne, or waxe before the fire: the expectation and preparation, looking hastning. The Appellation of the time is the day of God: whilome of Christ, now of God: for Christ when his Iudgement is finished, shall restore the kingdome to his Father, that God may bee all in all. God, *Iehouah*, *the deus*, *ἰεουα*, a word of foure letters in al languages, to note he is God ouer all and good vnto all, *Iehouah*, that is, that was, and shall bee foreuer; *πᾶς ὁ χρόνος ἐν τῷ ἰεουῇ*, al that was, is, or shal be hereafter, *Iehouah* that made all things, in whom wee liue, moue, and haue our being. *Elshaddai*, God all sufficient, omnipotent, *Iehouah*, true of his promises. Hee dwels in the light, his cies behold all, he is swift to ouertake his foes, and a burning fire to consume his enemies. *Omnipresent*; who can go from his presence? Eternal; they shal perish, but hee shall endure. Fearefull in the publishing

of

αὐτοῦ.

.Pet. 3. 10.

2. Pet. 3. 11.

1. Cor. 15. 28.

not English

In the Egyptian Temples.

Esa. 44. 24.

Acts 17. 28.

Exod. 6. 3.

1. Tim. 6.

Ier. 23.

Psal. 50.

Psal. 139.

Gen. 21. 33.

Psal. 110. 2. 25.

Esa. 44. 19.

of the Law, severe in the execution of the same, and iust in punishing of offenders, whom neither feare can commaund, fauour perswade, friends entice, affection moue, nor bribes allure to alter iudgement. Arise thou that sleepest, pray, watch, and bee sober: sinne was neuer so ripe, Satan neuer so busie, his comming neuer more certaine, nor his day neuer more nigh: as appeareth by the sequell.

Christ informing his disciples of his second coming, first confirms the Article, then recounts the signes, thirdly describes the manner, and lastly, declares the issue: whose order shall direct our method. That there shall be a day of iudgement, is beleued of vs, and taught vnto vs. Called the day of the Lord, an appointed day; a day terrible: the creatures showing, the Angell calling, the Trumpets founding, the dead rising, and the world burning. Assured from the iustice of God; the conscience of the sinner, the hope of the Christian, and accomplishment of Prophecies. God will be known to be iust, and manifest his iudgements; heere the Prophets are persecuted, Saints stoned, Apostles killed, yet many vngodly Kings and Subiects die without paine, and are buried in pompe. The harlot sinneth in secret, transgresseth in the darke, puts on the vizard of innocency, hides it from men, yet it must be reuealed; this day shall declare it, and Christ wil iudge it. *Enoch* prophesied of this day: *Sibyl* beares witness of it: the Fathers are earnest for it: the *Poets* assent vnto it, and few Authors but con-

N n n. 3

firme

Ephes. 5.
Mat. 13.
1. Thes. 4.

Luk. 12.
Mat. 24.
Mar. 13.

Esa. 13. 9.
Act. 17. 31.
1. Cor. 15. 52.

Psal. 9. 16.
Apoc. 15. 4.
Act. 7. 53.
Heb. 11.

1. Cor. 4.
Luk. 8. 17.
1. Cor. 3. 13.
Rom. 2. 6.
Jude 14. 15.
Ouid. 1.
Metam.
Lucan. Pharf.

Plato, in
Gorgio.
Gen. 7

Aug. cont.
Faust. Manic.
lib. 33. cap. 41.
Genes. 19.

1. Pet. 4. 17.

Pro. 11. 31.

Esa. 10. 11.

Matth. 20. 8.
Matth. 25. 19.
Luk. 16. 2.
2. Cor. 5.
1. Sam. 2.
Psal. 94. 12.

Isa. 96. 11. 12.
Isa. 98. 9.

Manil. 4.

firm it. The Deluge was an image of it; then all were drowned, but *Noe* and his Family preserved in the Arke, now all shall bee burned, but Christ his elect saved in the Church. The destruction of *Sodome* was a figure of it: *Lot* a good man escaped the fire, when the rest were burned. the Saints by Christ shall bee free from destruction, when the world shall be fired. Must iudgement begin with the household of God, and not conclude with the family of Satan? will not God spare the greene tree, and let the withered goe free? shall the righteous be recompensed heere, and not the vngodly be punished there? Verily, when the Lord hath accomplished his worke vpon mouit *Sion* and *Ierusalem*; *he will visit the proud heart of the king of Ashur*. Did not God make man to his image, to make him partaker of his blessednesse; and shall he alone be the inheritor of misery? take away restauration and reward, and the beasts exceed his happinesse. Be not deceiued, the Labourers shall bee called, the Factors bee examined, the Steward giue his account, all shall appeare, and bee iudged according to their works. *Hanna* calls God a Iudge, and *Dauid* the Auenger, *Hee shall iudge in righteousness, and pronounce destruction to his enemies.*

Quasitor scelerum veniet, vindexq; reorum:

Hee commeth, hee commeth, to iudge the earth, that is the diligent searcher out of wickednesse, and fearefull reuenger of vngodlinesse: he will lay open crimes and giue iudgement according to their merit. He will iudge in truth, and the distressed in this

this world appeale vnto him from the wrongfull sentence of their oppressours. When a Galley of *Genna*, had taken a *French* Boat of *Chalons*, they presently condemned the master to be hanged: who after protestation made, that hee neither did, nor meant them any harme, but without audience; summoned the gouernour of the City to appeare before Gods Tribunall within sixe moneths; and within those sixe moneths, that the Gouernour was cited, hee died. *Gualter Burges* Minister of *Toures* in *France*, oppressed by Pope *Clement* the fifth, as hee lay on his death bed, willed this writing to bee laid in his graue, *adiustum dei iudicium appello*, I appeale to the iudgement seat of God. This was likely *Naboths* appeale against *Ahab* and the murdering oppression of *Iezabel*; neither was Gods iustice wholly obscured in this life: for in the place where dogs licked the blood of *Naboth*, there also did the dogs licke euen the blood of *Ahab*. To this end was that loud cry of *Susanna* sent vp into the eares of God complaining against the false Iudges, and appealing vnto Gods most holy iustice: as is euident by the History, for God heard her voice, and sent her iustice with deliuerance. And might not this bee *Steuens* appeale with the rest of the blessed Martyrs? Yea was not this like to be the appeale of Christ himself, when the Iewes did falsely accuse him, *Pilate* the Iudge did thrice acquite him, and yet against his office, place, and conscience did most wrongfully condemn him? Howbeit Gods iustice did not alwaies sleepe, *Pilate* and the *Jewes* were made partakers of it euen

Fulgos. lib. 1.
cap. 6.

Volat. lib. 1.
autho.

1. Reg. 1.

1. Reg. 12.

Dan. cap. 13.

Acts 7.

Luk. 23.

ad. 6.
Seneca,
Hercul. Fu.
rent.

Genes. 18. 25.
Virgil. Æne-

Luke 16.

Fulgof. lib. 8.
cap. 1.

euen in this life, and shall feele it much more heauily in the life to come.

—— *Gnosius hæc Rhadamantus habet durissima regna* —— *Castigatque &c.* The Poets themselues could say and testifie, that *Æacus*, *Minos*, and *Rhadamantus*, most iust and seuerer Iudges doe sit in iudgement there to giue euery one his *iud*, due, and his desert. Then shall we be so impious to imagine, that the Iudge of all the world will not doe iudgement? God forbid. For he is iust in all his dealings, both in punishing the guilty and rewarding the innocent: the which, because it is not so apparant in this darknesse of humane misery, it must needs bee cleered in that brightnesse of Christs Maiesty, when hee shall come to iudge euery one aswell the liuing as the dead. For in this life the good man is humbled and depressed, but the bad man is exalted and florisheth. *Lazarus* in this world was tormented with pain and oppressed with misery, but *Dives* abounded in pleasure, and wallowed in wealth: yet *Dives* was bad and *Lazarus* good. Wherefore there must needs bee a time, wherein *Lazarus* paine must bee turned into ioy, and *Dives* pleasure into easelesse paine: God is iust and iustice will giue to euery one his due.

It is reported of *Gangulphus* wife the *Burgundian*, who hauing committed adultery, and being accused of the same, stood confidently vpon her innocencie, and profering her selfe vnto triall, put her hand into cold water, praying vnto God, that hee would shew some miracle vpon it, if she were guilty: but behold, as shee pulled out her hand, it was so dried and

and scorched, as if shee had held it ouer most ardent and burning flames. Teaching vs, that as God alwaies sitteth Iudge, so sometimes hee passeth sentence in this world: but for the most part reserueth it vnto the great asises: where nothing shal go vncensured, as the cōscience can teach vs. Did not the consciences of *Iosephs* brethrē signifie so much vnto thē, whē they did daily check, & cōtinually accuse thē of the iniury practised & performed vnto their brother? Insomuch that *Ruben* confessed, when they were in trouble, that he willed thē not to cōmit the fault, for his blood should be required at their hands. *Caines* conscience pursued him from place to place with fearful terrors and affrightments: yet was there then no earthly Magistrate, but his partiall Father: nor many enditers besides his tender mother: onely the supreme Iudge, that can neither bee deceived nor misled, and his accusing conscience preferring the bil, were the troublers of his quiet, & disturbers of his peace. For there is no wickednes committed, but at one time or other it mightily displeaseth the transgressor: yea this is one punishmēt aboue the rest, which the Lord sendeth vpon the wicked;

— quod se.

— *Iudice nemo nocens absoluitur* —

that hee is, and shall be his owne accuser, and condemner: how soeuer he bribe the Iudge, perswade the quest, or goe scotfree in this present world. Euen *Ouid* (that wanton *Ethnick*) writeth of himselfe: that as the wood is eaten of the worme, and the rock torne and beaten with the waue: as the Iron is corrupted with the rust, and both cloth and booke are

O o o.

gnawn,

Genes. 42.

Genes. 4.

Iaculal. 13.

Ouid 1. de
Pont. 1.

gnawne, and fretted with the moth :

*Sic mea perpetuus Curarum pectora morsus,
Fine quibus nullo conficiantur, habent.*

Act 17. 31.

1. Cor. 13.

Luke 19. 45.
46. &c.

Right so is his heart eaten with neuer dying griefe
and his conscience with endlesse remorse : a fearefull
calling, & seuerer summoning to a future Iudgment:
at wh at time the high Iudge of Heauen and earth
will demonstrate his Iudgement, and make manifest
his Iustice vnto all people and nations, presenting
themselves before his throne, and performing
worship vnto his Maiesty. Otherwise might *Caine*
welcome murder : *Cham* scoffing, *Esau* profanenesse:
Saul persecuting, *Achan* theft : *Ahab* oppresion :
Zimrie whoredome : *Holofernes* drunkennes : *Herod*
cruelty : *Nabal* couetousnesse : *Dives* gluttony : *Rab-*
shake blasphemy : and *Pilate* vniustice. Yea otherwise
were the Patriarchs paterns of unhappines : the *Pro-*
phets of wretchednes : the Apostles of woefulnesse :
Christ of cursednes : and the Martyrs mirrors of mi-
sery. Nay otherwise hope were frustrate : faith in
vaine : preaching folly : the Gospell fabulous : religiō
mockage : the scriptures deceit : and their penmen
deceiuers. But that cannot be, seing they were taught
of God, directed by his spirit, liued vprightly, main-
tained vertue, destroyed vice, sealed their writings
with their blood, and the world can witnes of their
truth by experience. For mankind hath seene and
beheld almost all things fulfilled, which they either
deliuered or prophecied. Insist in one of equal birth.
Our Saniour Christ, riding to Ierusalem spake of
the City in the future tense : that the daies should
come

come, wherein her enemies should entrench, compass, and keepe it in, yea wherein they should destroy her people, equall the City with the ground, & not leaue in it a stone vpon a stone. Al which came to passe about forty yeares after, in such sort as Christ had forespoken of it. Neither could the city be reedified in the same place, where the former stood, proouing thereby the vtter desolation, and ouerthrow of the same, as our Saviour had prophesied. As he came out of the Temple, some commended vnto him *Lapides*, and *Anathemata*, the goodlie stones, pretious buildings, and costly ornaments, wherewith the temple was polished, garnished and beautified. Whereunto Christ made this propheticall answer: that the daies will come, wherein a stone shall not bee left vpon a stone, that shall not bee throwne downe. But the Disciples thinking this to be impossible, so long as the world endured, aske him when these things shall be, and what signes shal be of his comming, and the end of the world: ioyning the day of iudgement with the day of *Ierusalem*: the desolation of the Temple, with the ending of the World: making the one as impossible as the other; because the Temple was alwaies the wonder of the world: first edified by *Salomon*, who set aboue an hundred and three and fiftie thousand men on worke about it, and yet was seuen yeares on building, obtaining thereby the surname of the worlds miracle. Secondly, it was reedified by *Zorobabel*, and was a building forty and sixe yeares. Lastly, it was amended and re-

O o o 2.

paired

Ioseph. lib. 6.
& 7. de bello
Iudaic.
Origen
Tho. Aquin.
Cat. Aur.
Luk. 19.
Gregor. lib.
Luk. 21.
Matth. 24.
Mark. 13.

1 Reg. 5.
Ioseph. Antiq.
3.3.

1. Esdr. 5.

10%. 2. 20.
Ioseph. Antiq.
15. cap. 14.
Ægipp. de
excid. Hierol.
1. 35.

Ioseph. bell.
Iud. 7. cap.
9. 10. 18.
Euseb. hist.
4. 6.
Niceph. 3. 24.
Oros. 7. 13.

Soerat. Hist. 3.
17.

Theod. hist.
3. 17.

Sozom. hist. 5.
cap. 21.

paired by *Herod the Ascalonite* King of the *Jewes*: yea so beautified and adorned with gold and all manner of costly furniture, as it was admired and renowned throughout the world: yet this came so to passe as Christ had forespoken of it, and therefore also shall the other. For the Temple was burned and destroyed vpon the tenth day of August by the Roman Souldiers, maugre their Captaine *Zitus*: neither could it be afterwards rebuilded, notwithstanding the *Jewes* oftentimes endeouored to doe it, as in the daies of *Adrian*, and were therefore slaine by them in battaile aboue five hundred thousand in one day. Yea hee defaced euery monument, made the mountaine *Moria* equall with the vallies, and threw the rubbish partly into the flood *Cedron*, and partly into the valley of *Iehosaphat*. Againe in the time of the *Apostate Iulian* they went about to build it, hauing the Princes command, munition, money, for their aide and warrant: the *Apostate* hoping and labouring by that meanes to disproue and falsifie those words, of Christ, saying, that a stone should not be left vpon a stone. But marke what happened: when all things were now ready, and the next day to bee laid, there arose in the night time so great a tempest, and so strong a wind, as it carried away, and strangely disperled their chalke, morter, and their whole prouision: yea there happened a mighty earthquake, consuming the old foundation, ouerthrew the houses of the workemen, and killed many of the *Jewes*. Howbeit when those that remained till the morning, enterprised againe this forbidden worke,

worke, there fell fire from heauen, and flames arose from the old foundation that burnt and consumed both the workemen and spectators : yea fired their mallets, hammers, mattocks, sawes, and destroyed all their tooles, and Instruments.

But when the remnant would yet bee stubborne and rebellious, there appeared from heauen the signe of the Crosse, which was also seene black vpō the garmēt of the *Iewes*, to their vtter dismaying, & astonishment, for intermedling with a worke by Christ prohibited. For heauen and earth shall passe, but the words of Christ shall not passe away : be it *iota* or *capital*, a smal iot, or a little rittle, certainly it shal not scape, till it bee fulfilled : and therefore there shall be a day of doome according to Christs prophetic, and the wordes register. At what time the person, that hath liued with sinfull pleasure in this worlds vanity, shal be punished with woefull paines in that worlds misery. Seeing all shall appeare before God sitting in iudgement ; their opinion is confuted that excludes the wicked from it : because the kingly Prophet saith, *they shal not stand in the iudgement*. No definitiue sentence, but a kinde of comparison betwene the light chaffe, and the fearefull sinner ; the scattering wind, and scaring hell ; the constant conscience, and the guilty soule, not daring to stand vnto the triall ; but flies and fatts like the chaffe, and yeeldeth to damnation, in the day of iudgement. At what time all both good and bad shal come forth out of their graues : the first, to saluation ; and the second, to damnation : the one to

O o o 3.

ioyes

Histor. trip.
6. cap. 43.
Euseb. hist. 10.
cap. 37. 38. 39.

Niceph. 32. 33.
Mark. 13. 11.
Luk. 16. 17.

Matth. 5. 18.

1. Cor. 5.
Some ascribe
it to Origen.

Psal. 1. 5.

Job. 5. 29.

August. Ciu.
Dei. lib. 21. cap
11.

Matb. 19.

Aug. Ciu. 21.
cap. 11.

ioyes, and the other to paine, that shall neuer haue an end. A thing yet vnperswaded to the vnbeleueer that so short a pleasure should deserue so long a pain. But hee must know, that no Iudge limiteth his torments to the continuance of the fact, nor measureth his punishments by the time of the act: whether it be felony, treason, theft, murder or adultery. *Non temporis longitudine, sed iniquitatis magnitudine*, but will giue iudgement according to the hainousnes of the sinne committed, and not after the longnes of time, wherein it was effected. Yea the sins that bee sooneft committed, haue oft times the longest punishment: as treason, murder, theft, adultery, and such like, which the Lawe punisheth with death, and God with languishing; yet these are not so hainous as Atheisme, Idolatry, blasphemy, and the rest of that order. Shall man punish by good Law and leaue with death temporall, and not God much more with death eternall? Seeing we are bound to a Law, whose breach is hels purchase, and the forfeiture whereof is the losse of Heauen. For thus runs the obligation, If thou wilt enter into heauen, thou must keepe the commandements: but thou hast not kept the commandements: there is the condition brokē; and therefore thou canst not enter into Heauen, because thy bond is forfeit. Now then *sicut non efficient leges huius Ciuitatis, ut in eam quisq. reuocetur occisus: ita nec illius*: as the laws of man endent not to bring him back again into the city to be a citizen, who is haged or beheaded for his villany: no more doe the Lawes of God admit of him to be a Citizen of his heauenlie

ly City, that is condemned to the second death, for his Impiety. The Law of the *Medes* and *Persians* must not be altered, and shall the Act and sentence of Almighty God be reuoked? Treason against an earthly Prince must haue all the rigor of the Law, and shall God the Prince of Princes bee abridged of this priuiledge? especially, seing the greater the person is, against whom the offence is committed, the more great is the offence: but the greater trespassse deserues the greater punishment, and therefore treason against God must be rewarded with a far greater punishment then treason against man, becaule there is no comparison between God and man. The which punishment because it is not inflicted, nor the traitor alwaies conuicted in this world, there must needs be a day of Assises, of summoning, conuicting iudging, wherein God, that is infinite, will conuict, iudge and condemne the sinner to an infinit punishment. If two men do bargain together, the one buyeth, the other selleth, the buyer wil haue his bargain for euer, albeit the contract bee made in the quarter of an houre. Now sinning is bargaining with Satan the Diuell, wherein we sell him both body and soule for a little short pleasure, or transitory profit (as wee read of *Ahab*, who sold himselfe to worke wickednes) and is it not reason, that Satan also should retaine, possesse, and enioy his bargain vnto the end? Doth not the least and smallest theft deserue some sharp and bitter punishment? then what may be his due and recompence, that steales both heart, soule, and the Image of God, from the owner, maker

Daniel 6.

Arist. Ethic. 3.

1. Reg. 21.

Matth. 25.

Matth. 23.

Luk. 13.

Aquín. 4. dist.
44.

Ouid. in lb.

Virg. Ænead.
6.

maker, and creator of the same, but Hell prepared for the damned, and provided for the wicked, where shall be darknes euer, but light neuer : fire burning, yet teeth gnashing : *Ex vehementissimo calore ad vehementissimum frigus* : from scorching heate, to freezing cold, from most fierce fire, to most cruell cold, without either act of refreshing, or hope of releasing. For there stand three furies dancing daily attendance:

— *Scindat latus una flagella:*

Altera tartareis secfos dabit anguibus artus:

Tertia fumantes incoquet igne genas:

to execute vpon them their restlesse torments, and tormenting tortures; the first whereof will flath, teare and diuide in sunder thy dainty sides and tender corps, thereby to enforce thee to spue and vomite out thy vgly sinnes: the second will rend and pull in pecces thy proper arts, and comely limbs, with diuellish, hellish, foule, loathsome stinging snakes: and the third will toste, and burne, and broile thy cherry cheekes and foaming face, with torches, brands, fires, flames, both easlesse and vnquencha- ble, where the worme neuer dieth, and the fire neuer goeth out: besides infinit other paines and torments recounted and recorded by *Virgil, Ouid, Horace, Iunenal, Statius, Silius, Flaccus, Seneca*, and others, as well Poets as Philosophers: and yet when they haue spoken all they can, they doe freely acknowledge and confesse, that

— *Si lingua centum sint, praque centum,*
albeit they might haue an hundred tongues, and an hun-

hundred months, yet should they neuer be able to reckon or repeat the sundry torments, and diuers punishments, that wicked and vngodly men do suffer & abide in the gulfe of hell, and lake that burnes with fire and brimstone. Notwithstanding — *Nemo ad id sera venit, vnile nunquam cum semel venit, potuit reuerti*, whosoever is once imprisoned in that dungeon, or cometh to that place of torments, bee it sooner, or be it later, of this one thing hee may bee certaine and assured, that he shall no more returne, be loosed from these bonds, or freed from this prison. A thing senselesse to the Humanist, and impossible to the Atheist, that a body so fraile and momentary, so soone destroyed, and quickly consumed vnto dust and ashes, should endure so feruent heat, and burne so long a time in flames more furious, & fire more ardent then thought can thinke, or mans heart imagine: and yet vnwasted, vnconsumed. Vnto whom, and whereunto, if by chance we answer, that God is omnipotent, and his power infinite, whereby hee will raise vp bodies in the last day no more to turne vnto corruption, they presently except religion, faith, and diuinity, and appeale vnto reason, sense, and humanity: whom wee are willing to follow, for we haue reason, sense, experience and Philosophy, contending, speaking, and fighting for vs, who teach and testify, that the *Salamander* a little starry creature, not much vnlike the *Lizard*, liueth, dwelleth, and abideth continually in the fire, without wasting or consuming.

Besides that, there be Hills and Mountaines in Ci-

P p p

cily,

Seneca.
Herc.
Farent.

Art. hist.
Plin. nat. hist.

Aug. ciuit.
dei. 21 cap. 4.

cily, Aethiopia, & Campania which haue burned a long time, and stil continue vnconsumed in their flames: representing vnto vs the condition and quality of mans flesh and body in the fire of Hell: namely, that howsoeuer it be plagued, fired, and tormented: yet it shall neuer fade, vanish, or be consumed: because God the Prince of nature, that gaue to euery thing his substance, and sundry properties, hath thus ordained and appointed it. *Aristotle* wading into the secrets of nature and properties of things, confessed willingly, they were vnsearchable. And *Socrates* betraied freely his owne ignorance, saying, *se nihil scire*, his knowledge in these things was very little, yea, nothing at all: both condemning hereby the curiositie of the Atheist, that must haue a reason for such things, which God hath left to his owne power and pleasure.

Aug. ciuit.
21.

Authors teach, *Austen* tried, and experience proueth, that the flesh of a dead Peacocke will continue a long time without consumption or corruption. If such bee the skill and power of God to make dead things constant and vncorruptible, why not in like sort men liuing and reuiued to bee inconsumable? *Quis palea dedit?* who gaue, thinke you, such vertue vnto chaffe and straw, as with the coldnesse thereof to preserue the coldest snow, and yet with the heate thereof to ripen the most raw and vnripe fruit? but onely God, who can doe, change, and remake whatsoeuer he please, both in heauen and earth. Did not the same fire cease from burning the three children in the ouen, that consumed the strong men without the

Dan. 3. 22. 27.
23.

the ouen? Great *Nabuchadonſor* confeſſed Gods mighty power herein. Is not God then as able to keepe the immortal bodies of the wicked in hell from conſuming, as the mortall bodies of his ſer- uants in the ouen from periſhing?

It is reported of the Adamant, *Ignium victrix*, that it cannot be burned with any fire, being called Adamant of a priuatiue and *incorruptus*, becauſe it is vn- tameable. Now is it poſſible for God to make ſtones of ſuch nature and property, as no fire can faſten or take hold vpon them, and ſhall he not be as able to giue ſuch qualities to the bodies of men, as the fire ſhall not conſume them? God forbid. Rather let vs acknowledge his ability, & giue credit to his word: leſt that, when he commeth vnto iudgement, hee make vs partakers of this puniſhment. It may bee (ſaith the Atheiſt,) that theſe things will come to paſſe when he commeth vnto iudgement: but whe- ther euër, neuer, or when, it is doubtfull: ſeeing all things continue alike from the beginning. *Sibyl* ſaith, that this was Gods commandement at the cre- ation vnto his creatures: namely, to fill the earth, to increaſe, to multiply, to ordaine iuſt meaſures to the generations of generation, *et exiit eis legem & iura & con- ſtitutiones*, vntill all mankind doe come vnto iudge- ment, which ſhall ſo aſſuredly come to paſſe, as Gods holy word hath declared and pronounced.

The accompliſhment of thoſe ſignes and tokens, which were ſent as forerunners, and meſſengers to forewarne and tell vs of this time: all which (as they were long ſithence commanded and appointed)

Pla lib. 4. cap.
. It

1 Pet. 3.

Sib. lib 1.
Orac.

August. lib. 1.
cap. 1. de
Ios. Chirist.

Matth. 25.

Iudge 18.

Matth. 24.

haue in most complete maner performed and fulfilled their embassage (onely one excepted, whose authority is by many much suspected) proue the certaintie of this iudgement. In which demonstration, we are first to shew the definition of a signe, secondly the distinction and kinds, thirdly, the particular signes hereunto appertaining and specified, and lastly their fulfilling and accomplishment: For the first, *Signum est res prater speciem, quam ingeris sensibus, aliud aliquid ex se faciens in cogitationem venire*: A signe is a thing, which bringeth vs by the sight thereof to thinke vpon some other thing, then that which is presented to our eies. As smoke, that ouer and aboue the thing we see, presenteth, and putteth vs in minde of the fire. The trumpet sounding alarm or defiance, signifieth warre: whereby the soldiers are put in mind of a pursute, progresse, or retraite. And these signes of the last day are to admonish and forewarne vs that are Christs souldiors, to bee in a readinesse against the sound of his trumpet, and his comming vnto iudgement, lest that we be improuident with the foolish virgins that came short of heauen, carelesse with the men of *Lai*, that lost their Citie, and vnwatchfull with the negligent seruant, that was throwne into hell. There is a two fold iudgement, speciall and generall: The first hath bene acting since the Angels falling, and the second shall be ended at *Adams* rising. *Signa à re nata* and *data*, signes are of two sorts; bred, and made. Naturall are those which signify and afford vs the knowledge of something not intended by the partie. As the

the countenance of a sad or angry man, although it be not his will, yet sheweth the affection of his mind. These are called by the Philosopher *signa*, necessary: and by the Physitian *signa*, demonstratiue. As a womans milke, or the cackling of an henne, are signes, that the one is past her trauell, and the other deliuered of an egge. *Austen* made vse of these (as *Jacobs ladder*) to lead him to the Author of this knowledge, and to admire at the wonders of his workes: But the Scribes and Pharises, that did neither of these, are called tempters, and reprooued. To reach vs that are Christians, to make vse of signes naturall, to lead vs to their Author supernaturall. Signes giuen or made, are those, which liuing things of will and purpose do giue vnto others, thereby to signify their meaning and intent: we giue a signe or token vnto another to possesse his minde with that wee imagine in our owne, and thus wee come to know the meaning of the dumb. Some things are meere gifts, other things are gifts and signes; some things are giuen onely for them selues, other things to signify some other thing. A ring giuen only for a ring is a gift, but no signe, because it signifieth nothing: but a ring giuen to inuett a man in his inheritance, or to bind a woman to mariage, is both a gift and a signe, because it signifies a contract. A penny giuen freely, implieth nothing but a gift; yet a penny giuen to binde a Prentise, there the penny is not onely a gift, but also a signe and token of bondage: because the penny is giuen to signifye the assumer is a seruant. And these are called signes

P p p 3

giuen

Aug. confel.
20. cap. 35.

Malb. 16.

Bernard. in
Coena dom.

Colof. 2. 3.

Budeus.

1. Sam. 10.

Matth. 24.

Genes. 7.

Matth. 26.

Ier. 17.

Psal. 12.

R m. 3.

Genes. 9. 12.

giuen, There is no signe, but it is the signe of a thing signified; whereunto because our knowledge is seldome able to attaine, let vs haue recourse vnto him, that hath *scientia clauem*, the key of knowledge, and that is Christ: who shutting, none can open, in whom are hid all the treasures; *repleti q. 7. m. 1. 2.* of wisdom and of knowledge. These *signa data*; are *humanitus & diuinitus*, signes giuen are either humane or diuine. Humane are those, which men appoint to be signes, as were stones and hills appointed in times past to note out and signifie miles. So are land-marks now appointed to distinguish and make knowne the bounds and limits of mens lands and grounds. Of this sort of signes were *Ionathans* arrowes vnto *Dauid*, appointed by *Ionathan* to signifie how *Saul* stood affected vnto *Dauid*.

Notwithstanding, because mens signes are oftentimes full of Hypocrisie, and their intent deceit to supplant their brother; playing like the Scorpion, that will licke with her tongue, but pricke with her taile: like *Iudas* that brought a signe of fauour, but his entent was deceit, and his end treachery: like the *Hyena*, that whistles like the shepherd, but to deceiue the dog: for mans heart is deceitfull, and his tongue full of fraud and guile: let vs attend vnto the signes, which God sendeth, who is all true and cannot lie: and meereley simple and will not deceiue. These signes are such as God ordaines, appoints, and sends to signifie something vnto vs. Of which rancke was the Raine-bow, the signe of Gods cōuenant, sent to assure vs, that God would not destroy the

the

the world with water anymore. So was Gedeons fleece a signe that God would deliuer *Israel* by his hands. These signes are as scales vnto a writing, which signify a thing assuredly to be performed. Or in some sense they may be called Gods hand writing, written with faire letters: whose letters wee must not so much admire, as attend vnto the thing that is written. For if a writing should be sent vnto any one being most fairely penned, what should it auaille or profit him to praise the faire fist, and commend the fashion of the letter; vlesse he read also the writing, thereby to be certified of his will and meaning, that sent the same? *Ita factum Dei*: so hee which beholds Gods workes, onely to admire at the worke, is as hee that wonders at the letters, and lets the writing alone. But he that vnderstands the message of Gods signes, is as one which markes the letters, and reads the writing. Wherefore in these signes we must haue respect both to the signe and the thing signified by the signe. The first whereof may bee compared to an impresse or Embleme: the second to the morre or posie: the first to the picture, the second to the morall. Now it is one thing to behold the picture, and another thing to read the morall.

It is not sufficient to contemplate, praise, and admire the picture: but the morall must be read, considered, and vnderstood: so Gods signes must bee beheld and admired, but the thing signified must be considered and applied to our vse and benefit. For the first, we had need of *Nicostratus* eyes, who standing, gazing, & admiring the picture of *Helen* drawne by

Judg. 9. 36. 37.

Aug. in Ioh. 6.

Alian. var. hist.

r. Sam. 9.
Hieron. in
Esaï. 1.

Valer. Max.

1. Reg. 10.

by *Zenxis*: & being asked by one that passed by, what he could find there worthy such wonder & admiration, said, *Non me rogares, si meos haberes oculos*: Out of doubt if thou hadst my eyes, thou wouldest neuer aske this question. An answer not vnbesitting our moderne Atheists, that so slenderly esteeme of Christs miracles. For the second we had need desire the Prophets spirit, who were called Seers, and therefore *videntes, quia intelligentes*, Seers because they were vnderstanders; otherwise how did they see, if they did not also vnderstand? Wherefore if wee would not be accounted vaine speculators, and beholders of Gods signes and tokens, let vs see with *Nicostrotus*, and apprehend with the Prophets, admiring the signe, and vnderstand the thing signified, lest we be like vnto them, that haue eyes and see not, because they haue hearts and vnderstand not. These *Signa diuinitus* are two folde, *miserericordia* and *iudicii*, signes of mercy and of iudgement. The first may be resembled vnto the white flagges of *Tamberlaine*, which offred peace vnto a people: the second to his blacke ensignes, messengers of death, of warre, and of destruction: for *Lento gradu ira dei procedit, sed tarditatem pœnæ grauitate supplicij compensat*: God is slow vnto anger, but the greatnes of his punishment doth recompence the slacknes of his comming: O it is better for vs to beleeue it, then to hazard the triall, or put it to aduenture. First therefore, Gods signes of mercy are those, which God sendeth to signify his mercy vnto mankind. Of which sort was the Sunnes regresse of twenty degrees in the diall of *Achas*,

chas, a signe giuen to *Hefechias* that his health should bee recovered, and his daies enlengthned fifteen yeares. Such was also the *Hebrew Tau*, with which signe he that was marked, had a warrant not to bee destroyed: yea such was the blood that marked the two dore posts of the *Israelites*, whē the Lord smote the *egyptians*: and this signe the Lord called the passeouer, because hee passed ouer them in mercie. These are like *Ashmervus* golden scepter, which being held out, was alwaies a token of fauour. These, besides their wonder and admiration, are signes of good will and reconciliation; as to see a man fly in the aire were a thing to be admired: but besides the wonder it brings no profit to the beholder. Whereas if a man were sicke of a desperate disease; and should haue a signe of his present recovery, besides the admiration of the signe, he shall haue the benefit of his health. Such a signe might *Ahaz* haue had for asking, namely a signe of deliuerance from his enemies: which, because he refused to doe, the Lord both promiseth a signe of safety, and performeth his promise of his owne accord: For a virgin did conceiue and beare a sonne, who was *Emmanuel*, and did saue his people from their sins.

Thus are these signes of mercy much more ready with God then signes of Iudgemēt, because they come more nigh vnto his nature, who is the father of mercies, whose mercy is euerlasting, and his louing kindnes endureth for euer, *Miserendi causam ex proprio, iudicandi ex nostro*: If he shew mercy, he hath it of himselfe, but if he be angry it ariseth of vs. Let

Hieron. in
Esa. 66.

Exod. 12.

Ester 5.

Aug. de villi-
credead.

Esa. 7.

1. Cor. 1.
Psal. 106.
Psal. 33.

Bern de nat.
domini.

Chrysoft. in
Mar. Hom. 12.

Matth. 12.

1. Reg. 13.
Dan. 5.

Sabel. 9. 7.
Oris. 4. 15.

P. Diac. 15.
Sabel. 1. 4.

Psal. 135.
Exod. 7. 8 9.
10. &c.
Psal. 105.

vs then be thankfull for his loue, and make much of his mercy. The *Iewes*, that would not be amended by his goodnes and mercy, were made partakers of his iudgements and seuerity. The man, that tasted of Gods mercy by deliuerance from a diuell, and would not be armed, was afterward combred with seuen more, and could not bee eased, vnthankfull mirth shall end with dolefull mourning: contemned mercy shall bee turned to condemning iudgement: signes of mercy haue had their turne, now signes of Iudgement must act and come in place. Signes of Iudgement are those which are sent to forewarne a people of iudgement, and are either particular and speciall, or generall and vniuersall. Particular iudgement is either personall, pagall, or nationall, and signes of this iudgement are such, as are sent to forewarne, a Person, Tribe, Family, Contry or nation of a iudgement to come. Of this sort were the rending of the Altar: the writing of the hand: the trumpets sounding in the heauens: the Sunne fighting with the Moone: the appearing of bucklers, and the sweating of shields. The storkes forsaking of the houses: the weeping of horses: the crosse in the Moone: blasing starres: Souldiers fighting in the aire: and such as were sent vnto *Pharaoh, Egypt, Israel, &c.* For he sent signes and wonders in the midst of thee O *Egypt*, against *Pharaoh*, and against his seruants: yea, they shewed among them the message of his signes and wonders in the land of *Ham*. So likewise he sent many signes and wonders against *Ierusalem*, most pregnant messengers of his

his iudgement. These are called by Authors, *Omina*, *quasi oris mina*, the threatnings of God, for God hath his speech and language as well as men. Yea signes and miracles, *Habent, si intelligantur, linguam suam*, haue their tongues and language if they bee rightly vnderstood: wherefore let vs labour to vnderstand their language, that thereby we may bee provided for the comming of their sencer. Vniuersall iudgement is for all nations, tribes, kindreds, and people of the earth: for wee shall all appeare before the iudgement seat of Christ: that euery man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill. The signes of which iudgement are those, that are sent to forewarne the whole world of this iudgement, and they may be distinguished by their Author, and by their adiunct, and may be as other signs of iudgement, *Prodigia* and *Portenta*, prodigis and portents: For if we respect the Donor or Author, that sendeth them: then they are prodigis, because they are sent to open or betray Gods will vnto vs: But if we regard the parties or places to whom these dangers or mischiefs do appertaine and belong, then they are portents, a *portendendo*, of foretelling a thing to come. Or if we haue reference to the time, when these iudgements shall be executed, acted and performed: if they be signes of miseries imminent & presently to come, then they may be termed prodigis, because they giue notice of a thing euen now entring at the dore: But if they be messengers of a iudgement not presently to follow or eniue, then

Cicer de diuin.

Aug tract. 24.
in Ioh. 6.

Rom. 14.

2 Cor. 5. 10.

they may be named *Portents, quasi porro tenentia*, as stretching yet a little further. Thus our Sauour Christ foretelling the signes of doomes day, sometimes recordeth signes that forerunne and go farre before the same: saying, As it was in the daies of *Noah*, so shall it be in the daies of the sonne of man: but then the long suffring of GOD abode all the while the Arke was preparing, an hundred yeeres: And sometimes againe recounteth signes imminent and going newly before the same: saying, Immediately after the tribulation of those daies, the sunne shall be darkned, the starres fall, and then shall they see the sonne of man comming in the clouds; so that these are signes presently marching before his face, & cry vnto vs, that he is knocking at our gates: euen as when the trees shoote forth and bud, it is a manifest signe, that summer is at hand. The first do shew, that God is in a readinesse to come vnto iudgement; yet findeth occasion of delay, and with the bridegroomer tarryeth very long. The second tell vs God is marching forward, yea is ready to giue the onser vnto battaile, and therefore sendeth his messengers and heraulds to dare the cowards out of their tents, and his enemies from their walles. Thus he deferred his iudgement against *Ierusalem* forty yeeres after they had killed the Lord of life, to bring them to repētaunce; yea, when the time of persecution was at hand, by signes and strange wonders he did still inuite them to amendment: *Minacem dextram ostendendo, potius quam inferendo*: as by aierie souldiers, starrie
 swords,

Genes. 6.

1. Pet. 3. 20.

Math. 24.
 Ma. 13.

Luke 21.

Math. 25.

Euseb. hist.
 Eccles. 3. cap.
 8.

words, Angels voices, mans crying, rather shewing his angry arme, then smiting with his heauy hand. And if God also dealeth so with vs, let vs feare and be in awe; he desireth mercie that feareth Gods anger: *Vtilius est hodie audire eum consulentem, admonentem, arguentem, increpantem, quam in die illa indignantem, ulciscentem, sauentem, condemnantem*: It will bee much better for vs to heare him in this world, and this day counselling, comforting, correcting: then in that world, and that day, reuenging, raging, and condemning. These signes are internall, externall, inward or outward, according to the subiect occupant or recipient. Signes internall are those that concerne the inward man, as our Christ, our faith and our soules: and these are heresies, Apostasie, the preaching of the Gospell, and the calling of the Iewes. The outward are from heauen, earth, aire, and from men, as Lelipses, blasing starres, comets, strange lightnings and apparitions: Stormes, tempests, and infected aire: Earthquakes, Famines, and vnseasonable weather: Rebellions, seditious, warres, persecutions, and monsters. *Vltima tribulatio multis tribulationibus praenititur*: The last tribulation must bee prevented with many, & many miseries: must come before to foretell of the last. The Logicians intending to demonstrate an vnuerfall, induce an heape of particulars: God, in his ~~inquiry~~ and induction, intending to infer the last tribulation, induceth many antecedent troubles, as ranks in an Army, which follow one vpon another, vntill the whole Army be brought against

Chrysos. hom.
43. Math. 23.

Bern. ser. in
Abacuc.

Gregor. Tho
Aquin. Cat.
Aur.

Arist. top. 1.
Cicer.
Cicer.
Suid.

Gregor.

gainst the Ciue. Thus God bringeth the heaven, the earth, the aire, and whatsoeuer was created for man, to be his enemy and to warre against him, because *Omnia quæ ad usum vite accipimus, ad usum culpe conuertimus*: those things, which God gaue vnto vs to the maintenance of life, we conuerted to the establishment of vice: but those things, which wee inuerted to the way of wickednes, God reuerted to the worke of reuenge.

Ambros.

Chryso.

Theodoret.

Cicer. i. Academic.

These are called *agritudines mundi*, such sicknesse of the world, as goe immediatly before the death and destruction of the same. Euen as a man that is deadly sicke, and drawing towards his end, is much troubled with fantasies, and almost drowned with thoughts: so is it with the world making an end. As when death begins to leaze vpon a man, his brain by litle and litle waxeth out of order, and his mind becometh darkelome, clowdy, and phantastickall to his great disordering and disturbance: so the great world with al therein waxeth out of order, the more nigh it approach vnto her ouerthrow. For the marker of peace from hence departed, wars must needs follow: Where are warres, there is much bloodshed and dying. Dead carcases infect the Aire; infected Aire breeds plagues and pestilence: where warres and plagues abound, husbandry is neglected and decayeth: neglected husbandry bringeth famine; as it were, *ex uno grano*, of one graine, a mighty heape of woes arise and multiplie; and of one ring a great chaine is wrought forth and made; to teach vs so to vie this chaine, as it may lead vs to

to Christ. Especially, seeing, *Verborum celestium nulli magis quam nos testes sumus, quos mundi finis inuenit*: None can beare better record, and more true witness to this heavenly propheticke, then wee, vpon whom the ends of the world are come. Because none haue beene partakers of such warres and famines, signes and tokens, as haue beene lately sent vnto the world. Some numbring the signes make a confusion, intermingling mens inuentions, with diuine writings: others will haue fifteene signes run fifteene daies before the Iudge. The first day, shall the sea rise higher fourty cubits then all the mountaines, and stand like a wall. The second day, it shall descend so low, as it shall scarce bee scene. The third day, the Sea-beasts shall mount aboue the waters, and with their roarings make the heauens to echo. The fourth day, the sea shall burne, and all the waters be set on fire. The fifth day, all trees and herbes shal deaw, and droppe downe blood. The sixth day, all Churches, Castles, Houses, shall fall and bee destroyed. The seventh day, all rockes shall be smitten one against another, and breake in peeces. In the eight, there shall bee a generall, but terrible earthquake. In the ninth, the whole earth shall be laid plaine. In the tenth, men shall runne like mad men from their caues and denes and shall not be able to speake one vnto an other. In the eleuenth, the bones of the dead shall arise, and stand aboue their sepulchers. In the twelfth, the starres shall fall. In the thirteenth, the liuing shall die, and the dead shall arise. In the fourteenth, heauen and earth

Ambros.

Aq. suppl.
9.73.74. art. 1.Scolastic.
historia.

Math. 24.

Apoc. 12.

Luk. 21.

earth shall burne. And in the fifteenth, there shall be a new heauen, and a new earth, and all shall arise. But we leaue these as traditions, and come vnto the veritie. Some allegorizing on the signes affirme the words will beare a double sense, literall and mysticall: mysticall seeming so, not litteral really so. Thus the darkning of the Sunne signifies the obscuring of Christ, in doctrine and in manners. In doctrine, by dimming his word, and making frustrate his passion, as vnder Poperie and Antichrist. In manners, by darkning his merits, blaspheming his name, murdering of Princes, liuing vngodly. The moone shall be turned into blood, Christs spouse shall be blacke, the Dragon shall pursue the woman, the Church shall be persecuted. The starres shall fall, the ministry shall faile, *Iudas* fell, *Iulian* did not rise: liuing is liberty, and labour made loitering: men fall to sinne, vertue is turned into vice. The people shall be in perplexity, the Sunne obscured, their guiltines proued, and the iudgement at hand. The Seas shall roare, *Domina maris*, the moone their mistresse bloodie and out of order, they must needs roare and be out of quiet. Christ at his comming shall shine so bright, as the sunne in comparison shall seeme to be darknesse. Sure it is, the sentence of darknesse shall so fire the wicked, as they shall wish for darknesse to hide them from the Iudge, and for holes to keepe them from his sight. *Caueo, vigilate, orate*, take heed, watch, pray. Take heed of surfeiting and drunkennes, lest your hearts be ouerladen: the day will bee sudden. Watch to auoid the snares of the diuel,

diuell, Satan is subtil. Pray for assistance to enable your escape, and strengthen your standing when you come before Christ. And thus we come vnto the letter and the accomplishment of signes. And first of heresies: which the Scripture describeth vnto vs by their Authors and their end: calling the first false Christs, and false Prophets: and the second deceit, misleading, and murdering of soules who come in Christs name, but to betray his sheepe with the shepherds note, but to mislead his flocke in sheepes clothing, but inwardly are rauening wolues. These turne the princes image into a dogs picture: the Christian faith into Antichristian trechery: the written truth into vnwritten falshood: and the Scriptures sayings into hereticall sense. These deceive the liuing fowles with their dead birds: mislead the Mariners with their Pirats lights: Peruert *Israel* with their *Balams* tune: and destroy the simple with their feined scripture. Our Sauour giues vs a caueat to beware of their words, for they are ill: and of their works, for they are worse: intermingling *recta peruersis*, truth with falshood, straight with crooked, honie with gall, light with darknesse, to intice their hearers, blindfold their beholders, and beguile their followers. The which hath beene long since practised by *Ebion*, *Cerinthus*, *Marcion*, *Manes*, *Valentine*, *Apollinaris*, *Arius*, *Eumomius*, *Nestorius*, *Eutyches*, and many others with their followers. And more lately by the *Familists*, *Brownists*, *Trinitaries*, *Seruetians*, *Vbiquitaries*, *Anabaptists*, *Hacker*, *Coppinger*, *Papists*, *Antichrist*, and such like. And there-

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fore

Math. 24.
Ex. 13.

Math. 7.

Iren. lib. 1.
aduers. heret.

Num. 22.
Num. 24.
Apos. 2.

Origen.
Rom. 14.

Math. 7. 4.

Gregor. mor.
5. 11.

Chrysost. Mat.
Hom. 49.

Damas. Orb.
Fid. 4. cap. 27.

Bern. Cant.
Ser. 33.

1. Thes 2.

fore this signe must needs be fulfilled, seeing Anti-Christ the recepracle, refuge, prince, patron, and kingdome of here-sie and hereticks is already come and reuealed. Howbeit, there is some controuersie who should be this Antichrist: for some obiect this Antichrist to be *Theudas*, others *Simon* the Sorcerer: some *Mahomet*, others the Pope of *Rome*: But the first two cannot bee hee, they wanted both kingdome, time, place, people, and succession: for the Gospell was not spred: nor the Emperour removed: neither had *Paul* and *Iohn* totally prophecied: neither can it be *Mahomet*, hee sits not in the south: rules not in *Rome*: vsurpeth not the deiry in the midst of the Church: professeth not Christianity: came not with signes and wonders: is an open enemy: No Priest, no Churchman, no false successor of *Peter*, and therefore not that man of sinne. But whatsoever is said, spoken, or prophecied in the Scriptures touching Antichrist, may be warranted, auouched, and affirmed of the Papacie. Make Antichrist a Comissioner, and the Pope will be sure to exceed his commission: make him an Embassador, and the Pope will be sure to adde and detract, to alter and to change his Embassage: Make him a seruant, and the Pope will be sure to vsurpe the whole dignity, title, and prerogative of his Lord. Or make Antichrist a common aduersary, and the Pope will ioine hands with one heretick, or other, to oppugne some part of Christs doctrine. Or else make Antichrist, that famous, notable, and speciall aduersarie: and then will the Pope oppole himselfe both against Christ,

Christ, his kingdome, and his whole religion. But Antichrist is some speciall man, the Popes are many. He is the head, the chiefe, the prince, ruler, & commander of this kingdome; many in person, but one in continuance of succession: neither is his person so much regarded, as his headship & kingdome hereby respected. Christ is called the head of the godly: satan of the wicked, and Antichrist, *Illorum quos in errorem induxit*, the head of them, whom hee leads into error, incorporateth into his corporation, and makes them (as it were) one body, whereof he is the head. Yea, by Antichrist is vnderstood a kingdome, saith one, a succession; saith an other: and the whole bodie with the Captaine, Prince, or head, saith a third. For a beast in the Scripture dorth not alwaies represent a speciall person, nor: in Greeke one singular partie, nor yet is the primitive, but the deriuatiue vled by the Apostle. This is that Apostate kingdome, whose seruice is superstitious, worship Idolatrous, doctrine erroneous, and liuing impious. Resembled to a beast for her hornes: to a barlot for her whordome: to the dragon for her cruelty: and to locusts for her swarming and deuouring. For the beast in the Apocalyps, that hath a mouth, speaking blasphemies, *Petri Cathedram occupat*, occupieth the chaire of Peter. Here Popes are fownders: decrees are lawes: traditions scripture: and scripture a nose of wax. Here are vpstart priests: lawlesse lawmakers: scripture coiners: human Gods: forged faiths: new gospels: and counterfeited Christs. Here is saluation vncertaine: faith

Dan. 7.
2. Thes. 2.

Whittacher.
Aug. P. 139.
Iob. 6.
Jo. 8.
Aquin. 3.
Q. 8.

Iren. lib. 5.
Aug. Ciu. 20.
19.

2. Thes. 2.
Apoc. 13.
Apoc. 17.
Apoc. 20.

Omni. Eccles.
cap. 22.

Ber. Epist. 125.
Staph. pref.
doct. cap. 5an.
dist. 29.

Syn. Trid. 4.
Cens. Colon.
const. cap.
translat. dist.
96. cap. euid.

Bella. 2. pont.
cap. 12. & de
verb. 1. 3.
Conc. Trid.
22. cap. 3.
Sess. 6. 9.
Sess. 22. 3.
Cat. Rom.
Con. Trid. 22.
cap. 25.
Censur. Col.
Bull Pii 5.
Trid. sess. 5. 3.
Apoc. 18.
Blondus.
Arcthas.
Auentin. 7.
Petrarch.
Ep. 19.
Apoc. 17.
Dan. 17.
Virgil.
Georg. 2.
Ænead. 6.

Apoc. 18.
Apoc. 11.

Rhemist. in
Apoc. 17. 3.

Bernrad. epist.
116. & epist. 56

Campian.
ratio. 7.

Tertul. cont.
Marcion. lib. 3.

ignorant: workes meritorious: and mediators many. Now must Christ seeke another kingdome: offer for others sins: and prophecie to other people: For here the Pope is prince, Priests are prophets, & the masse a sacrifice. Here is the Pope worshipped: the Host adored: magistracy contemned: murder maintained: adultery licensed: lying lawfull: and concupiscence no sinne. And is not this the kingdome of Antichrist? The place where Antichrist should sit, is called by the Scriptures Babylon in a mystery: But this is Rome the Sea of the Pope: the repaired Image of old Idolatrous Rome: the palace of his Popeship: and metropolis of his kingdome. This is the great citie, that ruled ouer the world, when *Iohn* prophcied: the fourth kingdome that makes answer to *Danichs* fourth beast: the septicolis citie builded vpon seven hilles, represented by the seven heads of *Iohns* mysticall beast, situated betweene two Seas, and granted by some papists to be the seat of Antichrist. Howbeit objected by others to be Ierusalem, because Babylon is spiritually called *Sodom* and *Egypt*, where our Lord was crucified. And yet Christ was rather crucified in *Rome*, then in *Sodome*: because his members are there still tormented: himselfe was put to death by Romish authority: his arraignment was for the Romane Empire: his punishment a Romish death: his Iudge a Romane Pilate: and the place where hee suffred, within the circuit of the Romane Empire. Ierusalem was destroyed, when the Reuelation was penned. Babylon, *Romane urbis figuram portat*, prefigu-
reth

reth the Citie of Rome, which is as great, as proud, and as cruell a persecutor of the Saints, as euer was Babylon. The thop of his tyrannicall practises, and forge of his diuellish deuises: whose manners make answere to the citizens of the beast, and his people to the subiects of Antichrist. His name is *Antichrist*, the name of Antichrist, containing the number of 666: his kingdome Latine: his City Latine: and his subiects Latinists. His bible in Latine: his seruice in Latine: his solemnities in Latine: surely he is altogether Latine, and the man foreprophecied by *Iohn*. Or if you refer it to his title, *Vicarius generalis dei in terris*, the letters numerable make answere to 666; V. siue, I. one, C. one hundred, I. one, V. siue, L. fifty, I. one, D. siue hundred, I. one, I. one, I. one, which is 666. Or if you will referre this number to the time of his comming: it will iumpe with the raigne of *Constantine* the bearded, & the yeare 666. About this time the Pope began to arrogate the title of vniuersall bishop: was confirmed in it by a Synod at Rome: and had it giuen him by *Phocas*. About this time the Empire decayed: the masse was priuately celebrated in latine: was counted as God himseife: and made free from the Emperour. Now he began to inuade the Empire; a worke of Antichrist. Now *Suffocat imperium phocas, stabilitque patrum*: The Empire languished, and the Popedom flourished: *Phocas* exalted the popery, and depressed the Empire: he made the Church of Rome Prince ouer all Churches: and the Pope head ouer all Bishops. Then *Constantine* the fourth proceeded fur-

R r r 3

ther

Bernard. lib. 4.
cap. 1. de
confid.
Saluian. de
prouid.

Ren. 13. 18.

Iren. lib. 5.
cap. 25.

Daneus de
Antich.

Sigisbert.
Inst. 1.
Nouel. 131.
Bale Cent.
cap. 8.
Cap. nemini.
17. q. 3.
Chryso. hom.
4. in 2. Thess. 2
Stamph. in
sua far rag.
Paul. Diac.
gest. Rom. 18. 5

Sabel. Æneid.
8. lib. 6.

Platina.

Platin. An.
713.
Sabel. Æn. 8.
lib. 8.

Raph. Vola.
Geograph.
lib. 3.

Dist. 63.

ther, and proclaimed him Christs true vicar vpon earth. Now began the Pope to exalt his hornes, and *Gregory* the third to make light of *Leo* the Emperot. Now must *Chilperick* be depofed for a coward : and *Pipin* crowned for a champion. Pope *Zachary* commanding, the vsurper must be exalted to the crowne, and the true king thrust into a monastery, whereby the Pope gained both aid against the Emperour, and many dominions of the Empire. *Charles* the great for his Emperours title exceeded his father in augmenting the Popedome. But *Lewis* furnamed the godly, passed them both by his last will and testament : vnto which testament subscribed his three sonnes, ten Bishops, eight Abbats, fifteene Earles, an Herbinge, and a Porter, in the yeere 835. The legacy was a good childes portion, containing lands and liuing, in a manner sufficient for an Emperour. Notwithstanding, in the yeere 962, the Pope made *Otho* of Saxonic Emperour of Rome, but vpon condition, that he must assist the Pope, and not offer to looke into his dominions, yea and besides, take vpon him this oath, *Tibi Domino Iohanni Papæ, &c.* I king *Otho*, doe sweare vnto my Lord Pope *Iohn* the twelfth, by the Father, the Sonne, the holy Ghost, the wood of the Crosse, and these reliques of the Saints : that if God permit me to come vnto Rome, I will exalt the holy Church, and *Iohn* the gouernour therof, vnto the vttermost of my power Moreouer, I will ordaine of nothing that appertaines to the Church, or the Romans, without the counsell of the Pope. Yea if any thing at any time shall come with-

within my power belonging vnto *Peter*, I will restore it to the Church: and if I chance to appoint a gouernour ouer *Italie*, he shall sweare to the aid, protection, and defence of *S. Peters* lands, possessions, & dominions. The which oath, all the Kings, Princes, Potentates, and Emperours following and succeeding *Otho*, must make and sweare vnto the Pope. Now not any more of the stocke or linage of the Romans must be chosen Emperours, but Germans onely. Now the seuen Electors must come into question, custome, and authority: and the Roman king to bee called the Churches sonne. Marke the progresse of Antichrist, his displacing the Emperor, and inuading the Empire. As the *Persians* came in the place of the *Chaldeans*, the *Grecians* of the *Persians*, the *Romans* of the *Grecians*, so must Antichrist come in the roome of the *Romans*: a thing long since performed by the Pope. The Emperour, constrained to seat himselfe in an other place, beares in deed the title of an Emperour, but besides the title, hath neither dominion, liuing authority, or any other thing belonging vnto Rome, all is the Popes: wher we leaue him domineering, raigning, and commanding, and returne to view the manner of his comming. Which is in wonders, signes, and miracles: by magicke, coniuering, witchcraft, and deceit: as did *Gregory* the seuenth: *Siluester* the second: *Hildebrand*, and others. To this end serue sweatings, turnings, mouings of stocks, stones, and carued Images: Apparitions of Angels, Saints, diuels: false reliques of Christ, *Ioseph*, *Mary*, *Martyrs*: the blood of

Iuram. 12.
quæst. 1.
Cleric.
Gregor. 5. An.
1011.

Chrysost.
1. Thes.
1. hom. 4.

Platin.

In Monast.
Halenf.

Gulck. Rhem.
reft. Math. 17.

Bellarmin.

Pollyd. Virg.
hif. Angl.
lib. 6.

2. Theff. 2.

Aug. in Joh.
tract. 13.

Iren. lib. 1. 25.

Hieron. adu.
Lucifer.

Ambros. in 2.
Theff. cap. 2.

Gregor lib.
16 ep. 3. ep.
78 lib. 4. ep.
13.

Sexti lib. 5.
cap. Felicis
in gloss.

Dist. 96. cap.
ais euidet
S. xt. lib. 1. de
lect. lit. 6.
cap. fund. in
gloss.

of a foule, yet auouching it to be Christs: the host bleeding: Becketts footing, *Garnets* straw, and such like: They haue an office of Exorcists, make-miracles, a note of their Church, and confirme all their doctrines by wonders: as their masse, confession, indulgences, peregrinations, prohibiting Priests mariages, and what not. The Scripture hath taught this to be the comming of Antichrist: and *S. Austen* took warning by the Scripture, and armed himselfe for his comming: *Contra illos mirabilarios tantum me facit deus meus*, because God had taught him.

Antichrist must answer to the name *Lateinos*: but so doth the Pope and Popedome. Wherefoeuet you shall heare any, that are called Christians, to take their names of any other then of Christ: *scito non ecclesiam Christi, sed Antichristi esse Synagoga*: be assured, that it is not the Church of Christ, but the Synagogue of Antichrist. Now in the Church of Rome it is common to be called by other names: as the Popes, by *Alexander, Leo, Gregory, Martine, Siluester, Benedict, Boniface*: their orders, *Franciscans, Dominicans, Benedictans*, of *Francis, Benedict, Dominick*: prouing plainely the Church of Rome to be the Synagogue of Antichrist. *Ambrose* marks out the Pope, which calls himselfe vniuersall Bishop, is *Lucifer*, the prince of the sonnes of pride, and Antichrist. The Pope is, *Episcopus totius orbis*, the Bishop of the whole world, and wil not yeeld a iot vnto *Lucifer*, arrogating the title of God, and refusing the name of a man: vnto whom it is Sacriledge to lie, & Heresie to disobey: who may doe what he will, dispense

pense against the Apostle, change the nature of things; make iustice of vniustice, and something of nothing: whose will is for reason, power is fulnesse; and his dispensation aboue law.

It is Antichristian pride in *Iohn* of *Constantinople* to desire the title of vniuersall Bishop: all good Popes refused it: *Gregory* would not haue it, and whole- so enioieth it, is Antiehrift. Yet *Boniface* did chal- lenge it, his successors continued it: and to this day the *Pope* vaunteth of it. *Rome* is the Apostles Chaire, *Peters* Sea, and the mother Church. *Peter* was the Apostles Prince, and his successor the Bishops head. Is the Church a monster, or Christ not her head? His spirit not present, nor himselfe omnipotent; neither treason for the pope to take the roiall pre- rogatiue of his Prince? Yet must his triple Crowne be saluted the great and chiefe priest; prince of the Bishops, heire of the Apostles, in primacie *Abel*, *Noahs* Arke in gouernment, and in Patriarch-ship, *Abraham*: In order *Melchisedech*, in dignity *Aaron*, in authority *Moses*, in iudgement *Samuel*, and in zeale *Elias*: *Dauid* in meekenesse, *Peter* in power, and Christ in vnction. And now hee will bee as God in earth: exempt from authority aboue human iudge- ment: yea God himselfe, not subiect to gouerne- ment, but superiour to all that will be saued: let the Apostle command, and the Fathers interpret the contrary. As God made two great lights to rule the world, the sunne and the moone, the first being the greater to rule the day, and the second, beeing the lesse, to gouerne the night: so hee hath appointed

Dist. 1 de.
pen. dist. 30.
cap. nulli. dist.
34 cap. lect.
Decret. 7.
Greg. tit. 7.
cap. 1.
Gregor. 7.
ep. 30. lib. 4.
ep. 34.

Can. 3. elect.
Can. 3. de. e-
lect.

Dist. 22. sacro.
fact.

Hart cont.
Reign.

1. Ephef.
Colos. 2.
Matth. 28.

Whittrach. de
Sander. de-
monst. 4.

Gomazius.
Bald. rec.
cont. Trid.
cap. satisfact.
dist. 96.
Rom. 13.
Chryso. hom.
13. Rom.
Gregor. ep. 3.
ca. 103. extra.
Maier. &
Obed. lib. 1.
Decret.

Gregor. tit. 33.
soluta.

Sol se habet
ad lunam, vi
6539203. ad
1000. Clau-
us in sphe-
Ioh. de fac.
Bolco.

Aret. lib. 6. in
ep. ad Archi.
Tieu. Mog.

Lib. Cerem.
Roman.
Curiz.

Anno 1300.
Lib. 1. Cer.
pont. 7. cap.
Gloss.
Can. cunct.
9. q. 3. cap. 1.
Pap. dist. 40.
Cap. perue.
Consec. dist.
3.

two great estates to command the world, the first in matters spirituall, which is the Pope, and the second in matters carnall, which is the Prince. So that, as the sunne, is infinit waies bigger then the moone, in like sort is the Pope in many degrees greater then the king: whereby it commeth to passe, that if the sunne please to hide his light from the moone, she must not shine: and if the Pope please to withdraw his fauour from the Prince, he must not raigne. *Otho* the fourth must forgoe his Empire, if *Innocentius* please: *Henry* the fourth, if *Gregory* the seuenth command it: and *Philip*, if *Innocentius* the third wil haue it. For the Emperour ruleth by the Pope, and hath his Empire fro the Pope, who may bestow it where he will: because hee is appointed by God aboue kingdoms and nations, to plant and pull downe, build and destroy at his liking and pleasure. *Gregory* may take the diadem from *Henry*, and giue it to *Rodolfe*, because the Rocke gaue it to *Peter*, and *Peter* pleaseth to bestow it on a subiect. The Emperour must kisse the Popes toe, and *Frederick* hold his stirrop: *Boniface* will be both Emperour and Pope, and haue authority both in heauen and on earth. *Clement* the sixt, will canonize whom he please for a Saint, his authority stretcheth vnto the Angels, purgatory: hell: and his power to command the conscience: He may iudge all, but none must censure him, though he draw all people to hell, none must finde fault, the Pope cannot erre. Antichrist teacheth men to abstaine from worke vpon saturday: & besides, equals Saints daies with the Sabbath. Antichrist

tichrist sits in the temple of God, boasting himselfe
 as God, being lifted vp vpon his throne, *veste pur-
 purea radicante*, shining in purple: Antichrist arro-
 gates to himselfe power to forgie sinnes: yea pow-
 er, *Supra omnes potestates tam Celi quam terra*, aboue
 all power both in heauen and in earth Antichrist,
Ore proficetur Iesum esse Christum, sed factis negat, con-
 fesseth Christ with his mouth, but denies him in his
 deeds. He is an aduersary to Christ vnder the name
 of counterfeite godlines: hee is knowne by his Do-
 ctine; all this is the Pope. He breaketh the com-
 mandements, and teacheth men to do thereafter.
Sixtus the fourth, will commit both murder and
 treason in the Church: *Martin* the first, dispense
 with marrying a sister: *John* the thirteenth, vse an
 other mans wife: *Silvester* giue body and soule to the
 Diuell: *Clement* the first, haue wiues and all com-
 mon: *Martianus* sacrifice to Idols: *Liberius* sub-
 scribe to Arianisme: yet the Pope cannot erre: &
Eusebius must die for declaring *Liberius* an heretick.
 Pope *Urban* will ascribe forgiveness of sinnes to an
Agnus Dei, and send it to the Emperour: *Anastasis*
 be a companion of hereticks: *Clemens* the first, poi-
 son *Henry* of *Lucenburge* with the communion cup:
John the foure and twentieth, an hereticke, oppres-
 sor, persecutor, fornicator, simonist; denie the
 immortality, and the resurrection. *Leo* the seuen-
 th, was not much behind for the life to come: and *Cle-
 ment* the seuen-
 th, doubted of the immortality. What
 should I speake of *John* the eleuenth, *John* the nine-
 teenth, *Benedict* the ninth, *Silvester* the third, *Gre-
 gory*

Arnulph in
 Concil. Rhe.
 Con. Later.
 ses. 10. sub
 Leo. 10.

August. tra 8.
 3. in ep. loh.

Hilar. ad
 Auxent.
 Bernar. ser.
 Cant. 33.

Benno:
 Cent. 4. hist.
 34.

Caus. 13. q. 1.
 Para. lectissi-
 mus.
 Concil. Tom.
 1.

Athan. ep. ad
 solit. vit.
 agent.

Mart. Polan.
 in Liberio 6
 Synod. act. 18.
 Can. si Pap.

dist. 40.
 Lib. Cerem.
 Rom. ecclef.
 Platina.
 Decret. cap.
 Anast. dist. 19.
 Concil. C68.

lib. 2.
 Bale Luitpra.
 Platin.

Bernard.de
confid.lib.4.
Caiet.22.
q.154.Art.9.

De consec.
dis.3.de.esu.
carn.
Tax Cancel.
Apost.& iacr.
Pœnit.
Petra.Cod.
ver.9.
Theoda
Niem.

Ioh Mandeu.
lib.7.
2.Tim.4.
Heb.13.
Sors non est,
caul 26.q.1.
Cap.propof.
dist.82.
Ioh.a Camp
de pop.& Eccl.
author.
Lyrain Mat.
6.
1.Iob.4.

Terrul lib.1.
Con. Marcio.
Auerrio.lib.
4.Annal.

gory the sixth: of the whordomes, fightings, murders, Simony of Popes and Papiſts. *Quid tam notum ſeculis quam proteruia, & faſtus Romanorū?* there hath beene nothing ſo famous for many ages, as the frowardnes, haughtines, and wickednes of the Romans: irreligious, preſumptuous, ſeditious, vnpeaceable, vnfaithfull, vntollerable, enuious, vncurtuous, ſhameleſſe, great ſpeakers, ſmall doers, ſweete to flatter, bitter to backbite, curious diſſemblers, cruel Traitors, wolues, not ſheepe; yet is the Pope their paſtor. A forbidder of marriage: yet allowe of fornications, Stewes, whordoms, and buggeries. A prohibitor of fleſh, yet a diſpenſer for mony. A merchant of Gods grace, ſacraments, life, heauen, earth, hel', maſſes, workes, pardons, and what not: whereby *Iohn* the twentie two became ſo rich, as he left behind him in his treaſurie twenty tunne of gold. A Biſhop chiefe for money, if not for manners: whoſe Sea was a ſea to receiue all floods of gold, & his officers horſleaches, to cry bring, bring, ſtill here is roome. For loſtineſſe, pride, and couetouſneſſe, the Grecians bad the diuell take *Iohn* the three and twentieth, for God was with them. Things condemned in the ſcripture muſt bee commended by the Pope: and things commanded in the word be forbidden by their Church: the doctrine is perfected, obſcurity cleared, pretermiſſion ſupplied, and the Popes authority enlarged to all things good and ill. The Pope may be an apoſtate, deny Chriſt, deprive him of his offices, and make his body phantaſticall. He may be in pretence a Biſhop, but in truth a Ty-

rant,

rant, in word a shepheard, in deed a wolfe, in title a father, in worke a murderer, and a seruant of seruants, but the Lord of Lords: the lowest of Christs ministers, but the highest in the Church: who doth what he listeth, and listeth what hee liketh: whose sea is wicked Babylon: *In qua totum orbis venenum fouetur*: a nurse of poison, a cursed harlot, a refuge for heresie, a depressor of goodnes, exalter of wickednes: a rebell against Christ: an house of hobgoblins: a pack of knaueries: a iakes of vncleannesse: & a den of diuels. Where holines must be subiect to wantonnes, truth to scoffing, religion to impudent dogs, & holy houses to wanton Ganemedes. Howsoeuer, these Romists professe Christ in shew, yet in truth they are the ministers of Antichrist. The *Waldenses* called the Sea of Rome the very Babylon, and the Pope, fountaine of all euill. *Guillam le Orfeure*, proued that the Pope was Antichrist: Rome, Babylon; and the Prelates the members of Antichrist. *Gul. de sanct. Amor.* gathereth the places that make mention of Antichrist in the Scriptures, and applieth them to the Pope and his kingdome. *Dantes* a Florentine, sheweth the Pope to be the whore of Babylon. *Petrus Iohannes* proued the Pope to be Antichrist, and the Synagogue of Rome to bee the great Babylon. *Eberhard* Archbishop of *Salisburge*, proued in the council by all the notes of Antichrist, that the Pope was the same. *Abbas Ioachimus* confirmed it: and *Hierom Suanorola* sealed it with his blood: *Arnoldus De villa noua* proued by *Daniel* & *Sibyl*, the Churches tyrannie, and persecution of

Archiep.
Treuerl. &
Colon. ad Nic
1.

Petrarch.

Bern. de. cons.
lib. 4.
Baptist. Mant.

Bern. Sermon.
67. & 17. & 33

Serm. 6. in Pl.
qui habitat.
About the
yeere 1165.
About Anno
1240.
Cæsar. Dial.
Dist. 10.
Anno 1260.

Anno 1300.
Anno 1390.
In Con-Re-
ginoberg.
Auentin.
lib. 7. sub

Alex. 6.
Anno 1315.

Iac. Misnenf.
Anno 1366.
Anno 1370.
Lib. de Ant.
Anno 1418.

Bellar. de
pont. de not.
Ecclef.
Socolouius.
Arathus
in Apoc.

Concil. Later.
Apologia pro
Iuramento
fidelitatis.

Math. 24.
Luk. 18.

1. Ioh. 2.
Apoc. 18.

1. Reg. 19.
Rom. 11.
Constant.
Orat.
Ario & Ari-
nis.
Sabel.

the faithfull, that popery is Antichrist. *Miltizius* preached and proued at Rome, that the Scriptures great Antichrist was then come. *Matthias Parisensis* proued the Pope to be the same. *John Oldcastle* and Lord *Cobham* did witnesse with his blood, that the Pope is Antichrist, the Prelates his members, the Fryers his taile, and himselfe the head. To omit the selfe contradictions of Papiſts and Iesuſites: the misdoubting of their cause by Popes and papiſts: their feare, fainting, and guilty conscience; their forbidding all men to ſpeake of this argument. But blessed king *James*, for whom God be blessed for euer, hath determined the questiō, that the Pope is Antichrist.

Apostasy and corruption of manners: the loue of many shall waxe cold, faith shall scarce bee found at Christ his coming. There must bee a departing: a note of Antichrist, and the last daies: the whore shall make all nations drunken with her fornication, and the greatest number shall depart from the faith: yet God will keepe vnto himſelfe 7000 in the midst of that defection in the daies of *Elias*; when *Orbis ingemuit factum se videns Arrianum*, the whole world in a manner was an *Arrian*. *Arrius* vaunted of his number, *οὐδὲν ἱκεταῖς*, we haue a multitude, and *ἅλλοι συμπροσῆλυνται*, all the people are on our side. A time lamented and foretold by the heathen, *ὠυαὶ σοὶ λιβύη*, woe be to *Africk*, thou shalt be driuen into streits, concerning faith and true godlines: but in those nine hundred yeares, wherein Papiſme and Mahometisme ouerspred the world, the good durst hardly be scene, and seldome appeare. These are like

Lots

Lots wife that did looke backe to *Sodom*, and the *Israelites* that will returne into *Egypt*. Not vnlike the weathercocke for turning, and the moone for chāging: these forsake the flowing fountaine for the dried well: their fathers bread for swines huskes: light for darknesse: life for death, God for man, and Christ for mammon. These forslowe their duety, breake their bond, withdraw their obeisance, vndoe themselues, and destroy their posterity. For they shall perish, that withdraw them from their God, & be destroyed, that goe a whoring from their maker. Their conscience will hant them, Gods angell will strike them, the serpent will sting them, the Beare will teare them, and the Lion deuoure them. *Caine* had no ease: *Saul* no rest: *Indas* no quietnes, and the seruants of the whore shall desire the earth to open, and the mountaines to couer them. Yet is Apostasie too much practised, and corruption of manners too little regarded: disobedience, pride, couetousnes, boasting, cursing, and selfe loue too much followed: truce breaking, impietie, infidelity, pleasure, treason, intemperance, cruelty, scoffing and hypocrisie too much embraced, these daies are the last.

Resedit lex a sacerdotibus: The departing of the law from the priest, iustice from princes, counsell from Senators, fidelity from people, piety from parents, duety from subiects charity from prelates, honesty from yongmen, discipline from Clerkes, learning from teachers, and study from Schollers: Equity from Iudges, concord from Citizens, feare from seruants, fellowship from Country, vertue from Nobility,

Genes. 18.

Jer. 21

Luk. 15.

Psal. 73.

Num. 21.

Amos 5.

Gen. 4.

1. Sam. 18.

Acts 1.

Apoc. 6.

Apoc. 9.

2 Tim. 3.

Breidenb.
decan. Mogu.
Eccles. in suæ
peregrinatio.

Nobility, truth from marchants, chastity from virgins, humility from widowes, loue from the married, and patience from the poore, was a quondam complaint against Romish transgression. I pray God it be not verified of vs. Then sung grieved deuotion:

*Mundum dolens circuiui,
Fidem undique quesiui.*

The world I compassed about,
faith and honesty to find out:
I sought in Country and in Court,
in Clauster, Cleargy, and at Port:
But sonne I found against the mother,
one brother cosening of another:
Deceit is master now of men,
and he a foole that will not ken.

Patrons and prelates are all, giue me, and ile giue thee, whereby the rich are respected, but the poore reiected: patrons are fatte in their purse, but the people leane in their soules. Yea, Emperours, Kings, Dukes, and Earles, Souldior, Citizen, Mariner and Marchant: Noble, base, rich, poore, high, low, haue banished honesty, and expelled faith, preferre gifts, despise truth, neglect iustice, & respect bribes. Swearing, forswearing, cogging, lying, forging and deceiuing are things of no moment: *Nisi Deus opem praestat, deperire mundum restat*, if GOD help not quickly for his mercy, the world will perish in her villany: God grant this song bee not as truly

truly sung in our daies : *Arnulphus* spake : *Bernard* writ, and the Bishop of *Chartres* chid. It were to be wished our daies deserued no such chiding, *Quid tot supra loquar? sunt cuncta libidine plena.* It wearied *Palengenus* to rippe vp the fornications, adulteries, whoredoms, Sodomy, incests of his age : how then would it haue wearied him to reckon all the sinnes of these times? Wherein raignes *Adams* disobedience, the Angels pride, *Caines* fratricide, *Israels* Idolatry, *Coraths* conspiracie, *Sodoms* vncleannesse, *Esaus* gluttony, *Achans* theft, *Rabsakies* railing, *Holosernes* drunkennes, and *Gehezies* couetousnesse doe raigne and abound. If we might behold, with what greedines sinne is committed, and with what pleasure iniquitie performed, it would amaze the spectator, and astonish the auditor. In this neerenes of saluation, detection of Antichrist, conuiction of falsehood, trunesse of teaching, soundnes of seruice, sincerity of sacraments, and plenty of preaching. A time wherein Christs truth is declared, and his prophecie verified : Satan is loosed, charity cooled, iniquity aboundeth, and mens hearts are hardened : Let the word speake, the Preachers preach, & Gods iudgements threaten : men are not moued, their minds not molified, nor their hearts softened, but are euen as the men of the world in the daies of *Noah*, and as the people of *Gomorrhah* in the time of *Lot* : vpon whom the flood came suddenly and drowned them, and the fire hastily and destroied them. As for sermons, they are as the charmers whistle in the eares of the Adder, the poore mans crie

Paleng. lib. 3.
& *lib. 5.*

Genes. 3.
Genes. 4.
Num. 16.
Gen. 19.
Gen. 25.
2. Reg. 5.

Math. 24.

Genes. 6.
Genes. 19.

Ezech. 33.

1. Cro. 16.

Acts, & Mou.

Anno. 1173.

Anno 1575.

Anno 1577.

in the head of the couetous : and sauory counsell in the heart of the foolish : or as a dreame in the night : a tale in the euening : or a song at our table : which we receiue without remembrance, and heare without practise, like the Israelites make light of Gods words, and mocke at his messengers, vntil the wrath came vpon them, and there was no redemption. The iudgements of the Lord, whose eares grieue to heare, whose eies to behold, or whose heart relents to remember ? Old stories are too stale, and modern too meane : the scripture is full, & books haue abundance. There may you reade of *Adam* thrust out of Paradise : here of *Valerian* leeling of his throne : there of *Gain* pursued by his sins : there of *Nero* killing of himselfe : there of *Herod* deuoured of lice : here of *Maximian* eaten vp of wormes : heare of *Saul* calling to be killed : here of *Domitian* stabbed by his men : there of *Achitophel* hanging of himself : here of *Adrian* spitting out his lungs. There of the Prophet assaulted by a Lion that killed him : here of *Trombant* assailed by a wolfe eating of his nose that destroyed him. There of *Pharaoh* punished by God : here of *Iulian* smitten from heauen. *Smith* the Apostate Lawyer hanged himselfe. *Burton* Bailiffe of *Crowland* was poisoned with the excrements of a Crow. *Arthur Miller* of Hackney, a leaud talker and common swearer, in his sicknes made much of Satan, and in his death called on the diuell. *Anne Aueries* of London forswore her selfe in buying of towe, and cast vp the durt of her belly at her periured mouth. An old man of 80 yeares, after periury, ripped

Rom. 11.

Rom. 11. 25.

16. 27.

Niceph. li. 17.

cap. 6.

P. Diacon. lib.

16.

Euseb. 2. c. 19.

&c 16. & lib. 4.

cap. 3.

Socrat. 3. c. 17

want it, & happy these that now enioy it: but happy againe, if they doe retaine it: for the *Iew* shall re-enter, as the word hath declared; yet when, how, or who, is much controuersed, and disputed. Some thinke, that the calling of the *Iewes* shall be mixed with the *Gentiles*, and not distinguished by it selfe: but so long as the *Gentiles* shall partake the gospel, so long shall some or other of the *Iewes* come vnto the sheepfold of Christ. Yet *S. Paul* saith, that all Israel shall be saued: that deliuerance shall come, in the future tense, not is come, in the present: & that the fulnesse of the *Gentiles* shall come in. Some thinke this calling shall be to an other earthly kingdome: to which end the *Iewes* assaied to shake off the Romans yoke, in the daies of *Claudius*, *Iustine*, *Nero*, *Traian*, *Gallus*. But all in vaine: the *Messiah* is spirituall, his kingdome spirituall, firme, euerslasting, and not of this world. The *Iewes* neuer prospered in their enterprises: their Citie could not be recovered, nor their Temple rebuilde: themselues neuer concurre nor meete in one place: neither shall they euer obtaine their Empire, disproue the Scripture, or discern their Tribes.

Some thinke that euery *Iewe* shall then bee saued, and not excepted: but as we exclude not their nation, so we include not each person: many *Gentiles* were called, but not all elected: there will be Satan, and heresie, the wolfe and the Foxe to diminish the flocke. Some thinke that *Henoah* and *Elias*, shall bee the callers of the *Iewes*, all without warrant, vnlesse by *Henoah* and *Elias* bee meant men
of

of their spirits, but not in their persons : Some thinke there shall bee a generall vocation of the Iewes, warranted from *Noah*, *Iacob*, *Moses*, *Samuel*: from *Dauid*, *Salomon*, *Ezekiel*, *Zachary*: from *Christ*, *Paul*, *Origcn*, *Athanasius*, *Chrysostom*, *Augustine*: from *Beda*, *Aquinas*, *Nicholaus de Gorham*, *Caluin*, *Beza*, *Bullinger*, *Martyr*, *Erasmus*, and from reason. As for the time when, it is like to bee before the comming of *Christ*, and therefore not long to bee expected, seeing this is the last age. All signes are fulfilled: the Iewes haue long waited: their malice is mended, and many conuerted: the Gentiles are marred, their manners impaired, most are declined: and the Iewes may become Christians by profession in a moment of time. The signes that afflict the outward man, are warres, famines, plagues, earthquakes, and such. *Christ* being asked for a signe of his comming and the end of the world, answered, that there shall bee warres, and rumors of warres: nation shall rise against nation, realme against realme, and then shall be famines and plagues, pestilences, earthquakes and so forth: all which haue appeared preuailed, and rained since the time of this prophecy. For do not stories, histories, and Chronicles witnes, and report of most horrible warres, rumors, and battles, betweene *Turke* and *Spaniard*, *England* and *France*, *Germany* and *Italy*, *Christian* and *Pagan*, *Protestant* and *Papist*, at home and abroad all together by the eares? Some interpret this place of the warres, troubles, and hurleburlics, that *Antichrist* should set abroach in the world to maintaine his power, &

Tet 3.

laue

Genes 9. 27.
Gen 49.
Deutro 33. 7
1 Sam 11. 12.
Psal 135. 1.
Cam 7. 10.
Ezech 37.
Ezech 47.
Zach 3. 12.
Iohn 10. 16.
Rom 11.
In Rom 11.
Aug. Mat. Q
 14.
In Rom 11.
Aug in lib
Iudic 9. 49.

Math 24.
Marke 13.
Luke 17.
Luke 18.
Luke 19.

Guichardine.

Gallobellicus.

Anno. 568.
Egnatius. l. c. 5
Fulgof. l. 1. c. 4.

Anno 1114.

Fulgof. lib. 9. c.
10.

Ra uifius.

Greg. Tauro.
3. dial c. 3.
Volat. lib. 23.
Anthrop.

Stelden.
Ran. us.
Foxe.

faue his kingdome. By stirring vp prince against prince: potentate against potentate: lubiect against lubiect; and lubiect against his Soueraigne, which hath also beene practised for these many hundred yeares by the Pope, and performed by Antichrist: Men fighting in the aire, fires, & droppings of blood were seene in *Italy* before the *Longabards* inuaded, assisting it by the space of two hundred and 4. yeares. When *Frederick* the first, & *Alexander* the Pope engaged warre each against other, a Crosse appeared in the Moone. In the difference betweene *Henry* the fifth and *Paschal* the Pope it rained blood. Great were the warres betweene *Rome* and the *Vandals*, when the City was taken and the Emperor slaine. Betweene the *Roman* and *Persian*: when the *Persian Sapor* made *Aurelian* the Emperor his blocke to mount vp to horse. *Atila* slew eleuen thousand virgins at the conquest of *Colonie*. And *Totila* the Goth destroyed all the Citizens of *Perons* in *Hetraria*, head *Herculanus* a good Bishop, & after did behead him. Great was the cruelty of the Greeks in *Macedonia*, *Epirus*, and *Theffalie*, *Anastatius* spectator. And great were the waies of *Tamberlaine* the *Scythian*, when he carried *Baiafeth* the Turke about in a cage, and fed him with scraps like a dogge vnder boorde. But these are not yet persecutions for Christ. Lamẽtable haue been the torments of the Church aboue nine hundred yeares vnder Antichrist: but these last hundred are still fresh and yet bleeding. neither can the tenne persecutions be forgotten, wherein Christians went to wrack three hundred yeeres together.

Nero

Nero did cloth them with skins of beasts and gaue them to dogges: hee did crucifie and burne them, and make bonfires of their bones. *Hadrian* crucified ren thousand at a time. *Dioclesian* caused their Churches to be ouerthrown, their bibles to be burned, their goods to be forfeit, and themselues to be destroyed. *Maximinian* burned twenty thousand christians in their Temple at once. *Athanasius* tyrannised ouer them with sword, hunger, thirst, banishments, and a thousand other torments. *Alachis* the Christians slaughterer protested dismembring of their priests at his returne from the warres. In time of which persecutions were, *sterilitates, inundationes, tempestates*, barrennes, dearths, tempests, waters, monsters, and Ecclesies, apparant tokens of Gods anger at hand. *Hierapolis, Laodicea, Colossis*, Cities in *Asia*, were destroyed by earthquakes. *Constantinople* was tormented with shaking an whole yeare together. An earthquake happened in the dayes of *Boniface*, such a forerunner of scabs and botches, as a man could hardly tell his owne dead from other mens. Some Cities were destroyed, others wholly remooued from their place: the earth quaked, and groaned to thinke what strange iudgements were to follow on the world. *Burdeaux* was mightily shaken with an earthquake, which reached to *Spaine* and maruellously shooke the *Pyrenean* hills.

What a mighty earthquake was in the yeere 1171: that the Citie *Tripolis*, a great part of *Damascus* in *Antiochia* and *Halapre*, the chiefe Citie in the kingdom of *Loradin*, and other Cities of the *Saracens*, either

Tacit. annal.
lib. 5.

Eutrop. lib.
10. c. 29.
Eusebius hist.
7. et 8. c. 16.
Niceph. lib. 7
c. 6.
Paul. Diac. de
gest. Longo-
bard. lib. 5. c. 15

Tertul. ad. Sca-
pul.
Here was
Philip mar-
tyred.
Euseb. in
Chron.
Anno. 741.
Sigebert in
Chron.

Anno 753.
An. 1801. ea-
lend. April.
Greg. Turon.
lib. 5. c. 35.
Anno 9. Chil-
debert.

An. 1171.
Robert Ab-
bas in Chro.

Anno 1539.

Anno 1601.
December 14.

Anno 1602.

Anno 1579.
April 6.Tripart. hist.
lib. 4. cap. 10.

Plini.

either perished vtterly, or were wonderfully defaced. At *Venice*, *Florence*, and diuers other places there were great earthquakes in the yeare 1539, & in England children of few yeares may remember earthquakes. In the yeare 1601 an earthquake that made *S. Maries* bell in Cambridge to toll, and in the yeare 1602 the eight day of Aprill there was another felt very fearefully in the night. In Anno 1579, Aprill the sixt, an earthquake tolled the great bell in *Westminster*, & threw downe a peece of *Douer* Castle, and part of *Sutton* Church in *Kent*. To note vnto vs, that our sinnes ouerburden the earth, the earth grones, and would be eased. God shakes his hand, the earth trembles, man is carelesse, beware it gapes not, lest it swallow vs vp quicke: when *Arrius* heresie was entertained in *Antioche*, God punished it with earthquakes: to giue vs a caucat how we admit of Antichrist. Our late English Earthquakes were beyond the reach or grounds either of Art or Philosophy, to put vs in mind of the promise of Christ, and to assure our selues that God is now ready to come vnto iudgement. *Nec vero simplex malum est terra motus, nec in eo ipso tantum motu periculum est, sed par semper aut maius ostentum in eo est.* And yet the shaking of the earth is not simply euill, neither doth the danger consist onely in the motion, but it portends and foretels of greater matters ensuing. As the City of *Rome* was neuer shaken but it presaged some strange euent. The yeare before the *Carthaginian* warre, there were 57 earthquakes at *Rome*, but there presently followed a lamẽtable war.

If

the heathens could note thus much, and prouide against it, how much more ought wee, that haue Christs word for our warrant, that wee bee not taken negligent with the seruant? When *Venice* was much spoiled with an earthquake, there followed a famine, and vpon the necke of that a plague: which beginning farre north, spred ouer all the whole earth. But so raged at *Venice*, as scarcely one liued of an hundred. In such sort as the *Venetians* were forced to publish a law: that if any man would come to *Venice* and were found alieue at the end of two yeares, he should be made a freeman of the Citie. In the raigne of *Commodus* the plague was so great in the Citie, as there died thereof a thousand in a day. When *Maximinus* was Emperour after a great famine ensued a lamentable plague, clensing whole houtholds. About the time of *Constantinus Barbasus*, two Angels were scene walking about the Citie, a good Angell and a bad: and those houses which the good Angell willed the bad to smite: as many blowes as he gaue vpon the dore, so many of the house died the next day. In the daies of Pope *Pascall* the second, the waters so arose, as they overflowed *Rome* walles, and brought in with them a multitude of beasts, a flocke of serpents, & an huge Dragon, and soone after died the Pope. A generall plague so rained, as the liuing that brought the dead to Church, were buried for company. There died in *Paris* of the plague forty thousand: no house escaped in *France*, *Germany*, and *Basil*. All these recall vs from sinne, and prepare vs to iudgement.

Anno 1342.
Egnor. lib. 7.
cap. 6.

Xiphil. in vita
Com.

Eu. feb. lib. 9.
cap. 8.

Anno 654.

Sigebert. in
Chro.
Platina.

Anno 1006.
Sigeb.
Anno 1466.
Anno 1064.

An. 1591.
603. 1604.
1605. 1610.

Anno 1579.

The booke is
extant.
Men are care
lesse. God is
carefull.

Sabellie. lib.
10. cap 7.

The plagues that of late haue wasted this land, cause the sonne stil to weep for the father, and the mother for the daughter. At *Prage* in *Bohemia* by night was perfectly viewed a blacke clowd, and in it the armes and hands of a man, the right hand holding a sword, the other a bowle, which poured forth blood. Hard by was perceiued a peece of ground with corne standing thereon, and by it lay a sickle, and a great voice was heard, which said, woe woe to the earth, and to the inhabitants thereof: for he commeth, that is to come, and all people shall see him: which voice caused such terrour through all the towne, that the infants screeked at their mothers breasts, and the women were deliuered of children: Among whom was a woman of 59 yeares of age, named *Margaret*, her husband called *Iohn Bobroth*, the Clarke of the Towne. This woman for the space of fine and twenty weekes was diseased, and no helpe could be had: but through this present accident, she was deliuered of three children, and their mouths replenished with teeth, as children of three yeares old. The first spake, saying, the day appointed, which no man can shun. The second said, where shall we find liuing to bury the dead? The third said, where shall wee finde corne to satisfie the hungry? And hath not the whole world tasted thorowly of this famine? in somuch, as men haue beene constrained to pull out the dead carkases buried in graues to make sustenance for their bodies. To passe ouer the famines in the daies of *Seuerus*, *Maximus*, *Julian*. Were not mothers in *Lyguria* in the daies of *Iustinian*, constrained

ned to eate the dead bodies of their children, whom the famine had destroyed? At which time two women of the Citie *Rimini*, which kept an Inne, killed seuentene in their beds to make meate for their hunger. In the time of *Leo* the fift, there was so heauy a famine in *Germany*, that the father would not sticke to eat his owne sonne. At *Turwane* in France, there was so deadly a famine, that mans flesh was sold for foode. Pitifull pictures of famine haue crept into the streets, and fields of England.

Quasitunque famem lapidoso videt in antro.

You might see hunger in her stonie denne, picking and tearing vp the grasse with her long nailes & sharpe teeth, her haire was rough and sluttish, hollow eied, and pale mouthed, her lips white with horinesse, and her teeth black with filthinesse, her skin hard and rugged, and thorow it you might behold her intrailes; her dry bones sticking vp aboue her loines, and lanches, her bellie lancke, her breasts hanging ouer in the aire, onely held together with skinne and bone, her ioints big, knees great, and ancles huge, a lamentable spectacle: yet many of these hath England lately beheld and seene, & that, which is worse, many perished in the streets through famine. And yet this is not the end of troubles, but a fore-runner of cruell calamities.

Satis fames semper magnorum prima malorum est comes.

Bitter famine is alwaies accompanied with most direfull plagues, Famines, and warres; earthquakes, & troubles are inseparable companions depending one vpon another, as the linkes in a chaine. *Ex vno*

V v v 2

grano

Procob.

Sigibert.
Anno 1546.
An. 1534.
1535.

Old. Meta.
lib. 8.

Lucan. lib. 4.

Cic. Acad. q. 1.

Greg.

Guichard.
lib. 1.

1507.

Grafton Chr.

This yeare,
1610. were
seen 3. sunnes
the 17. day of
Iuly as some
credibly re-
port.
Iohnson. 1601.

grano efficitur aceruus, of one graine or corne deeply rooted, ariseth a heape of lamentable woes: heauen, earth, aire, and all against man. From man come warres and rebellions. From the earth famines and earthquakes. From the aire plagues and wonders, and from heauen signes & strange sights. Three Sunnes at one time in *Paglia* seene, with horrible thundring. In the time of Pope *Alexander* the sixth. In *Arezzo* were seene armies of men, and horses in the aire with drums and Trumpets, and diuers Images sweating. In the seauenth yeare of *William Rufus*, was seene a Starre in England betweene the South and the West; that continued by the space of fise and twenty daies. And right against that on the east part appeared a great flaming beam of great brightnes, which stretched toward the same starre. And ypon Maundy thursday next following were seene two moones, one in the east, and the other in the West. And in the second yeer of King *Iohn* were seene fise moones, one in the East, an other in the West, the third in the South, the fourth in the North, and the fift in the middell of the Element. What eclipses haue been in the sun, and in the Moone, it were too long to reckon. Was there not an eclipse in the Sunne in Cancer in the yeere 1563. and there followed a great plague in *London*. The yeere 1600. two Eclipses of the sun, one in Iune, and an other in December. And the yeere 1601. vpon monday the fourteenth day of December was apparantly seene a fearefull eclipse of the Sunne about 38. minutes after high noone.

He

He began to loose his light in London about 11 of the clocke, immediately before noone, and so went forward in darknes, til 38 minutes after high noone: and then by degrees hee began to recouer his lost light, and at a quarter of an houre after two of the clocke, he was cleane past the body of the Moone, seeming to bee of colour yellowish. These are but forerunners: for more strange and fearefull signes of darkenes shall accompany his comming. A little before the Egyptian ouerthrow, God sent signes & wonders into the midst of Egypt against *Pharaoh*, and against his seruants. Hath not GOD sent his signes and wonders, now often, and many into the world? shall Egypt perish for infidelity, and shall we escape for our vnbeleefe? wee haue seene lately two tides in one houre contrary to nature, strange flies bearing on their wings the examples of Gods Iustice, fishes with writings, and monstrous birds, that crie vnto vs, prepare vnto iudgement. What monstrous shapes, what strange births? In *Gylderland* was a child borne with a long bill, a belly like a swanne, and feet with clawes, which as soone as it was borne, ranne vnder the bed. At *Lutolof* in Duchland was borne a strange and monstrous child, which in one hand had a rod, in the other a sword, and demanded if the warres of men were not yet fully finished: for the time should come, that one should say to another, O brother why art thou not dead? Another borne with two heads, the one side of the bodie all blacke, who wept abundantly, both borne of one woman, the fathers name *Baltus Maler*, and the mo-

P/ah, 135. 9.

thers name *Katherin Peeters*. At *Manebesser* in England was a child borne without an head, and another at *Aberwicke* in Northumberland with two heads, and eares like a horse. Thus God shewes among vs the fingers of his hand, the threatnings of his mouth, and the message of his signes, all to call vs to repentance, and forewarne vs of a iudgement. This fauour he shewed in times past to *Hierusalem*, erewhiles inuiting them with a sword, *simili gladio*, and long after with a comet *exitialis flammis*, bitterly burning, to tell them, that both fire and sword were at hand, if they did not repent. Gods sword shall be drunken in heauen, and shall come downe vpon the people of his curse vnto iudgement. The starres are impure in his sight. He sendeth Comets to purifie the heauens, foreshewing what punishment belongeth vnto them, whose impiety hath bin the cause of the heauens impuritie: for, if Comets be signes from heauen (as it is manifest by the destruction of *Hierusalem*) then, *Domino demonstrante quotidie seculi finiri videmus*, then God by these doth daily tel vs, that the world is at an end. *Diri arsere Comete*, many Comets haue burned to vnlose the cold from our frozen hearts, and many blazing Starres haue shined to enlighten our vnderstanding, and warne vs to prouide, *à Ioue fatales regna admissi cometa*, being Gods Heralds sent before to tell vs of his comming. Thus hee sent a comet in the yeare 1303, when *Charles* entred *Italie*. In the yeare 1577, the eleuenth of Nouember, was secne a blasing starre, with a long streame, it was night-

✓ Esa. 34. v. 5.

Iob 35. 5.

Chrysost. in
Mat. 24.

Syllius.

Anno 1303.
Anno 1577.

nightly seene till eight of the clocke. In the yeare 1580, a crinical starre bushing towards the East, was nightly seene more then two moneths after. In the yeare 1582, May 15, at night about ten of the clock a blasing starre appeared descending in the north-west, the beard whereof streamed southeast: *Nunquam futilibus excauitur ignibus aether*, the aire neuer burned in vaine: But Comets are tokens of Gods anger, watchwords of his small iudgement, and remembrancers of hell fire: For whereunto can wee better liken this fire being aercall, and in the aire? must it not needs be exceeding fierce and feruent? witnesse the lightning, that pierceth so strange and swiftly: and therefore calles for the teares of repentance to quench the aire, which our sinnes haue fired, vnlesse we will bee partakers of a worfe, when the rocks shall discouer vs, and the caues reueale vs, Christ come in glory, and the earth be destroied. Behold the day of the Lord commeth, burning like a furnace, and the vngodly shall be straw: a day fierce through anger, and cruell with wrath to the destruction of sinners. The Lords indignation is vpon all, and the host of heauen shall bee dissolued. The Lord shall descend with a shout: hee shall walke on the wings of the winde: *sicut ad caelum ascendentem lucida euexit nubes*: and come in the clouds of the aire, with power and great glory. Then shall the liuing be caught vp to meet him: and the dead shall come forth. *καὶ οὕτως ἔρχεται μετὰ τῆς δόξης αὐτοῦ*, The Trumpet shall sound, and the Angell speake. *Vox vere magna*. O mighty voice, O terrible noise,

to

Stow Chron.
Anno 1580.
Octob. 8.
Anno 1582.
May 15

Manner.

Malach. 4.

Esa. 13. 9. 10.

Esa. 34. 2. 4.

1. Theff. 4. 16.

Abi. 1.

Origen.

Luk. 11. 27.

1. Cor. 15.

Iohn 5.

Math. 24.

Baitan. 7.

cap. 16.

Sybil.

Chrysoft.

Effects.

Reuel. 6.

Leuit. 24. 11.

Job. 30. 14. 15.

E. 47. 13.

Psal. 93.

Psal. 9. 6.

Heb. 10.

Job. 34.

Ezech. 7.

Gregor.

1. Pet. 4. 18.

to whom all the elements obay. A voice, that cleaves the rocks, breakes the gates of brasle, dissolues the chaines of the dead, opens the dores of hell, deliuers the soules of the damned, and giues euery soule her owne body. The sixt seale is opened, the earth quakes, the sunne is darkened, the moone blood, the starres fall, the heauens depart away, the Iles change their places, the kings, great, rich, Capraines, mighty, bond, free, are affraid. *Adam* marches with the ancient, *Abraham* with the faithfull, *Jacob* with the Patriarchs, *Moses* with the Prophets, *Peter* with the Apostles, and *Stephen* with the martyrs. *Satan* with the damned, *Caine* with fraticides, *Ioab* with murderers, *Iudas* with traitors, *Saul* with persecutors, *Herod* with tyrants, *Pilate* with vniust Iudges, *Holofernes* with drunkards, *Simry* with adulterers, *Rabseke* with railers, *Magus* with vsurers, *Shelomiths* sonne with swearers, *Gebezi* with lyers, *Iesabel* with harlots, *Iulian* with Apostates, *Achan* with theenes, and *Dines* with the vnmercifull. His bread shall be turned into gall, he shall spue vp his riches, hee shall finde no quietnes, the fire shall deuoure him, Gods patience shall be turned into anger. The wicked are the vessels of his wrath, hee is the God of reuenge, he wil arise against his enemies, and it will be feareful to fall into his hands, when he shall declare the furie of his anger. All our sins are put in his bagge, he will lay against vs our abominations, and iudge according to our waies; *O quam angusta erunt tunc via reproborum!* O where shall the wicked man appeare! it is vnpossible to be hid, and vntolle-

vntollerable to be seene. Aboue hee sees his iudge, beneath the gaping gulfe: on his right hand his sins accusing: on his left the diuels roaring: within his accusing conscience, without the burning world. A fierie streame shall run before him, and a consuming flame go round about him. A iudge iudgeing offenders sits aloft, the kings authority is with him, his writing tables are before him, three fingers write either life or death: the officers are ready, the torments declared, the tormenters at hand, the guilty are fainting, yet these paines are nothing to hell, nor the Iudge vnto Christ. To him is all iudgement committed, he is the man appointed to Iudge, the ancient hath giuen him dominion, honour, and a kingdome: to him we must all giue account, the father will iudge no man. *Pater occultus, filius manifestus*: The father is secret, the sonne is manifest in the forme he ascended: the sonne is hidden in the forme of God with the father, manifest in the forme of a seruant vnto men. There is a secret iudgement, wherein father, sonne, and holy ghost do iudge, the sonne is not alone: and there is an open iudgement, wherein Christ, that arose from the dead, shall bee the Iudge: before whom we must appeare,

ἀκούει δὲ ἐν τῷ οὐρανῷ πρὸς ἀποδιδόναι ἀποδίδωκε ἡμῖν

ut dicitur xij. c.

He will come in the clowdes, the incorruptible in glory, to the incorruptible by grace: he shall iudge the life of the godly, and manners of the wicked, attended of Angels, and assisted by Saints; whose faith shall iudge the Atheist, and their liues con-

Xxx

demne

Dan. 7. 9.

Iohn 5. 22.

Act. 17. 31.

Dan. 7. 13.

1. Pet. 4. 5.

Aug. Tract.

21. in Iohn.

Iohn 8. 16.

Rom. 14. 9. 10.

Sibyl.

Math. 19. 28.

Heb. 11. 7.

Ambros.

1. Cor. 6. 2.

Amb. de fid.

lib 5. cap 3.

Epheſ. 2. 6.
Aug. in Pſal.
121.

Heb. 9. 27.

Gen. 6.
Gen. 14.
Iſr. 49. 19.

1. Cor. 10. 11.
1. Pet. 2. 6.
Genef. 6.
Genef. 10.
Math. 3.
Matth. 10.

Aug. de verb.
dom. ſerm. 18.
Luk. 16.
Aug. in Pſal.
32.

Luk. 12.
Matth. 5.
Heb. 9.

demne the wicked : they ſhall be with him, ſit with him, to approve not to ſpeake ; ſit with him not as men, but as in Chriſt; ſee his glory, not have his glory : all men in *Adam*, all good in Chriſt : hee the Vine, they the brances ; he the head, they the members. There is a twofold iudgement ; one particular, as men die : an other generall, when all are dead. Gods authority commands them, and his power will effect them. The Giants are too weake for the water, *Pharao* for the Sea. *Dives* muſt to Hell, none can ſtand againſt him : ſickenefſe, examples, preachers giue vs warning of them. The Paſſie, the gout, the Colicke, the Feauer, Ache, Pope, Plague, with a thouſand more of that brood, remember our mortality. *Pharaoh*, *Nabuchodonozar*, the fooliſh Virgins, *Lots* wife, *Balaams* Angel, the idle Factor, are examples to admoniſh vs of hard hearts, pride, forgetfulneſſe, relaps, couetouſneſſe, negligence, and burned *Gomar* of all vngodlineſſe. *Noah*, *Lot*, *Iohn Baptiſt*, the Diſciples, Ieſus, and the Prophets, tell vs of our doome : mercitull God to ſcare vs from heil, leſt we fall into the lake. *Dua habitationes, vna in regno aeterno, altera in igne aeterno, tertiam ignoramus.* There be but two places after this to dwell in, heauen or hell : *Dives* and *Lazarus* haue taught vs our leſſon : *mifericordiae tempus modo, iudicij poſt* : Now is the mercy gate open, death ſhuts it, and then comes iudgement, the foole in the night, *Ananias* in the day, all goe vnto it. Happy Subiects, vnhappy Traitors, like conuiction, like iudgment, as we fall, ſo we riſe, as is our riſing, ſo is our doome,

qualis

Qualis in die isto quisque moritur, talis in die illo iudicabitur. Balie death neuer returnes à non inuentus, I find him not in my balewick. *Tam bonus quam malus.*

The bad man hath his terrours, the good man his comforts, all see Christ at their deaths (as it were) on the crosse crucified for them, crucified by them: all shall to iudgement. The soule grieues to depart frō the body: feares to appeare before her Iudge: cries to thinke vpon her sentence; go thou cursed: blessed Christ, happy soule, that hath a kisse of him before she goes. Blessed body, happy saint, that haue so walked in sanctitie, as their reward shall be eternitie: for as the bodie in this life hath beene partaker with the soule in good or ill: so at that day it shall receiue with the soule a curse or a blessing. The Iudge shall be seene, Iustice shall appeare, iudgement shall be manifest, the sentence shall be heard, the sinner shall bee shōwne to the world, and the reward knowne vnto all. God will haue glory, men shall haue iustice, the godly shall haue ioies vnspēakable, and the wicked shall haue paines intollerable. Vntil sinne be ended, the sentence is not perfect, nor iustice satisfied: sinne dies not with the sinner, nor an euill booke with the maker. *Ieroboams* sinne is not finished, so lōg as his Idolatry is practised: *Marianus* iniquity is not ended, vntil murdering of Princes be abolished: so long as pride is followed in apparell, the inuentor of new fashions is not absolued; vntill the euill we leaue behind vs be fully ended, our punishments in hell shall not be perfected. Man shall be destroied, the world shall be dissolued, death shall

Ecclesi. 11. 3.
Aug. ep. 8. ad
Hesuch.
Innocentius
de vilitat. hu
manæ condit.

Psal. 21.

Dan. 7. 19.
Luk. 21. 27.
Celos. 3. 4.
Apoc. 22. 11.
Luk. 19. 14.
Gal. 4. 4.
Rom. 8. 17.
Heb. 2. 11.
Eph. 5.
1. John 2. 3.
2. Cor. 11. 2.
1. Pet. 2. 21. 24.
Titus 2. 14.
Col. 2. *Gal.* 3.
Heb. 2. 17.
Luk. 19.
Matth. 23.
John 19. 3.
Heb. 8.
Zach. 12. 10.
Jer. 17. 10.
Heb. 4. 12. 13.
Rom. 2. 16.
Luk. 1. 37.
Matth. 19. 26.
Genes. 18.
Genes. 3.
Genes. 19.
Exod. 14.
Num. 14.
1. Reg. 15.
Esay. 37.
Rom. 11.
Dan. 7. 9.

be vanquished, sinne shall be swallowed vp, iustice shall be satisfied, and iudgement shali bee perfect. Christ that was openly iudged, shall condemne in publike, and Iesus that was disgraced before men, shall be honoured before all. The sonne of man shall come in the clouds in power and great glorie: to quicken, iudge, glorifie, deliuer his Saints, and confound his enemies. Happy Saints to haue their redeemer, purchaser, iustifier, coheire, brother, aduocate, head, husband their Iudge. Who was beaten for their sinnes, bore their iniquities, gaue himselfe for them, wrought their remission, blotted the handwriting, and remoued the curse. A prince pitifull remembring his subiects, and a Iudge mercifull not forgetting his brethren. Vnhappy rebels denying their king, murdering his messengers, mocking their soueraigne, piercing the annointed, condemning the innocent, killing the Lord of life, and crucifying the king of glorie: Who knowes their thoughts, searcheth their hearts, and trieth their reines: before whom each creature is manifest, all things are naked, the Iudger of secrets, the mighty God, omnipotent maker, with whom nothing is vnpossible, iustice vnchangeable, sentence irreuocable: The Iudge of the world, the commander of fire, expulser of *Adam*, eiection of Angels, burner of *Sodome*, drowner of *Pharaoh*, extinguisher of *Amelech*, deuourer of *Corath*, deposer of *Saul*, destroyer of *Senacharib*, reiection of the Iewes, confounder of sinners, and condemner of the wicked. Hee shall sit on his throne, all his host stand about him, a fiery

fiery streame shall issue, thousand thousands muster before him, the bookes shall be opened, and the dead shall be iudged of those things that are written in the bookes according to their workes. *In cuiusvis mente ac memoria cuncta opera bona vel mala, tanquam calamo in chartis exarata cernentur.* Every secret shall be brought to light: hidden sins shall be made knowne, and the counsell of the heart shall be made manifest. *Ordinabuntur ante infelicem animam peccata, ut eam & conuincat probatio, et conuincat agnitio.* Every sinner shall behold his sins, and the world be eie witnes of iniquitie. *Iudas* treasons shall bee manifest, *Achans* theit shall be discovered, *Iesabels* whordoms shall be manifest, *Simons* couetousnes shall bee discovered, *Holofernes* drunkennes shall be disclosed, *Cains* murders shall be reuealed: *ibi illius cogitata intelliges.* The husband shall behold the whoredomes of his wife, and the wife the adulteries of her husband: the master the pilferings of his seruant, and the seruant the deceitfulness of his master: the father the prodigality of his sonne, and the sonne the vnmercifulnes of his father: nothing so secret, but shall bee laid open: This Iudge knowes thy sitting and vprising, yea thy thoughts long before: he did see thee whē thou wast without forme, and in his bookes are all thy members written. The Gentiles haue the law written in their hearts, and mens secrets shall be iudged according to the gospell. He that shall be holy in *Ierusalem* shall be written among the liuing: and he that is not written in the booke of life, shall be throwne into the lake. This booke is Gods calender, he know-

Reuel. 20. 12. 13.
Lomb. 4. dist.
Eccles. 12. 16.
1. Cor. 4. 5.

Aug. de verb.
 Apost. ser. 35.

Aug. Ep. 6. ad
 Italic. vid.

Psal. 139.
Psal. 136.

Rom. 2. 15. 16.

Esay 43.
Reu. 2. 23.

Bernard.

Job 9.
 AB: 12.
 2. Mach. 5.
 Deut. 35.
 Psal. 1. Pf. 88.
 Esay. 48. 22.
 Esay 57. 20.
 Psal. 34. 16.
 Ps. 11. Pf. 56. 3.
 Rom. 2. Hos. 1.
 Luk. 23.
 Hieron. ad
 Heliodor.

Das. 7. 13.
 Math. 25.
 Math. 24.

Genes. 19

eth who are his, & they shall be saued: Labour then here to write Christ in your hearts, and he will write you Christians in heauen: fight manfully in his wars, and he will crowne you at his triumph. Otherwise it will bee vntollerable to behold the countenance of the Lambe, and the angry visage of the Iudge (*Aequitas veritas incutient terrorem*) whose sincerity and verity shall amaze the offender. His eies are pure, he cannot behold euill: the rich mans trust is as a spiders web. Be *Herod* angry, *Tyrus* and *Sidon* are afraid: be *Antiochus* but vexed, captiuities, deaths & destructions doe insue: O beware, a fire shall bee kindled in his fury, the wicked shall be chaffe, visited with stripes: without peace, restless as the Sea: Gods face is against them: fire and brimstone shall bee their portion: the flame shall deuoure before him, and a mightie tempest round about him. This will be a day of wrath and anger, of affliction and reuenge, a great day, a cruell day, a day of iudgement. The memory hereof made *Hieroms* heart so often to ake, and his body tremble. *Cum hac mente reputemus*: Yet we for all this day, wallow in our sinnes, and continue in our transgressions: vertue is banished for a traitor, and vice entertained as a friend: neuer thinking Christ is comming in the Clouds. Neither allured with the blessed mans welcome, nor scared at the damned mans farewell. Like the foolish virgins, sleepe without oyle, and the carelesse seruant prouide not for our master: Though *Iulius Caesar* be forewarned of treason, he will mocke at it that day he is slaine: though *Lots* kindred be foretold of destru-

destruction, they will laugh at it that day they are burned: and we though promised a iudgement will not beleue it, till the Iudge be a sitting: the signes may be true, but that day will not come. O Satan is subtile and compounded of malice, hee blindfolds our eies, lest we see our destruction: and throwes a mist before vs, lest we behold our damnation: it is vanity to feare vncertainty, and presumption to search into secrets. We limit no time for the coming of our Lord, wee set no day vnknowne vnto Christ: nor say, *tunc veniet*, his day is forty fiue daies iust after Antichrists death. But wee knowing the terrour of this day, perswade men to readinesse, and the primitiue Church gaue him liberty to come, for his signes are finished. If a Prince intend to visite a Citie, at the Kings command, and Harbingers warning, the Citizens will be provided for his welcome: were hee expected at morne, came not at noone, they will attend him at night. Our God will come, his tokens forewarne vs, his signes assure vs, his messengers prepare vs, and shall we not awaite though the hower disappoint our appointmēt? our Sauour named not the day, yet assured by signes what should instantly follow. Christ knew not the day as man, but could ascertain the howre as God: The maker of all hath command of all: Christ in loue told vs his signes, we in duety should be ready at his coming. Should one tell vs of a theefe, how would we busse? but he comes when I sound, how durst we want? Christ told vs, he comes, yet who obserues it? he comes by this token, how few regard

Daniel 12. 12.
Bellar. de Rō.
pent. li. 3. c. 9.
Stapler. in dō.
24. post. pent.

Apoc. 12. 2.
Cor. 5. 11.
Augu. ep. 80.
ad Hesich. Cy-
prian. lib. 3.
ep. 1. & lib. 4.
ep. 6. Hilar.
Cont. Arian.
& Auxent.
Ambros. 10.
in Luc. Hie-
ron. ad Al-
geruch. Greg.
in euang. li. 4.

Math. 24.

Matth. 13.

Ambr. tom. 2.
lib. 1. ad Gra-
tiam.

1. Cor. 10. 11.

1. Cor. 7.

Anaclet. ep. 2.

Cyprian. 1. 2.

ep. 3. Cyril.

Cath. 4. La-

stant. 1. 7. cap.

14.

Anno 570.

Anno 1120.

Anno 1462.

Anno 1545.

Genes 6.

gardit? The signes of the fig tree are sufficient for summer: the signes of Christ should bee more for his comming. But he reueales not the hower: *Vt vnaquaque etas, qua videt quotidie impleri, faciat diligentius salutem*: that all people, seeing the accomplishment of signes, might be more carefull to prepare for saluation. Had our fathers beene sure of the worlds continuance, they would (as wee) haue deferred repentance: but they attending his comming, prepared for his welcome. Shamelesse children more carelesse then our fathers: they dead before the world was so old, wee aliuie on whom the ends are come vpon. It is long since Christ, yet his age is last; it is long since Paul, yet then it was neare; it is long since the Fathers, yet then it was at hand. *Secularium Prophetarum congruentes cum celestibus voces finem rerum & occasum post breue tempus annunciant*. Yea the secular Prophets concurring with diuine oracles told then, the world was at an end. Gregory hearing the Trumpets sound from heauen at the troubles in Lombardie, made account Christ was a comming. The heauens raining blood, the Crosse appearing, the aire thundring, the earth shaking, and a shining man seene from heauen, perswaded all men he was come. One like Christ in the aire, and the glistering of a sword, perswaded the Polans all things were finished. At Melchos men so expected this day, as three daies after the tēpest, a man daring to come out of his denne, asked, if the world was not destroyed. When sinne was ripe, then came the waters: now sinne is ripe, what staies the fire? an Archer aimes

aimes onely as the marke, our Iudge lookes alone
 vnto iustice. Iudas betraied Christ for money, we
 sell him for coine: he restored the money, we are
 not *Zaches*: *Iudas* is damned, and still God is iust.
 It is in vaine for a Blackmore to wash to be faire:
 for a deformed woman to trim her selfe comely,
 and for a sinner to prepare repentance, when the
 world is ending. A priuy Counsellor, or nobleman
 goes boldly to the king: but a meane man trem-
 bles at his maiestie: the Saints go boldly to Christ,
 whereas the sinner is affraid of his sight: they are
 prepared, what to answer their Prince: these are
 forgetful, they must come vnto iudgement. When
 Gods tokens appeare in the plague, death is not
 farre: Christs signes haue appeared in the world,
 can her time be long? They that feare the Iudge, es-
 cape iudgement: they that expect heauen, aspire
 vnto it: they that looke for a kingdome, will walke
 as Princes: heuens heires must on earth be saints.
 New heuens are made for new men, and he that
 will enioy them must be righteous. Hope expects,
 the promise assures, the place requires, the inhabi-
 tants must be holy. We looke for, we looke for
 new heuens, we looke for his promise: no Diuel
 in heauen; we must be righteous. New places must
 haue new persons, new heuens must haue new
 men: God will create new heuens for his chosen:
 restore his Church by his Sonne; make Ierusa-
 lem a reioycing: and continue his seruants in his
 heauenly kingdome. As the new heuens shall
 remaine, so shall their name abide, and the worship

Math. 26. 15.
Math. 27. 3.
Luk. 19. 8.

2. Peter 3. 13.
Argum. 3.

Esay 65. 17.
Psal. 135.

Esay 66. 22.
23. 24.

*Apo. 21. 1. 4. 5.
6. 7.*

of God from Sabbath to Sabbath. But the worme of the wicked shall neuer die, nor their fire be euer quēched. Corruptiō must be purified, the qualities must be changed: the first heauen and earth must passe, and a new come in place. There shall be no more death, nor sorrow, nor crying, nor paine: all shall be new, Gods word is true. He that ouercometh shall inherit; God will be his God, and he shall be his sonne: heauen is the hauen, religion is the way vnto it. That religion which leads not to heauen, can not be good. He that will be saued, must be righteous: and he that is righteous, shall inhabit heauen according to his promise. Religion is not policie, as appeares in the sequels. Scoffers are manie, & Atheisme manifold: some are grosse, and some are politicke.

*Euseb. hist. 4.
c. 14.*

Apo. 3. 16.

Genes. 19.

The Grosse are like the darknes of Ægypt, seeled by sence, & discovered by nature: nature can teach, that there is a God: & sence informe, we had a maker. The politique as dissembling as Satan, though the Prince of darkenes will be an Angel of light. The Heretique, a child of the Diuell, though an enemy to truth, will seeme a protector of pietie. The careles take no care for religion, so they enioy their prosperitie. The Newter is indifferent for all, but as lukewarme water God will spue him from his stomach. The temporizer like *Iannus* hath on face for the new, an other for the old; like *Lots* wife comes out of the citie, but her minde is in *Sodomie*. The Vsurer makes vse of other mens writings & sayings to dissemble his opiniō; & of other mens persones

persons to suspend his iudgemēt. The Skepticke & cōsiderer awaites but a day to reueale his impietie. The World is a *Magus*: men are like *Proteus*, with the Cameleō vnconſtant: profeſſion is for policie. The Romans religion was to keepe men in dutie, not to make them Gods ſeruants: they profeſſed it for policie: and *Matheu* maintaines it, ſeparating dutie from pietie, twiſs to Chriſtianitie. There is a better uſe of wine, them to make men merrie: and of religion then to make men ciuill. Man hath offended his God, and muſt learne by religion to pacifie his maker. Coltes and wilde Affes know not their maſter: and the liuers as they liſt, remember no maker. Religion is light for the ſoule: the ſoule muſt paſſe the bridge of damnation (religion ſhewes how) vnto ſaluation. Religion bindes men vnto God, and the religious remember his worſhip: as ſonnes they honor their father: and as ſeruants are obedient to their maſter: the ſpouſe loues her husband for God, but the politician loues God for his gaine. The plowghman loues his oxe for his profit, and the enemie a traitor for commoditie: but God muſt be loued for himſelfe. Religion is no vizard for impietie: God is not ſerued in hypocriſie: *ὁ οὐκ ἔχει αὐτὴν ἀλλὰ ἀποδίδει*: but muſt be worſhipped in truth and veritie: He muſt haue the heart, as well as the hands: the ſoule, as well as the bodie; he ſearches the minde ſo ſoone as the man: and wil be worſhipped within as well as without. An hypocrite commits a double ſinne: hidden iniquitie, and falſified ſanctitie a ſaint without, a Sa-

Y y 2

Laſtant. de ira
Dei. c. 8.
Aug. ciu. 6. c.
10.
Machiu. diſp.
lib. 1. cap. 13.

VVird. 2.

Malac. 1. 6.
Machiu. de
Princi. p. c. 18.
Pius videatur
etiamſi non
ſit.

Plato.
Zaleucus.
Deut. 6. 5.
Matb. 22. 37.
1. Sam. 16. 7.
Aquinas.
quæſt. 3.

than

Esa. 29. 13.

Matth. 23. 27.

Añ. 4.

Añ. 8.

Niceph. hist.

Suetonius.

2. Sam. 15. 18.

Ioseph. Ant.

4. c. 5.

Iob. 8. 10.

Machiu. de

Princip. c. 18.

Tsal. 58. 11.

Gen 3.

Esa. 1. 4.

Psal 5. 9.

Rom 13. 14.

Esa. 58. 9.

Rom. 2. 9.

Esa. 29. 15.

Psal 139. 7.

2. Sam. 12. 19.

Luk. 15. 21.

Auerroes in
lib. 1. de celo.Plutarch.
Epic. Enchir.
Si lusciniā
esse, &c.

than within. He drawes nigh to the Lord with his mouth, but runnes farre from him in his heart. O woe to *Scribes, Pharisees, hypocrites*, whited tombes, sepulchers, dead bones, al ful of filthines. This woe arrested *Ananias, Saphira, Magus, Philip the Emperor, Caligula, Iulian, Nero, Absalon*: the seditious in *Hierusalem* called *Zelotæ*: but God delights in them that are vpright in the way. O it is too bad an opinion, *externa specie videri pium, etiamsi non ex animo*: to appeare good vnto men, and be ill before God, who iudgeth the earth, and commandeth the heart: That beheld *Adams* hypocrisie, saw *Eues* policie, and knowes, we are all laden with iniquitie. A corrupt nation, a wicked seed, sinfull people, forsaking the Lord, and pronoking his anger: with lips deceitfull, tongues poisonfull, hearts aspissh, murthering feet, and waies full of misery: no feare of God. Yet vengeance is his, and iudgement belongeth to the Lord. *Iudas* had a false heart: *Adam* hides away his, and *Gehezi* couers his iniquitie: yet the Lord knows the thoughts. *Dauid* confessed his sinne: the prodigal child is not worthy to be called a sonne: & the Publican dares not looke vp to heauen. O we are the children of perdition, lost by Adam: the way to restauration is by Christ and religion. Nature bindes vs to doe sacrifice to God: *Alcumenes* will preferre the publicke law before his priuate gaine. *Epictetus* were he any other creature, would doe, as other creatures: but being a man; will praise his creator.

In

In his seruice consisteth felicitie, God is the rewarder of his seruants: *Cognoscam te (Domine) cognitor meus*: O Lord, who knowest me, giue me grace to know thee: expell darknesse from my mind, that I may see thee by vnderstanding, know thee, by comprehending, and loue thee by knowing. He that knowes thee, loues thee; he that loues thee, forgets himselfe; he that forgets himselfe, in thee alone reioyceth: In God alone is the fountaine of felicity, and they alone are blessed that cleaue vnto him. If there be a godhead, there is a religion: religion is proper vnto man alone, alwaies, and to all.

The heathens keepe holy daies: for want of religion *Italy* was plagued: man was borne to doe good, *non ut caelum videremus, & solem*: not onely to looke vp to heauen, but to worship the maker. *Adem sibi in mente hominis condidit*. The house for his worship, the priest for his sacrifice, and the sacrifice for his seruice: which is the vprightnesse of mans heart, and purity of his mind. Vpon the threshold stands the priest, which is faith: she keepes the doore, and will haue our offerings to be pure and vnspotted: the countenance modest, heart innocent, mind quiet, body chaste, hand liberall, hopeliuely, and the whole man fearing God. A perfume sweeter then *Balsamum*, more pleasant then frankensence: like the sacrifice of *Noe* delightfull vnto God. This is *prima sapientia*, the best point of wisdom, and summe of religion: we are a nation chosen to holinesse, and a priest-

Alex. de pro-
uid. apud Cy-
ril.

Aug. solil. ca. 2.

Iambl. de my-
ster. ca. 49.
Cic. Tulc.
quest.
Proclus.
Horat. 3. car. 6.
Ouid. 1. fastor.
Tibul. 2. l. 1.
Senec. Octau.
Lactant. de
vero Cult. 6.
ca. 10.
Bulling. de solo
Deo colend.
de cad. 4. serm. 9

Gen. 9.
Greg. Naz.
de planct.
1. Pet. 2. 9.

Cyril. lib. 9.
in Leuit.

Perſius. 2.
Ouid. Faſtor. 2.

Ouid. ep. 7.
Silius. 17.

Orph. ἔκαστος
ἐκάστος ἀνθρώπος

Demosth.

Publius. 5. ser.

Numb. 32.

Tibul. 2. 1.

Deut. 22. 9. 10.
Leuit. 10. 1. 2.

Heb. 10. 19. 22. -

hood to kinglineſſe: thou haſt the Prieſthood, ſee thy ſacrifice be fitting: thy inheritance is ſure. Thou art a creature, thy creator muſt be ſerued; the worke oweth duty to the workman: righteouſneſſe is freedom, wickedneſſe is bondage. Decline from thy maker, and incline vnto Sathan: leaue truth and vertue, and welcome falſhood, and policie. *Innouci ventant, procul hinc procul impius eſto*: The heathens expect waſhed hands in their ſacrifice, the baſards gift is not welcome, diſſemblers muſt be packing. The defiled hand brings no gratefull offering, impure minds are no ſeruice for immaculate God: ἐὺ πράττειν καὶ ἀγαθὸν ποιεῖν, by well doing, and true ſpeaking more reſemble their maker. Surely the heathens will condemne the Chriſtians, that turne religion to policie. *Bonitatis verba imitari maior eſt malitia*: To imitate goodneſſe in ſhew, and purſue wickedneſſe indeed, a ſinne of the wicked. *Balaam* could ſay well, he was a Prophet: but his heart was ill, his religion was policie.

Casta placent ſuperis, pura cum mente venite.

The pure God will be ſerued in purity: he is moſt vpright, and can abide no halting. Nature delights not in ſaining, nor God in diſſembling: the Oxe is knowne by his bellow, and the Lion by his roare. Philoſophy condemnes, μετὰ τὸν λόγον φιλοσοφῶν, ſuch as were *Plato* in the ſcooles, and *Ariſtippus* in the court. The Iſraelites muſt not ſow with diuers ſeeds: and *Nadab* and *Abihu* were killed for offering ſtrange fire. O waſh your bodies with holy water, and purifie your hearts from an euill conſcience

Science: prouoke one another to faith and godliness, and so enter into the holy place. Sion is the Church of the most holy, and the most high will loue her gates: she is founded in holinesse, and the Lord of hosts will dwell within her. *Dauid* regarded nothing in respect of these tabernacles: the vpright man shall inhabit them: he walkes in the law of the Lord, and shall be blessed. Our Saviour calls vs to the Scriptures, if we will be saued. The blessed man will meditate vpon them day and night: they are the lanthorne must guide our feet, and direct our pathes in our iourney to heauen. This rule of religion though the heathens knew not: yet reuerenced, as the high way to happinesse. *Ad contemptum decorum*: No nation so barbarous, was knowne to mount vnto that height of impiety, as to contemne or dispise the godhead; excepting one or two, as *Eucmerus*, *Dionysius*, *Hippopotam*, *Diagoras*, *Sofias*, and the Epicure, whom both God and men most seuerely punished for their irreligion. But one droppe makes not a flood, one Swallow a spring, nor one Atheist no religion: seeing all the world besides acknowledged a godhead, that had a care of mankind: which they professed in word, and did signifie by their works. For they had their sacrifices, Priests, and temples, at Athens, Corinth, Ephesus, Rome, Turkie, Tarraria. Ye walke throughly the whole world, and it may be you shall find some cities without walles, lawes, learning, and coine; *urbem verò templis diisque destitutam*, but to happen vpon a citie void, destitute

Psal. 87.

Psal. 78.

Psal. 84.

Psal. 119.

Iohn. 5. 39.

Psal. 1.

Psal. 119.

Ælian. de var.
hist. lib. 2.

Cic. 1.

Tuscul. quest.

Pausanias.

Laertius.

Aët. 18.

Aët. 19.

Aët. 17.

Liuius. lib. 1.

Plutarch. aduers.
Colorem.

Liuius lib. 5.
Valer. Max.
lib. 1. ca. 1.

Plato. lib. 4. de
legibus.

Liuius lib. 1.

destitute, and without a temple, & a God; wherein they should offer sacrifice, and vnto whom they should commend their praier, and performe their oathes & vowes: yea that labour not with all force and might to maintaine and defend their religion, is more then eye hath scene, or eare hath heard. How valiantly did the Romanes apply their whole forces to the defence of their gods, priests, religion, and Capitoll against the furious assaults of the Frenchmen, thinking all was not out of hoppe, so long as their religion was vpheld? So reuerend opinion had the heathens of religion, as they thought nothing could prosper if God were not worshipped, The first thing, they esteemed necessary for the essence of a commonwealth, was, to enact lawes of worship, praier, and sacrifice. In such sort as *Romulus* no sooner built Rome, but he erected temples vnto *Iupiter Stator*, & *Feretrius*. Yea *Numa Pompilius* filled not onely Rome, but the confines with religion. For they had this opinion ingrafted in them, that there was a superiour power, and deitie, which had a care and regard of the welfare of mankind. The which they farther testified by signes and tokens, by the entrailes of birds and beasts, with many other obseruations and doctrines, as flying, eating, dreames, starres, and such like: vnto which they giuing credit, and beleeuing the godhead, worshipped the deity, led an honest life, and were obedient vnto the lawes. *Anaxagoras* being demaunded if his chieftest care was not for his country, *imò hanc entro, inquit*, answered

swered, no; for his chiefeſt care was there, pointing
 vp to heauen, inſinuating vnto them, that the end
 of his religion was not policy, but ſaluation. The
 ancient Romans in their warres would not ad-
 uenture or enterpriſe any thing, before they had
 receiued ſome token and ſigne from their Gods to
 put the ſame in practiſe: for then they were per-
 ſwaded, their enterpriſe ſhould proſper, becauſe
 God, that ruled all things, was pleaſed with the
 ſame. To this end ſerued the Oracles of the Hea-
 thens: as the Oracles of *Pithias Iupiter Ammon*,
Latona, Apollo: and ſuch like. Whereby they confeſ-
 ſing a Godhead, and acknowledging his power,
 knowledge and wiſdome, do binde themſelues by
 the lawes of God and men, to ſerue and worſhip
 him. If this be the law of Juſtice; *ſuum cuique tri-
 buere*: to giue to euery one his due; vnleſſe God
 alſo haue his right, which is honor and truſt, feare
 and worſhip, we become moſt ingratefull and vn-
 juſt: yea we ſeek the ouerthrow both of our
 ſelues and common wealth: Becauſe as in a chaine
 if the firſt linke be broken, whereunto the reſt are
 faſtned, they which depend vpon it muſt needs fall:
 and as in an houſe if the foundation be vn. dermi-
 ned, the reſt of the houſe muſt needs diſſolue, and
 come to ruine: ſo in the common wealth, if reli-
 gion, which is as the ioints and ſinewes of the city,
 and the worſhip of God, which is the foundation
 and head of all other duties be neglected, then can
 not other duties, which are inferior vnto this, and
 concerne men, long continue & endure, but both

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Sabel. lib. 2.
cap. 1.Alex. ab Alex.
lib. 4. cap. 7.Muret. lib. 3.
var. lect.
Polyæn. lib. 7.Pauſanias lib.
10.

Cic.lib.1.de
nat.deor.

Gen.3.

Gen.4.

Gen.8.

Gen.37.

Exod.5.

Joshua 24.14.

Reg.4.25.

Math.6.

Act.5.

they and the whole weale publicke must needes come to ruine and décay. *Sublata enim aduersus deos pietate*: that if pietie, dutie, and conscience that is towards God, decay and vanish: then likewise all good dealing, faith, reuerence towards men, yea humane societie and iustice it selfe, must of necessitie come to nought and perish. For this cause *Adam* the first man was taught obedience in paradise. His first sonnes *Cain* and *Abel* did offer sacrifice, and practise religion. So soone as *Noah* departed out of the Arke, he built an Altar, offered sacrifice, and proued that as irreligion was the destruction of the world, so is religion the preservation of the same. *Ioseph* had an especiall care of religion, and God prospered him, and the land of Egypt for his sake *Moses* must haue the people to go and sacrifice. *Ioshua* aiming at the peoples prosperity, makes religion to be his first and chiefest care. *David*, the Prophets, *Ioshiah*, aboue all deale for the confirmation of religion. And it is Christ his counsell, first to seeke the kingdome of God, and his righteousness, and then all other things shal be giuen and added vnto vs. The Apostles will rather obey God then men? & the Martyrs could neither be allured by rewards, feared by threatnigs, nor compelled by punishments to abandon religion; because they knew a crowne of euermlasting glory was laid vp for them; true happinesse did attend them, and saluation was prouided for them. The condition of their enemies & persecutors, the estate of the persecuted and martyrs, and the successe

celle of the persecutors may assure vs, that the persecuted were in the right way: and that saluation was the end of their religion. For who persecuted *Abel* but *Cain*, *Jacob* but *Esau*, *Isaac* but *Ismael*, *Dauid* but *Saul*, *Elias* but *Ahab*: *Daniel* but the *Princes*, *Michaias* & Gods *Prophets* but *Iezabel* and the *Priests* of *Baal*, *Christ* but *Herode*, the *Apostles* but the *Jewes*, the *Christians* but the *Heathens*, *truth* but *falsehood*, *light* but *darkenes*, *godlines* but *impiety* & *wickednes*? Were not the persecutors wicked, profane, couetous, luxurious, intemperate, prowde, cruel, hereticks, idolators, Magicians, Apostates, Atheists, tyrants, traitors, seditious, sacrilegious, blasphemous, and abounding with all kinde of vice and vngodlineesse? The Martyrs seruants of the living God, chaste, mercifull, liberall, quiet, peaceable, praying for their enemies? truth speakers, vpright, fathfull, patient: θεοφιλες, godly, religious, ἐν ὑπερῷ πολιτευστας: hauing their conuersation in heauen: constant, not vaine glorious, nor couetous, but obedient to Gods commandements, loyal to the Prince and Magistrate: dutifull to superiors, and profitable to the country? Whereof *Marke Antony* had especial experience in his warres against the *Marcomanes* and *Quades*. And *Plinius Secundus* could accuse them of no other fault vnto *Traian* his Lord; but because (as he thought) they were too religious; in such sort as by their liues and conuersations, they conuerted many of their aduersaries to the truth. Their religiō was of God, the whole world could not roote it out. The persecutors

Z z 7 2

were

Gen. 4.
Gen. 27.
1. Reg. 18.
2. Reg. 19.
Dan. 6.

Matth. 2.

Sueton. de
Neron.
Eutropius.
Sixtus Aurel.
epir.
Euseb. lib. 8. c.
16.
Specul. Pont.
Iust. Marr. defen. ad Anton.
Iust. Marr. ad
Senat.
Iust. in *Triph.*
Iust. epist. ad
Diog.

Plin. Secund.
lib. 10. Epist.

Iust. Marr. defen. ad Anton.

Euseb. hist. 8.
cap. 9.
Sulp. sacr. hist.
lib. 2.

Euseb. hist.
lib. 8. c. 3.

Tertul. in A-
pologct.

Iust. Mart. in
Triphon.
2. Tim. 3. 16.

Clem. Alex.
Strom. 6.

Origen.
περί αρχών.
lib. 4. cap. 1.

were more weary with tormenting, then the persecuted of their torments: *Quippe certatim glorioso in certamine ruebatur*: they came in troups to be tormented, and he accounted himselfe most happy, that could come soonest vnto martyrdome: *tali se gaudentes confessione decorari*: reioycing to suffer for religion. Yea so little did they preuaile against them with their torments, as the Martyrs boasted, and experience proued, that *semen is sanguis Christianorum*, that the blood of the Christiāns, that was shed, was as seed that was sowne against a plentiful haruest: so farre were the enemies hereof, from rooting out that hope of saluation, whereunto they beleueed to attaine by religion. The ground whereof are the promises of the Scriptures: the Scriptures were pēned by holy & blessed men, & the penmen inspired of God, wrote as they were moued by the holy Ghost. Their antiquity, concord, reuelatiō, truth, simplicity, power, knowledge, purity, perfection, efficacy, predictions, mysteries, miracles, and maiesty, do sufficiently proue. For who could command all nations to obedience of his statutes, spread his commandments through the world, and to cause them *μᾶλλον ἀνθεῖν*, by so much the more to flourish, by how much they were more strongly resisted, repelled and forbidden by Potentates, Princes, peoples, tyrants and enemies, but God that can promise what him pleaseth, and performe what he promiseth? This God hath promised saluation vnto his seruants, and appointed religion to be the only

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way for to attaine vnto it: euen that God whome the heathens confesse to be the author & giuer of all good things; and therefore conclude, that vnto him alone belongs honor and worship: whose seruice did it not warrant vnto vs saluation, his worship happinesse, and his religion euerm-lasting blessednesse, then were his seruants of all most miserable, his subiects most deceiued, and God that is all truth, full of falsehood and dissembling. Yea then there shal be no immortality: no immortality, no resurrection: no resurrection, no iudgement; no iudgement, no iustice: no iustice, no prouidence: no prouidence, no goodnesse: no goodnes, no God. But the very Heathens were so farre from denying a God, as they banished *Diogenes* that did but doubt hereof, and appointed a reward for him that should kill him: and made the honor and worship of God to be the first thing to be obserued in their lawes, νόμος αἰς δικάζοντα, saying, first of all do worship vnto God, as the lawes com-mande thee. And for his goodnes it is so essential vnto God, as if one man did but participate some smack of goodnes, as kindnes, pity, liberality, it wēt for a prouerbe among the heathens ἀνδρῶν ὁ ἀνθρώπου δαμνόντος, he is a God that is good vnto his neighbour: yea they confessed a prouidence, and that μία φυλακή ἔχουσα, godlines is the sole custody, and preservation of mankind, God himselve protecting his seruants, and defending them from all euill. They yeeld and confesse that God made the world, and all that is therein: that the soule of man is

Zzz 3.

immortal

Jac. 1. c. 17.
Auerroes 9.
Eth. c. 4.
Plato.
2. Alcib.

Ioseph. lib. 2.
cont. Appi.
Diod. Sicul.
lib. 3.
Pythagoras.
Phocylides
carm. 6. admo-
nit.

Plato in Phæd.
& lib. 10. de legibus.
Hermes.
Laëtant. lib. 2.
cap. 16.
Virg. Ænea. 6.
Plato in Soph.
in Timæo.

Polix. lib. 10. in
Phædon.
Lib. 12. legib.
In Gorgoia.
Arist. Metaph.
12.
Lactan. lib. 1.
ca. 6. & 7. lib. 2.
ca. 9. lib. 7. c. 7.
& 20. & 23.
Iust. Mart. in
parænet. et
Apol. 1. & 2. ad
Senat. Rom.
Tertul. in Apo-
log. Aug. ciu.
22. &c.
Euseb. de præ-
par. Euang.
lib. 12. &c.
Aug. ciu. 1. c. 8.
Psal. 92. 7.
Psal. 40. 13.
Iustin. Mart.
Orat. ad Græc.
Hermes in Pe-
mandro.

Psal. 33.
Psal. 7.

Rom. 2.
Iere. 17.

Ouid. in Ibin.
Virgil.
Ænead. 6.
Horat. 2.
Carm. 13.

immortall, especially *κατὰ τὴν φύσιν*, according to the vnderstanding part: that there is reward for the godly, and punishment for the wicked after this life, and therefore death ought not so greatly to be feared: yea they acknowledge the resurrection, and almost all the points of religion: If then there be a God, who is wise, liberall, good, omnipotent, mercifull, and prouident; then out of doubt, he must be beleueed, feared, honoured, and worshipped: at whose hands his seruants must expect and hope for better things after this life, and those are euerlasting happinesse and saluation.

If the soule be immortall, then is there some place provided for it, where it must abide and remaine for euer: and that is either a place of paine and torment, or of ease and pleasure, wherof it shall be made inheritor by religion. If God made all things, and *ἀπέτυχε τὸν ἀνθρώπον αὐτὸν ἴσον*, created man like vnto himselfe, then he must be good, vp-right and godly: for God is no politician, nor deligheth in hypocrisie: he is no idoll, but will be serued in truth, and for saluation. If God haue all knowledge, and seeth the very cogitations of our hearts; if he be *καρδισκός*, and tryer of the reines, if he be iust, and will bring all men vnto iudgement to receiue according vnto their works, then assuredly he will be serued for saluation, and not for policy. The which, the Elizian fields of the heathens, provided for those that liued well, and the kingdome of Pluto, with the fearefull furies, ordained to torment the wicked, doe insinuate vnto vs.

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The old Indians would be burned to death, before they were too much stricken in yeares, the sooner to enioy the place of euerlasting happinesse. Thracians would pitifully lament and mourne, when any child was borne, & brought into the world; but be merry and reioyce, when any died or departed: because they changed this miserable for an happy life, which expectation of blessednesse caused them to serue God, and not humane policie. For it were foolish madnesse, and madde folly to kill themselves (as many of the heathen did) thereby to arriue in a better world, if saluation did not ensue and follow after. If there be a resurrection for man to arise vnto happinesse, and a restauration for mans decayed and corruptible estate, then doth man serue God for blessednesse, and practise religion for saluation: But the heathens acknowledge a resurrection, and the Poets a restoring to their former estate and condition: yea experience teacheth vs that man is now become most vile, more brutish then the beast, and more corrupt then any creature. How is he pestered with sores? vnto his eies appertaine more then an hundred diseases: how do the smallest and most base creatures molest and trouble him? and how is he degenerated from his first creation, that wallowes and delights in loathsome sinne and iniquity? Yea how is he declined, that through impaciency will butcher and murder himselfe. And do we not then expect & looke for a restauration, and therefore practise religion? Doth not mans nature so inclinable vnto vice, and prone

Alex. ab Alex.

Herodot.

Virgil. Eclog. 4
Virg. Ænead. 6
Claud. Ruf. 2.

prone vnto vanity, tell him that he hath swarued from his maker? and his conscience checking him for his offence, forewarne him of a punishment for offending his God? for which cause he professeth religion as a salue for his soare, and a methode to teach him, how to be reconciled vnto his maker God. The Scriptures are like vnto a looking glasse to shew vnto vs our faults, and lay open our blemishes. The heathēns had their *nosce teipsum*, know thy selfe written vpon the doore of *Apolloes* temple, as the first step vnto the seruice of God, and his true religion. By knowing our sicke estate, we will be more carefull to find out our heavenly Phisition, and serue God, who alone can heale vs: who alone is our chiefest felicity; and vnto whom to be alike, and resemble is true happinesse: because in him alone consists our blessednesse, of him we expect the doome of happinesse: and shall we esteeme of his seruice, but as a tricke of policie? seeing it is God at whom we aime, whose maiesty we obey, who is the end of our religion, and religion the way to his saluation: who made vs to serue him: yea and made vs men, when as he might haue made vs beasts, toads, or more loathsome and contemptible creatures, if so he had pleased. He created & made vs in the daies of the sunshine and flourish of his most true and sauing religion: thereby to learne to serue him aright in this present world, that in the world to come we might enioy and possesse the crowne of blessed happinesse, and kingdome of happy blessednesse. Is not he most
worthy

worthy our worship and true hearty seruice, that hath bestowed vpon vs the glad some light of his glorious gospel, the sole way to eu erlasting happiness and saluation? whose religion is it? whose the leader and Captain of all vertues: so that turne religion into policy, & what followes, but a troupe of vices, & an army of faults & villanies? Obedience towards God is the dam & mother of all vertues, the expeller of wickednes, & the banisher of vices: whō we are bound so far forth to serue & obey, as he is the marke the scope, & the but, whereat we shoot, leuel, & take our aime. For Gods cause both father & mother, life and limme, must be left & lost, because it is for his sake, that we obey our superiours and parents: by him and of him it is that we enioy our limmes, and liues, and therefore must not account of his religion as a deuice and policie, but (as it is indeed) the way to saluation.

The heavenly tenant must be iust: like Prince like people: a righteous king, a righteous subiect. The king hath a threefold kingdome, of power, grace, and glory. In the first he gouernes all, in the second saues his elect: in the third glorifies the saued. In power he reignes as a creator, in grace as a Sauour, in glory as a rewarder. Vnder the first liue all: vnder the second liue the right Christian: and vnder the third the glorified Saint. The second is a preparatiō for the third: grace an entrance into glory. The righteousness of this king is essentiall, distributiue, imputatiue: righteous in himselfe: in the execution of his office: in iustifying of vs. The

Hierocl. ad-
uers. Atheos
cap. 1. & 10.

Aratus in
Phæu.

Iere. 23. 5.

Psal. 119.

Phil. 2. 9.
Rom. 3. 22
Rom. 4. 6.
Rom. 4. 11.
2. Co. 5. 21.

Heb. 2. 14.
Ephef. 1.
Colof. 1.
1. Cor. 15.
1. Tim. 2. 5.
Rom. 5. 1.
Thim. 3. 7.
2. Pet. 3. 13.
Ephef. 2. 10.
Luke. 1. 75.
Titus. 2. 11. 12.

Jacob. 1. 18.
22. 23.
Bernard.

Rom. 8. 1.

first is proper to God: the second to the law; the third to the gospell: called the righteousness of God, of Christ, of faith and of the gospell. This king is righteous by nature, in managing his scepter: righteous vnto his subiects, in opening the way vnto righteousness: giuing them faith to attaine vnto it: and pronouncing them iust by the righteousness of Christ. This freeth vs from Gods wrath: Sathans tyranny: sinnes dominion: deaths sting, eueralsting condemnation. And brings vs to the peace of conscience: life eueralsting, and heauens that we looke for. But then we must liue righteously in this present world: this creation calls for, redemption requireth, and Gods grace doth teach vnto vs. Faith and good life are twins inseparable, so long Christ dwels with vs, as faith liues within vs. God begot vs by the word to be doers of the word. *Confiteris te scire Christum dictis, & ipsum factis negas; male facis, linguam enim tradidisti Deo, animam diabolo.* Thou professest Christ with thy mouth, but deniest him in thy deeds: thou giuest thy tongue vnto God, and thy soule vnto the diuell. There is no condemnation to them that are in Christ, that walke nor after the flesh. If we looke for heauen according to his promise, we must walke on earth according to his will. His promise is true, the iust man shall be saued & the righteous inherit heauen. His promise sprung fro his mercy: his mercy is assured by truth, & both confirmed by his power. His mercy chose *Abel* before *Cain*, *Isaac* before *Ismael*, *Jacob* before *Esau*, *Lazarus* before *Di-*

ues, the Iewes before the Gentils, and it is his mercy that giues vs the kingdome. His mercy is a shield against Satans temptations, and an heauenly Balsamum to a wounded conscience. Let not your hearts be troubled: a mother cannot forget the child of her wombe, nor God the redeemed by Christ. He will take vp *Dauid*, though his father forsake him: and performe his couenant to *Abraham*: he is faithfull in performing; he is not as man to say, and not do: the strength of Israel cannot repent: surely though all men be lyers, God will be true: he promised to *Adam*, and did performe it in the seed of the woman: death hath lost his sting, and heell his victory. He promised the Messiah, and a virgine did beare a sonne: happy are we that haue heauens promise, the righteous man shall find performance. Gods truth cannot lie, his immutability cannot change, his wisdom cannot be deceiued, nor his omnipotency be hindred. The righteous shall dwell in heaven, where we shall see God, and be equall with Angels. This is the glory wherein *Jeremy* gloried, and the ioy wherein *Paul* reioiced: where are so great ioies as no Geometritian can measure; so many as no Arithmetician can number, & so wonderfull as no Rhetorician can vtter, had he the tongues both of men and of Angels. *O ineffabilis delectatio*, O vnspokeable delight, where God is their obiect, a looking glasse for their eyes, musicke for their eares, hony for their taste, sweet Balsamum for their smell, and a posie of all delights for their heauenly hands. See-

Luke. 12. 32.

*Esay. 49. 15.
Psal. 27. 10.
Gen. 17.*

*1. Sam. 15. 29.
Rom. 3.
Gen. 3.
1. Cor. 15.
Esay 7.
Luke. 2.*

*2. Cor. 3. 18.
Luke. 20. 36.
Jere. 9. 23.
Phil. 4. 4.*

*1. Cor. 13.
August.*

2. Pet. 3. 4.

Argum. 4.

Aug. ciu. 19.

ing then we looke for such things, let vs be diligent to be found of him in peace, without spot & blamelesse. True hope is careful of a double peace, of God and a good conscience, and produceth effects good liuing & blamelesse. Hope is liuely, & full of spirit, and makes the professors like vnto her selfe. True hope that expects new heauens, wil work newnesse in the hoppers. They that lie in their sins thinke only of this world, & hope not for heauē: these are without quiet of cōscience & peace towards God. *Quid aliud victoria nisi subiecto repugnantū, quod cum factum fuerit, pax erit.* What is victory, but a subduing the enemy, and a worker of peace? Some make peace with sin, the world, and the flesh: but this, is the diuels peace, no peace towards God. Dogs cā not be without snarring: hogs without grunting: nor man and the serpent together without stinging. Others labour to be found in peace towards men: it is most pleasant for brethren to dwell together in vnitie vnto themselues, dislodging the diuell, and lodging of Christ, the peace of the heart, the ioy of the conscience, the quiet of mind: To God, when attonement is made, and our sinns are forgiven. Sinnes raise vp warre betweene God and man: make vs seruants to Satan, and traytors to God: take away from vs true grace and true glory: write against vs the sentence of death: and haue vtterly disfigured the image of our maker. This warre must be ended, our treason pardoned, the sentence repealed, and our glory restored, when peace is obtained.

God

God in mercie hath promised, and Christ in merit hath deserued. *Salomon* can not say his heart is cleane: and *Dauids* prayes for mercy according to his promise. *Hoc promissit Deus, hoc dixit Deus, hoc inruit Deus.* God shall reigne for euer in his seruants: this God hath promised, spoken, sworne vnto: and this promise is firme, not according to our merits: but according to his mercie. Christ is the corner stone making peace among men; the king of peace concordng Angels and men: Emmanuel making warre betweene the flesh and the spirit: and the one Mediator making peace betweene God and Man.

There is no peace to the wicked: sinnes are thornes, the diuels burden, and the worme of conscience. Christ suffered for thy peace, was crucified for thy peace, buried for thy peace, rose for thy peace, prayeth for thy peace, and left peace thy legacie in his testament. *Ve illis qui tam honorabilem pacem recusant:* Woe be to them that scorne this peace, that labor not to be approued of God: make not account of the mariage garment: cloath not themselves with the righteousness of Christ: nor endeavour to be fownd blamelesse from spot. But all men are vicious, and none without sinne: yet we must aime at perfection, though we attaine it not till death. *Novatians* and *Donatists* say the Church must be spotles: *Papists* say it can not erre: the *Familists* defend the Com mandements may be kept. The Popish Divines figne a double perfection, a greater and a lesse: a lesse the fulfilling of

Prou. 20. 9.
Psal. 119. 76.
Aug. in Psal. 88.

Esay. 46.

Chrysoft.

Math. 23.

I. Ioh. 1. 8.

Aug. contra Fulgent. Donatistam.

Bell. tom. 1. lib. 2. de Monach.

Caluin,
Bullin. cont.
Anab.

Agge. 2.4.

Luke 5.30.

Ephes. 5.11.

1. Cor. 5.10.
Aug. ad Bonif.
epist. 5.

Matb. 6.

1. Joh. 1.9.

1. Cor. 15.

Aug. ad Innoc.
Papam ep. 95.

Rom. 7.

Aug.

the law : and a greater, obseruing three vowes, of chastitie, pouertie, and obedience. The *Catharist*, *Catabaptist*, and the *Libertine* Elder, called *Puritan*, boast of perfection. The *Anabaptist* will not communicate with the wicked, for they pollute al : yet did not the Prophet fly the congregation : nor Christ abhorre the *Publicā*s. Then there is a double cōmunicating : one with the exercises of religion, and an other with the workes of darknes : the first is lawfull, the second forbidden. There is a two-fowld departure : one with our bodies, an other with our mindes; one from the euil, an other from the person. The first must be followed, the other can not be auoyded without departing the world. *Iustus & iustificans est solus Deus* : Onely God is iust and giuer of righteousnessse. What hath man that he hath not receiued? what Church is without punishment? what punishment but for sinne? who is not bound to say the Lords prayer, & praying, to aske forgiuenesse for his sinnes? If we confesse our sinnes, he is faithfull to forgiue, & to cleanse vs from our iniquities. The militant Church prayes for forgiuenes, assured when she shal triumph to be blameles without spot : when death sha'l lose his sting, and hell forgoe the victory. The Priests in the law first offered for their owne, after for the sinnes of the people: yet Zachary was counted iust by the Gospell not the law, by grace not by merit, by Christ not by himselfe. Paul can not doe the good he would : Christ will deliuer him from his sinfull body: *si, quod vis, non potes, Deus factum computat,*

parat: God accepts the will for the deed; as a father the good will of the child, whome he most dearly loueth. The iust will confesse his finnes: *Tunc iusti sumus, cum nos fateamur peccatores*; our righteousness is the confession of our own vnrigh- teousnes. O pray, Lord be mercifull vnto me a sin- ner, the Lord will heare thee: beleue in Christ, and thou shalt be iustified, endeuor to doe well, and thou shalt be blamelesse. God is louing, and tender ouer his: patient and slowe to anger: O long, long suffering for thy saluation! Ioy for the Saint, for he shall be saued: and hope for the sinner, for he may be called. God suffered *Jonas* to be swallowed, but not to perishe by the whale, that *Jonas* might be amended, and *Ninue* converted. Phisicians oftentimes can cure speedily, yet con- ceale their cunning to heale more sowlndly: God that knowes our diseases hath remedies at hand: yet will haue vs repent for more sure saluation. A good king hearing transgressors condemned is sorry for their deaths: yet, the law exacting, will permit the punishment. *Deus iustus compellitur*. God would not our destruction: he sends his Pro- phets to *Hierusalem*: Christ weepes ouer the Ci- tie: the Lord is forrie execution must be acted: his suffering is for saluation. *Deus differendo extendit desiderium*. God by deferring exceeds our desire, and by extending makes vs more capable of the ioyes vspeakable: he doth all for our saluation: O despise not his bountie, patience, and long sufferance; Saint *Paul* tels thee it leads thee to re- pentance,

Hieron. ad-
vers. Pelag.
lib. 1.

Argum. 5.

2. Pet. 3. 15. 16.

Jonas. 1.

Chrysost. hom.
9. operis imp.

Math. 23.

*Aug. tracl. 8. in
ep. Ioh.*

Rom. 2. 4.
2. Pet. 3. 15.
Epist. ad Galat.

Hieron.in A-
polog.aduers.
Iouin.tom.3.

Dan.9.15.
Barn.2.11.
2.Pet.1.21.

Jude 17.
Rom.15.18
1.Cor.2.2.
1.Cor.11.23.
1.Thes.3.13.
1.Thes.4.2.
2.Petr.3.18.

Nazian.ora.1.

Cusanus ep. 2.
ad Bohemos.

penitance, and Saint *Peter*, to saluation. *Paul* a brother of the Apostles; there is vnitie among Saints, against *Pauls* detractors: *Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua.* *Paul* whome the Church doth loue, and *Hieron* preferre for his subtiltie in disputing, & sincerity in writing, giues warrant to *Peter*, that Gods sufferance is thy saluation. These were no detractors of one anothers writings. *Daniel* would reade the prayers of the Prophets: *Peter* make vse of the writings of *Paul*: all taught from the spirit of wisdom. Their doctrines are diuine, not to be esteemed as humane; their manner of preaching was constant and agreeing, and their inuentions not their owne, but the commandments of Christ. If they seeme to be obscure, it is not all in the maner, but most in the matter: which some peruert, not exercised in the Scriptures: others diuert vnstable in religion. Some arme their tongues to be eloquent against the truth: *Si verbum nacti sunt, subito prosiliunt, summaque cum iniuria recte tradita disserpunt.* If they get but a word, they condemne the worke, and triumphing before victorie, make a prey of the Scriptures to their owne destruction. Others wrest the Scriptures according to their fancie; and will haue the word as mutable, as new fashions are changeable: *Scripturas esse ad tempus aptatas.* The holy writ must be answerable to the time. Some are wise in their owne conceit, and runne into errors: as the poysonfull spider sucks poyson from the flower that is wholesome,

some: so they corrupted in heart, drink of death in the waters of life. The mysteries of Christs kingdom hidden from our flesh, are obscure to the carnall: but God hath so tempered the manner of his teaching, as who will beled by the conduct of the Spirit, may come vnto the light. Some are so blinde as they stumble at noone day: others so haughty, as scorning the kings high way, seeke by-paths to their owne confusion. The sunne is not to be blamed; because a bleare eye waters at it: remove the vice that corrupts the Scriptures, and Gods word will be vnto vs powerfull to saluation. Pray and God will heare, knocke and God will open the wonders of his law: belecue in Christ, and he will enlighten thy heart to vnderstand the Scriptures. Heare, reade carefully, and meditate continually: they are as light as a lampe to leade thee to heauen. *Multa sunt verba, sed non sicut verbum istud*: Many haue writen, but neuer any like vnto *Moses*: many haue spoken, but neuer any like vnto Christ. No word vnto the Gospell, no writings to the Prophets. *In quacumque domo Euangelium est, illis diabolus ingredi non audet*: The Bible in thy howse will scare the Diuell, how much more in thy heart will it chase away euill? *His salubriter & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia*. These correct vice, nourish the ignorant, and delight the learned. *Mare est Scriptura*. These are a Sea wherein the Whale may tumble: these are sweet waters, whereof the thirsty may drinke: & these are hony whereon the hungry may

Bbbb

*Psal. 119.
Luke 24.
Psal. 119.9.
Psal. 119.105.*

Origen. tom.
2. in Esay,
hom. 7.

Chryso. in
Iohan. hom.
3. c. 4.

Aug. ep. 3. ad
Volusianum.

Ambros. ad
Const. lib. 7.
ep. 44.

Cant. 4.
Greg. sup.
Ez. ch. lib. 1.
hom. 6.
Aug. ep. 3. ad
Volusian.

Volusian. ad
Aug. ep. 2.

Hieron. ad
Nepotian. de
vita Cler.

may feede: these are a well of liuing waters, the deeper the well, the more labor to draw: if some things be hard, it is; lest the plaine things be contemned. *Austen* can neuer haue enough of these, though he begin at his birth, he may learne at his death. *Virtus nunquam adeò referatur aduentibus, ut omnis protinus ad agnitionem patefcat*: Vertue opens not al her closets, yet the Scriptures are plaine in things necessary to saluation. *Themistocles* an hundred and seauen yeares old was then forty to die, because his wisdom then began: if thou liue the dayes of *Nathanael*, yet in the Scriptures is more wisdom to learne. These are like the fire of *Vesta*, the rod of *Aaron*, and the lampe of the wise: these are the rule of religion, and religion is the way to saluation.

As the sequel sheweth, the Sunne giues light, the rule directs, the word doth both, Gods mouth is the fountaine, the holie Ghost the director, the pennemen the Apostles, as conduits to conuaye truth vnto vs. There betwo wayes, the word spoken, and the word written: whereby God is reuealed, yet the last is least vs for a rule of religion, and tryer of the spirits. If ignorance pleade obscurity, and vnstabilities, the diuersitie of opinions; Christ hath resolued by dooing Gods will, we shall know which doctrine is of God. Let vs loue God in soule, affecte him in hart, and obey him in our liues; and his word shall instruct vs, his truth informe vs, and his grace will resolue vs which is the right.

1. Iohn. 4. 1.

Iohn. 7. 17.

ὁ υἱὸς τοῦ προφῆτου δίδωμις ἐν τῇ διδασκαλίᾳ,
καὶ ὁ δούλου μὴ δέξωμαι αὐτῆς ἡ χάρις.

No mortal creature can teach religion, nor carnal man attaine true knowledge, vnlesse God instruct him, and his spirit leade him to the truth. Man was made to be religious, but his falling made him too prophane: Ignorance hath blurd Gods image, man mistakes his maker, the Scripture teacheth truth. God writes the law, *Moses* tells the *Iewes*, *Esay* makes a booke, the Prophets and Apostles are *διδασκῶσι*, inspired from aboue. King *Hosea* breaks the law, *Asbur* leads him captiue, strange people take the cittie, their worship is not Gods, Lions destroye the strangers, the Priest must teache them truth. The Gentiles heare of God, the Iewes are sent amongst them; the world springes from *Noah*: *Noah* knowes true religion, the *Patriarches* are pilgrimes, the Gentiles heare of Christ: the Bible is translated; the *Ethyopian* reads the word, *Moses* is turned into Greeke, *Ptolomeus* procures the Septuagints, all nations may learne the truth. This began at the creation, continued to *Noah*, penned by *Moses* more ancient then all. The Hebrew is most ancient, the Greeke is borrowed from the Hebrew, all sacrifices are imitations of the Iewes. *Socrates* died for acknowledging but one God: true religion is from the Scriptures. But from *Adam* to *Moses* no Scriptures were extant: yet the word was then spoken, but not writē. The same which God then spake, he' cōmanded after to be writ: but why not then written, as well as now?

Bbbb 2

So

Genes. 2.

Deut. 10.
Deut. 31. 6.
Esay. 8.
Esay. 30.
1. Tim. 2. 16.

1. Kings 17.

Act. 8.
Aristob. ad re-
gem Ptolom.

Euseb. de pre-
par. Euang.
lib. 13.
Cap. 7.
Ioseph. ant. lib.
12. cap. 13.
Hieron. ad
Paul. Vrbic.
Ioseph. Antiq.
1. c. 11. 12. 14.

Bell. de verb.
Dei cap. 4.

So it pleased God to haue it: his wisdom saw it not so conuenient for his Church, to whom God so often presented himselfe, & Christ appeared: vpon whom the holy Ghost did breathe: the Angels were sent vnto them: and the word got credit.

But now the Church must haue a rule for triall: Christ was on comming, the Messiah must be knowne: the Gentiles must be called: the word must be spread: all excuse preuented, Gods worship kept safe, heresies confuted, and saluation offered, as the Scriptures reueale it. The times are altered, so is Gods teaching: then times pure, now corrupt: then God spake, now he writes: then he preached, now his ministers: then himselfe taught the preachers, now the preachers teach the people, as the Scripture tels them. *Moses* tooke his rule from *Iah*, his aduersaries confesse it, and forsooke the vanity of Egypt: God must be worshipped.

The Prophets agree, and uphold one another, all consent together, the Scriptures are the rule. All the precepts tend to Gods glory: all the doctrines rest on one subiect: all the articles hang on one string: all the penmen accord in one truth: the Scriptures are the rule. The Queene of Saba kept them: God did preserve them: the professors were persecuted: heresies abounded: printing was not knowne. God will loue those that loue them, and blesse those that keepe them: but their haters he wil hate, and send curses on the breakers of his word. *Salomon* was blessed when he kept it, *Iero-boam* cursed when he broke it: God did not command

Psal. 19. 4.
Rom. 10. 18.
Iohn. 15. 22.

Ioseph. antiq. 1
Diodor. Sicul.

Strabo. lib. 6.

Ioseph. antiq. 22.
2. *Reg.* 22.
2. *Paral.* 17.
Esdra. 2.
Nehem. 8.
1. *Mach.* 1.
Euseb. hist. 9.
ca. 1.
Deut. 28.
Leuit. 26.

mād him. By the Scriptures we attaine saluation, know our creator, learne how to worship; haue a sight of our selues the disciples must preach them. They belecue not that know not: they know not that heare not: they heare not, that are not taught, they are not taught, that want the word: heathen politickes could neuer attaine vnto Gods worship, nor the Philosophers to know the redeemer, the word is the way. *Sequi diuinas literas*, to follow this rule is the path vnto heauen, and to be led by this Canon is the way to saluation. *Non per alios dispositionem salutis cognouimus*. By the Scriptures we learne to be saued, and by the Apostles came the Gospell to vs. God giues vs his statutes, and wee shall liue, if we doe them. Gods Church is his Paradise, the trees are his word: the fruit must be eaten: but vanity must be lef, and superstition vntasted. Man vnderstands not: fleshly wisedome is enmity: all are gone astray, the Scriptures must leade vs to the truth: the holy Ghost is the Schoolemaster: Christ is the truth: *Moses* wrote of him. Man may vnderstand the truth, and vtter what he vnderstandeth: but the object being hard, vnderstanding may be deceiued; words may be spoken, yet all not the truth. Truths object, naturall, morall, theologicall. Man was once quicke to apprehend: but falling to sinne dulled the first, blunted the second, and fell blind in the last. So that now his dulnesse must be quickened, his bluntnesse sharpened, and his darknesse enlightened both to vnderstand, and to teach. God is

Iere. 15. 5.

Matth. 28.

Ciril. de fid. ad
Reginas.

Iren. lib. 3. ca. 7.

Ezech. 20. 11.

Iren. lib. 5. c. 19

Psal. 14. 3.

Psal. 51. 14.

Rom. 8. 7.

Iohn. 14. 17.

Iohn.1.9.
1. Iohn.1.5.

Iren. in Marth
25.

Theod. hist.
Eccl. lib. 1. ca. 7
1. Tim. 3. 17.

Gen. 24. 16.
Iohn. 4. 13. 14.
Matth. 19.

Basil. lib. de
confess. fid.
Deut. 1. 1. 2. 3.
Eccl.
Deut. 12. 30. 31.
Eccl.
Theoph. Alex.
in pascal. 2.
Tertul. de præs-
cript. aduers.
hæret.
Gal. 1. 8. 9.
Origen. in ep.
ad Colof.
hom. 9.

Ephes. 2.
Gal. 4.
Rom. 1.

light, & inlightneth our darknesse: his word is true, and teacheth vs truth: himselfe is the measure of goodnesse, and his word the rule of his worship. This is, *templum gloria*, the temple of Gods glorie, and the fence thereof the Gold vpon the temple: the Gold without the temple is not sanctified, & religiō beside the scriptures is no holy. *οὐκ ἐν μόνῳ τοῦ χρυσοῦ περι τῆς θείας γραφῆς ἐκτισμένης*. For the scriptures alone teach vs Gods seruice, & make Gods seruants wise vnto sauation. *Rebecca* comes daily to the wels, to draw water that perislieth: we must go to the wels to fetch water that lasteth; Christ is this water, the scriptures are the well, these must be drunke, and kept for our life. To adde vnto these, or detract from the scriptures, is a fault of infidelite, and sinne of presumption. *οὐκ ἐν ἑκαστῷ τῶν στοιχείων, καὶ ὑπερβολῇ καὶ κατὰ ὅσον*. The followers of *Baal Peor* were destroyed, *Israel* must not change *Moses* commandements, what God commaundeth that must be done: no authority diuine is without the scriptures: the Apostles our presidents, commaund nothing of themselues, chose nothing of at their pleasure, ratifie nothing of their owne, but what they receiued of their Sauour. The Scriptures will not suffer vs to erre, but ignorance in them is the cause of impiety: *ὅτι πάντες αἰνοῦν τὸ μὴ εἶδέναι τὰς γραφάς*: As is euident by Turks, Pagans, and other infidels, Atheists without God, wanting the word: Atheists without Christ, not knowing the Redeemer: Atheists without religion, not glorifying God: all full of sin, not knowing the scriptures.

tures. O let vs take heed we haue the word, if we sinne, we shall be beaten: sinne not in hope of repentance: the virgins knocked when it was too late, and *Eſau* sought, but he could not find it. Sinne is hainous, thy sinnes are grieuous, thy deserts are great, Sathan is powerfull, thy life is short, and Gods iustice is fearefull. *Seeing ye know these things beware. &c.*

The last part of the Chapter is the conclusion, and consisteth of a secret repetition: a louing caueat: an wholsome exhortation: and a giuing of thanks. Yee know these things: knowing beware: bewaring grow: growing giue glory to thy Saviour for euer. His repetition is louing, as was his *tractate*: thrise he was asked if he loued: thrise he answered that he loued, and is three times louing in this Chapter. He loued his master, but shewes it to the seruant: he insinuates as an Orator, but loues as an Apostle: hee promises to Christ, but performes it to the Christian, and Christ accounts it done vnto himselfe. As a Christian hee loues Christ aboue all, and as a brother his neighbour as himselfe. The holy Ghost came vpon the Disciples in fiery tongues: when they were to preach this fiery law, Christs new commandement, the law of loue. Loue heats the heart at home, and lights the neighbour vnto heaven. Like King, like law; a louing King, and a louing law; a louing Prince, and a louing *Peter*. He writes that men may know, hee repeats, that they might remember. *Abundantia cantela non nocet*: Yee haue beene fore-

Matth. 25.

Hebr. 12.

The fourth
part.
2. Pet. 3. 17. 18.

1

Matth. 25. 40.

Matth. 22. 39.
Act. 2.

Iohn. 13. 34.

forewarned, be now well armed. You haue learned, which is the true, and which is the false religion. Yee know what hath beene spoken: Imposters will come: false teachers are abroad: the world shall be seduced: mockers will inuert the Scriptures.

2

Ephes. 5. 15. 16.

2. Cor. 2. 14.

Ezech. 16.

Apoc. 3. 1.

Apoc. 3. 9.

Apoc. 3. 19.

Aug. Confess. l.

10.

1. Pet. 5.

Luc. 12.

Iudg. 8. 11.

1. Iust. Martyr.

Take heede and beware, least their erronious doctrine plucke you from your faith. Watch, least you be oppressed: walke circumspectly, the dayes are euill, be exercisid in the Scriptures, and you shall be strengthened. Your enemy is subtile: his ministers are crafty: his dealings are cruell: his stratagems are many: the carelesse will be caught: there is no place for security. Want of take heede was the sinne of Sodome: the vnwatchfulnesse of the husbandmen, let the enemy sow tares; and the sleeping of the Virgins, shut them from heauen. The Church of Sardis thought she liued, when she was dead. Philadelphia call themselues Iewes, when indeed they are nor; and Laodicea said she was well, when she was most wretched. Security puts away care: *Nemo in hac vita securus esse debet, quæ tota tentatio nominatur*: yet flesh is fraile, thy enemies Lions, thy life is a temptation, and thy death vncertaine: *Noah, Lot, David*, righteous and strong, fell into sinnes for want of watching. The rich man was carelesse of his soule, but lost it at night. Great armies carelesse of the lesse, lose often the day: Seba and Salmana carelesse of Gedeon, lost themselues and their host. Thy enemies are many, seducers are Syrens to lull thee, Mar-
maides

maides to enamor thee, *Helens* to beguile thee, Le-
pers to infect thee, Serpents to poyson thee, Ad-
ders to sting thee, and Tygers to destroy thee.
They heale vp wounds with words, and cry peace,
peace, where none is at all. Thy selfe art infirme;
thy strength is but weake, soone subiect to fall: thy
sinnes are most heauy, thy soule very sicke, thy e-
nemies spirituall, Princes of the ayre: their figh-
ting is dangerous, thou art open to their blowes:
thy wayes are slippery, there are guiles to entrap
thee. O take heede, that as birds are entangled in
the snare of the fowler, so thou be not taken in the
nets of the Diuell. Ignorance in the Scriptures, ex-
amples of others, the weight of thy carcasse, not
expecting the Bride-groome, nor minding thy
iudgement, will soone cause security and back-
sliding to error: But beware, like sinne, like punish-
ment; partakers of euill shal be partakers in paine.
Their land shall burne with brimstone, and be as
Gomorrhah, that forsake the Lords couenant. O
goe out of Babylon, and be not partakers of her
plagues. Pray continually, and Christ will hold
thee; go forwards valiantly, and he will saue thee.
*Triticum non rapit ventus, nec arborem solida radice
fundatam, sed inanes duntaxat paleas iactat tempestas.*
It is the chaffe that is scattered by the winde, and
an vngrounded plant that is displanted by a tem-
pest: be thou as wheat in the field of God, and as
a tree planted by the waters, then shalt thou bring
forth fruit in due season, and perseuere in the way
that leades vnto heauen. Be studious of the Scrip-

*Ier. 8. 11.
Ezech. 13. 10.*

*Cyrl. de laps.
Cypr. de simpl.
Prælar.
Ephe. 6.*

*Deut. 19. 13, 14.
&c.*

Apoc. 18. 4.

Cyprian.

Psal. 1.

1. Pet. 3. 18.

Esa. 5. 7.

Ier. 2. 21.

matth. 21. 33.

Aug. in Ps. 36.

Iob. 15. 1.

Matth. 13.

matth. 3. 4.

matth. 7.

Iohn 6. 69.

Iohn 17. 3.

Vigner. Instit.

10. 2.

1. Pet. 1. 7.

Hebr. 11. 1.

marc 4.

1. Iohn. 4.

Prouer. 19.

Prouer. 1.

Ose. 4.

Iohn 17.

Iohn 8.

Esa. 2.

Iohn 12.

Gal. 3.

tures, and thou shalt profit: desirous to learne, and thou shalt grow; grow in knowledge, and thou shalt prosper, stand not still and thou shalt be saued. The Metaphor requires a growing of Christians: the Church is Gods Vineyard, the people are his plants: the plants must grow, & the Christians encrease. *Terra Domini est Ecclesia eius, ipse rigat, ipsam colit, ipse agricola Pater*: Gods ground is his Church, he tills, dungs, waters, himselfe is the husbandman: In his visible field are the right Oliue and the wilde: in his open field are good wheat and bad tares: in his sowing land are stones and good ground, but his trees must bring forth good fruit: the Christian must grow in grace, euen in all spirituall gifts obtained by Christ. Knowledge is a companion of faith: by the measure of our faith we are partakers of blessings: as faith is increased, Gods graces are augmented: faith and knowledge are ioined together; we haue beleeued & known. Implicite faith is the faith of the ignorant: to beleue as the Church, wants the touch-stone of triall. He must beleue that comes vnto God: as is our faith, so is our blessing: faith is the victory ouercomes the world. Without knowledge mans minde is not good, the ignorant are fooles, the ignorant people shall be beaten: but to know God and his Christ is life euerlasting. Christ is the light, the word is the Lanthorne: come let vs walke in the light of our God: he that walkes in the darke, knowes not the way. A man without knowledge is like a Pilot without his sterne. By hearing we receiue

receiue the spirit: faith comes by hearing. Faith is, *illuminatio mentis*, the light of the minde: Infidels are blinde, and shall not see heauen: they are *filij ira*, children of wrath; and they that beleue not, cannot be saued. Faith is Gods gate, where-by God enters to our soules: the light that found the lost groate, the purifier of the heart, the Conquerer in the race, the Pole-star for the saylor, the life of the soule, and by faith Christ dwels in our hearts: O grow in grace. *Paul* prayes for the Philippians, that they abound in grace, and in knowledge more and more: and for the Colossians to increase in knowledge. The righteous is compared to the Sunne, which increaseth from his rising; and to a plant which augmenteth from her setting. *Arbor huius mundi est genus humanum*: Mankind is a tree inuerted: his mouth is the roote where nourishment enters, his belly is the pith where humours decoct: the sinews are knots to tye ioynts together: the veines are chinkes to deriue about moisture: the skin is the barke to defend the body: his armes are the boughs, and his fingers the twigs: his haire is leaues, and his workes the fruit: And shal the earthly plant grow, and not the heauenly increase? Let vs grow vp to full holinesse: in grace is no stand, but eyther a progresse or regresse: God respects the fruit and not the blossome: the ynfruitfull tree withereth: *Mary* fulfilled the dayes of her purification: God is *a* and *a*, the first and the last, and the creature must follow his creator: be filled with goodnesse.

Rom. 10.
Aug.

Matth. 28.

Iuc. 15.

Acts 15.

Heb. 11.

Ephes. 3.

Tbil. 1.9.

Coloss. 1.10.

Iudg. 5.

Psal. 1.

Greg.

Brixianus.

2. Cor. 7.1.

Matth. 21.

Luc. 2. 22.

Apoc. 1.8.

Ezech. 9. 4.

Plinius.
Pal. 92. 12. 13,
14, 15.Gen. 27.
Dan. 3.

Ambrose.

Rom. 11. 22.

Chrysoft.
Heb. bom. 24.

The last letter of the Hebrew Alphabet, was the marke of the mourners: noting not onely their good beginning but continuance in goodnesse. The trees of Gods Orchard are Palmes and Cedars. *Semper illi pomum est subnascante alio*: the Palme is alwaies bearing, and the Cedar most fruitfull in her age; and the righteous are like vn-to them. *Iob* will trust in God though he kill him: nothing can remoue *Paul* from Christ: Gods graces in his children are not lightnings or mists: his mercy increaseth, and their obedience must follow. *Infelices boni, qui non habent tantam perseuerantiam in bono, quantam mali in malo*: Vnhappie Christians, not so constant to Christ as the wicked to Sathan: these grow from sinne to sinne, to a ripenesse in euill, and not the Christian from grace to grace, vnto perfection in Christ. God is euerlasting, such must be his seruice: he that will not still be better, leaues at all for to be good: Man is Gods image, who is alwaies good: not *Nachodonozars*, with a golden head and earthen feete, a good beginning, and a worser ending. The Sunne continues his light, the raine her moisture, and the earth her fruit; onely man declines in goodnesse. *Sicut solis splendor ostendit solem, ita opera fidem*. As the bright shining is a witness of the Sun, so practise of grace is a testimonie of faith. In comparing the Iew with the Gentill appeares Gods bounty and seuerity: seueritie to him: bounty to thee, if thou continue: *Non oportet exordia sola habere clara, sed & finem clarior*

rem,

rem. A good beginning must haue a better end: the runner must continue to the goale, and the champion to the victory. The Orator will shine most in the end, *utrumplausibus discedat*, that he may depart with credit. He that puts his hand to the plough, must not looke backe. He shal haue the crowne of life that continues vntill death: and he be saued that growes better to the end. What profits it the mariner to passe the maine, and perish in the haven: a sicke man almost whole to fall into a relaps. to climbe almost to the top, and then slip: to haue hope of a rich haruest in the blade, and blasted in the eare: to wash our feete, & go trample in the dirt: to day to resist temptation, and to morrow follow Sathan? It is perseuerance in good that wins the Palme, it is growing in grace that obtaines the victory. Lay a good foundation to build vpon the rocke, haue faith in Christ: to continue is *columna virtutis*, the pillar of vertue, *custos probitatis*, the keeper of goodnesse: if the serpent keepes her head, she is safe: and if thou keepe Christ, thou shalt be saued. Christ is the Saujour of the world, who died for our sins, redeemed vs with his blood, reconciled vs to his Father, he that beleueth in him, shall nor perish: he is the way in which we must walke, he is the truth by which we are guided, he is the life whereby we must liue, and he is the doore must let vs into heauen: we must walke before we enter: Christs faith is our guide, we must enter before saluation, Christs grace is the way, as hereafter followeth. Other sects seeke other means,

Cccc 3

but

Luke. 9.
Apos. 2.
Matth. 22.

Matth. 7.
Ephes. 3. 17.
Beda.
Bernard:

2. Pet. 3. 18.
Iohn. 5. 39.
1. Pet. 3.
Ephes. 1.
Rom. 4.
Iohn. 14.
Iohn. 2.
Iohn 3. 16.
Iohn. 14.
Iohn. 18.

1. Cor. 15.
Rom. 5.
Act. 2.
Esay. 49. 6 7. 8.
Heb. 7.
John. 15.
Ephes. 1.
Ephes. 4.
Rom. 12.
Colos. 2.
Ephes. 9.

2. Cor. 11.

Apoc. 21.
Haba. 2.
Jobn. 6.
Tertul.
Hebr. 10.
Hebr. 7.
Hebr. 10.
Austen. in
Psal. 85.
1. Jobn. 2.
1. Cor. 9.

Lcuit. 16.
Genes. 28.
1. Tim. 2.

Esay. 53.
Hebr. 1.
Psal 110.
Ier. 33.

but all that fell by *Adam* must be quickened by Christ: he is our Capitaine, as many as are in thraldome to Sathan, must be deliuered by him. God gaue him for a light to the Gentiles; saluation to the world, a head to the Church, a husband to the spouse, a life to the dead, and an head to beleeuers. From whom the members receiue nourishment: the dead life: and beleeuers sonship. Those that were out of the Arke, were drowned in the deluge; the house that is built vpon the sand, is destroyed by the waues: Christ is the rocke: Christs spouse must be saued: new Ierusalem is trimmed as a bride for her husband, The iust liues by faith, the beleeuers haue life, all are saued by Christ: he is *Catholicus sacerdos, una hostia, expiation nunquam moritura*, the Catholicke Priest, the onely sacrifice, the immortall purgation, and hath offered sufficient for our sinnes.

At whose comming, *Aarons* seede were excluded, & *Melchisedecks* order, succeeded: he praies for vs as our Priest, in vs as our head, is entreated of vs as our God, the propitiation for our sinnes, the Paschal Lamb, the sacrificed Passeeouer: by whose oblation wee are sanctified. Hee is the slaine, and the scape goate; as man, and as God: *Jacobs* ladder which reached to heauen, and the one Mediatour Christ Iesus our Sauour. He was begotten before *Lucifer*, set by Gods side; adored of the Angels, more beautifull then man: the iust *Iehonah*, the Sauiour of *Juda*, the wisdome of the Father, and the blessed for euer: without controuerfie, great is the mistery

mysterie of godlinesse, saluation is by Christ. But shall not all be saued alike? all die alike, and nature teacheth to wish that is best, and the best is saluation.

At pauci quos equus amanit

Iupiter, aut ardens euexit ad aethera virtus.

Iupiter is iust: hee loues not many, beause so few are vertuous: few Kings, many subiects: not many honorable, many base: much Iron, litle gold; many stones, few precious: much chaffe, litle wheate: more fooles then wise. In a place of masteries, are more spectators then actors, all that see heauen, do not presently ascend. Nature may wish, but can not iudge what is best: whereof there were 288. opinions amongst the Philosophers: Nature is corrupt, and can not direct vs. to heauen, but by Christ the restorer. The best wine being altered will make the sowrest vinegar, and man degenerate, becomes the basest creature: The Wolfe is not so sauage as the Cannibal, to feede vpon kinde: the Lyon is not so cruell as man to pitch battailes one against another: yea the dog will barke before hee byte, but man will laugh and kill his brother. Our wish is *Voluntas finis*, not *medij*: wee desire the end, but will not walke in the means. *Balaam* did wish the death of the righteous, but would not walke in the way of the godly; his wish was of nature, not of grace: he would bee preserued, without either meanes commanded, or goodnes continued.

Optat quietem Penelopi infidi pater.

Virg. *Aeneid* 6

Aug. *Ciuidib.*
19. cap. 1.

2. *Sam.* 10.

Num. 23. 10.

Horat.

Diues

Hieron.

Plato Repub.
Porphyr.
Aug. ciu. 10.
c. 23.

Algazel. in
princip. Meta.
Heb. 11.

Athanaf.

Cusanus ep. 2.
ad Bohem.

C. de veterē
iure eunte,
l. tanta.

Arist. Phys. 3.

Aug. de vitl.
credend. c. 89.

Aquin. cont.
Gent. c. 6.
Alcoran. c. 3.

Dives in hell wisheth ease, and the damned the ioyes of heauen. *Tantalus* desires to taste the apple: *Prometheus* freedome from the Eagle, and *Sisiphus* sayne make an end of rolling. The way of vertue is steepe, and sinne throwes vs headlong: the marke wee shoute at is little, and few Archers do hit it. Vertue is rare, and few do affect it: the Philosopher could not finde a man at noone: reason is ruled by affection, man runnes headlong to perdition, being dulled with sinne, blinded with iniquity, and stuffed with wickednesse. Hence are so many lawes to bridle vs, magistrates to iudge vs, and punishments to tame vs. Many Physicians argue much surfer, and a multitude of lawyers a world of dissention. The Philosophers can say our foules haue broken their heauenly wings: and one higher then the Sunne, *in alor* & *ru alab*, the sonne of goodnes must repayre; and the roote of felicity is the faith of the blessed: God is not pleased without faith, he must beleue that will be saued: a good intent will not serue, neither obedience suffice that is done without reason, as a beast doth to his master. *Humani iuris conditio semper in infinitum occurrit*, & *nihil est in eo quod stare perpetuo possit*: Mans lawe is so variable, as it can not be perpetual: to day a child to morrow old: yet that which is the best endures, endures the longest: as the faith of the Christian: not the Turkish or idolatrous, but the Church of Christ, and the faith of the same shall endure for euer. The faith of the Saracen is peltred with soares, yet sugred with pleasures,

pleasures, which makes it continue. The sight of a Jew, is a memorial of persecuted Christ: he holds the legal ceremonies, which by Christ were finished; but he remaines, for he shall be connected to the faith. A faith warranted by all, professed by the Church: the househould of God, the paradise perpetuall: the kingdome of heauen, the way to saluation. Wherein Christ is Lord, his word the law, his baptisme one, and his faith to be kept, to keepe vs from perishing. Heretiks fighting, Iewes persecuting, Tyrants oppressing, could neuer quench this faith: for the Lord is with it. It saues the sinner, seares the diuels, amaseth the world: makes our sacrifice welcome, commands the Sunne, and brings saluation to man. *O tria opera fecit Omnipotens*: Christ our Saviour wrought three miracles of wonder: God to be man, a Virgin a mother, and mans heart to receiue faith. Though all the elements acknowledge their maker, man will not yeeld: the ayre sent a starre, the sea let him walke, the earth trembled, the Sunne hid his beames: the stones claue asunder, the graues did open, and the dead did arise, yet man was his killer. O Lord open our hearts that we may beleue: giue vs faith, that we may be saued, Christ is our Saviour. *Tolle meum, tolle Deum*: If God be not ours, we are not his: if Christ be not ours, saluation may packe. But *Iehonah* is ours: we are his sonnes, he can not forget his children, he hath giuen vs his owne: thy faith hath saued thee, Christ is our Saviour. The Apostates, *Lucian, Porphyrie,*

Dddd

Julian

Rom. xi.

Athana. symb.

Luke 8.

Luke 7.

Heb. xxi.

Iosua 10.

Bernardus.

Greg. hom.

Epiph.

Math. 2.

Math. 6.

Math. 27.

2. Pet. 3. 18.

Aug.

Esay 63. 16.

1. Iohn. 1. 3.

Esay 49. 15.

Suidas.

Theodor.

Socrates.

Zosomen.

P. Iouius tom.

2. lib. 36.

Sim. mund.

Theat. histor.

Irenæus lib.

1. c. 5.

Iren. lib. 1. c.

26.

Iren. lib. 1. c.

23.

Tertull. de
prescript.Iustin. Mart.
defens. ad An-
ton. pium.

Genes. 49.

Julian, Aretine, Possillius, the Jewes at Rome, labour to make Christ a deceauer and no Sauour, calling him σοφιστὴν ἐν τῇ παλαιδίῃ ἀναστολῆντα and ἀνασκολεπιόμενον: A Sophyster crucified in Iury, and hanged in Palestine. Francis Rabelais made religion a matter of mocking. Hermannus Beswike called Moses a dreamer, Christ a seducer, and the Christian faith fabulous vanitie. Cerinthus said, Christ was not borne of a Virgin: Ebion that he was begotten by Ioseph. Basilides affirmed Simon of Cyren was crucified, and not Christ: Cerdon and Martian, that he was both borne, and suffered in phasme, in imagination or conceit. Apelles said, when Christ descended hee tooke flesh of the aire, and ascending left it with the Elements: And Bassus, that no saluation was to bee expected by Christ. The Mamechees said that Christ had no true flesh, but did counterfeit both his death and resurrection. To let passe Asterius, Euphrates, Aetius, Seleucus, Hermas, with many others: It must needes be graunted, that both Iew and Gentil, that thus fight against Christ, intend to proue the Gospell false, and Christ an Impostour. In the dayes of Iustin Martyr, the Gentil insulting ouer the Christian, said, it was meare madnesse and folly for the Christian to giue such worship and honor vnto a crucified man. To which he answered, that the cause why they thus honor him, is, because all the Prophecies and testimonies, that were forespoken of him before he was incarnate, are now fulfilled by him being made a man: as the true time, when Christ

Christ should be borne, when Iudea is subiect vn-
to the Romans: that Christ should be borne of a
Virgine, foreprophecied by *Esay*, witnessed by
Mathew: the place where Christ should be borne
(forenamed Bethleem by the Prophet) is the same
where Christ was borne according to the Euan-
gelists: things forespoken by *Esay*, and foretold by
Dauid, were fulfilled in Christ: the preaching of
the Apostles, the banding of *Pilate*, and *Herode*, the
kingdome of Christ, after the punishment of the
crosse, his sitting at the right hand of God: and the
destruction of the Iewes for killing the annointed,
are verified in him. The miracles of Christ, the
slaughtering of good men, the calling of the Gen-
tills: the death and resurrection of Iesus, by *Esay*,
and his Ascension into heaven, are all accom-
plished in him: and therefore is to be beleued and
worshipped, as the only sonne of God, & Sauour
of the world. But Christ was begotten of *Ioseph*. If
that be true, wee are deprived of life euerlasting, we
can not be immortall, disioyned from immorta-
lity: the Scriptures would not testifie of him that
he is God & Lord, & eternall king the only begot-
ten of God: yea it beloued him to be God & man,
and to be borne of a vigin. That place in *Esay*, signi-
fies a yong maide, & not a virgine. Then Gods dispo-
sing of matters dissolued & broken, the antiquity of
the Prophets, and the interpretatiō of the Septua-
gints proue Mary to bee a virgine, the Gospel affir-
mes, that a virgine brought forth, the signe was a mi-
racle, and argues shee must needs be a virgine.

Esay 3.
Math. 1.

Mica 5.

Mathew 2.
Esay 9. & 65.
Psal. 118.
Psal. 122.
Psal. 12.
Psal. 95.
Psal. 110.
Esay 1.
Ierem. 1.

Esay 25.
Esay 57.
Esay 65.
Esay 53.

Irenzus lib. 3.
cap. 21.

Esay 7.
Irenzus lib. 3.
c. 24. 25. 26.
Math. 1. 18.

Irenæus. lib. 3.
cap. 27.
Cap. 28.
Cap. 29. cap. 30

Jer. 22. 30.

1. Chron. 3. 7.

Tertul. lib. 2.
de carn. Christ.

It was promised to *Dauid*, that a king should arise from the fruits of his wombe, that is, from the virgine, and not from the fruit of his loynes, by the seede of man; yea it had beene neither miracle nor strange, if a yong maid had conceiued, and brought forth a sonne.

Daniel prophesied, that a stone cut out without handes should come into the world, represented in the rodde of *Moses*, as in the type of Christs humanity. If Christ had beene the naturall sonne of *Ioseph*, he should not haue sat vpon the throne of *Dauid*: for none of the seed of *Iachin* (of whom *Ioseph* came) must sit vpon his Throane. After the captiuitie, the Kingdome came vnto the posterity of *Dauid*, which rested in *Nathan* *Solomons* brother. Lastly, as the first *Adam* was made of the earth, which was then a Virgin (God not rayning yet vpon it) so it behoued the second *Adam*, answerable to the first also, to be borne of a Virgin; she yet ignorant of man. *Martin* and others (the more safely to denie the resurrection) denied Christs Natiuitie, saying, that he was not borne: then eyther it was because it was impossible, or inconuenient: but not impossible, because it pleased him to be borne, and what God will, that hee can do; nor inconuenient; for then he would not haue beene accounted a man, nor seene in the shape of a creature. And if God would not be truly a man, neyther would he be thought to be a man. *Omnis res displicentis etiam opinio reprobatur*. If the thing mislike vs, then likewise the opinion of the thing will

will displease vs. Wherefore if Christ would be
 seene, and thought to be a man, he could nor doe
 it more conveniently, then by being true man: for
 there was no cause, that Christ knowing what he
 should be, should exhibit himselfe to be that hee
 was not. The Christians worship *hominem natum,*
 & *supplicio interemptum*, one that was born a man,
 and ignominiously slaine vpon the Crosse. The
 Gods of the Heathen were borne men. And if the
 Heathens might place *Bacchus* among the Gods,
 for finding out the vse of wine, *Ceres* of corne, *Esc-*
culap^s of the hearbes, *Minerua* of the Oliue, *Trip-*
tolemus of the Plough, then much better might the
 Christian giue diuine honours vnto Christ, which
 hath deliuered vs from error by teaching vs truth.
 And for his tree, *Nemo unquam innocens infamis*
est, it is no infamy for a man that is an innocent,
 and wrongfully condemned, as was Christ, to be
 killed. Was not *Pythagoras* of Samos (being in su-
 spition of ambition) burned alive in the Temple?
Socrates condemned vnto death? Yet the things
 they taught, lost not their credit. *Anglius*, *Tre-*
bacenus, *Regulus*, and many other had infamous
 deaths; yet they were not accounted any iot the
 worser. Nay, was not the God *Liber* destroyed by
 the Titans? *Esculapius* of the lightning? *Romulus*
 of the Senators, and yet worshipped of the Hea-
 thens? Now that Christ was God, is manifest by
 his miracles, and cures effected without spels, or
 coniuering verses, without hearbes, or the iuice of
 fruites, without any carefull obseruation of sacrifi-

Arnob. lib. 1.
 aduers. gentes.

ces or times : so that none can accuse him of Magicke. The Gods of the heathen could not doe the like: yea, the Gods of the Gentiles could heale but some diseases, and those also by such meanes as God had ordained: but Christ could heale all, both good and bad, as well without, as by meanes. He gaue power & leaue vnto others, to performe the like miracles in his name; which neyther *Supi-ster*, nor any mortall creature could doe. Verily nature it selfe in his passion, testifieth, he was God: *Tellus mota tremuit*, the earth moued and trembled, the stones rent, the graues opened, the Sunne was darkened, with many other strange things that then happened, as the world could testifie. But those things are not true that are written of Christ, why so? Were men at those times so foolish, so vaine, so giuen ouer vnto lying, as to faine they saw that they saw not? incurring the displeasure of Princes, hatred of the world, and death it selfe? But the writers hereof were vnlearned. A good reason, that they writ the truth, and did not outboulster it with lies or forgeries: Did not Christ worke his miracles by magicke? Those things which Christ did were foretold by the Prophets, and by the Sibels.

If Christ be the Sonne of God, and if God must haue a sonne, then in like sort he must haue a wife. As if there were no other generation, then that which commeth by commixion of sexe, or carnall copulation: Is there not a generation of plants without commixion of sexes? Which is the husband,

Lactan. lib. 4.
cap. 15.
Alcoran.
Azorara. 3. 12.
21.

band, which is the wife? If this may be in a compound and corporall thing, how much more in a simple and spirituall thing? God can liue without eyther meate or drinke, which man cannot doe; and may he not in like sort beget a sonne without a wife, although man cannot doe it? If God had no priuiledge about man, but must effect all things after the manner of man; how is he a God? Verily herein he testifies and proues himselfe a God, in that his wayes are vnsearchable, and his manner of working exceeds the capacity of man: yea, bee there not diuers creatures, that engender without carnall copulation? And had not the Virgin Mary her sonne without any knowledge of man, euen by *Mahomets* confession?

God is omnipotent by the confession of all, and shall he be bound vnto meanes, as man is? If so, where is then his omnipotency? and where is then the priuiledge of the creator about the creature? *Si Deus genuit Deum, vel se, vel alium genuit.* If God did beget God, then either himselfe, or another; if himselfe, then sometime he was not: and if he begat another, then there be two Gods, and not one: Not so, *Neque est ulla res spiritalis, aut corporalis, quæ seipsam gignat*: there is nothing either spirituall, or corporall, that begetteth it selfe, neither did God beget another which is in essence and vnity, beside himselfe: although he begat a sonne, which is another by relation vnto himselfe. The Father begat *alium*, not *aliud*, the Son remaining whole in himselfe, and whole in that sonne;

Alcoran,
Azoar. 3.

Exod. 13.
matth. 19.
Azoara. 13. 29.
Pindar. Ode. 10.
Pythagor. 3.
Cicero. 3. de
natura deorū.
Magist. sentēt.
lib. 1. dist. 3.

Aug. ad Max.

Iohn. 14.

Rom. 9.

Iohn. 8.

Heb. 1.

1. Iohn. 1.

Luke. 1.

Matth. 4.

Cyril. lib. 2 de

rect. fid.

1. Timoth. 2.

Matth. 7.

Ephes. 5.

Heb. 8.

Act. 2.

3. Iohn. 13.

Matth. 9.

Iohn. 6.

two in person, but one in substance : But Christ saith, the Father is greater then he : and there is nothing greater then God. Christ containes in him two natures, his Godhead, and his manhood. As in man there be two parts, soule, and body : so in Christ there be two : one is, the sonne of God begotten without a mother; the other, the sonne of man without a father; and these two make one Christ. If you consider his deity, he is equall with the Father: if his manhood, he is inferiour vnto God. First, in the Scriptures some things that are spoken of Christ, are to be vnderstood onely of his diuine nature, and some onely of his humane. Some things are to be vnderstood of his person, and do not appertaine peculiarly to either of his natures, but to the whole person : some things are spoken of Christ God, which are to be vnderstood of his manhood : as this, They would neuer haue crucified the Lord of glory, and such like. And some things of his manhood, which are to be vnderstood of his deity. If the Sonne of God was made man, why not also the Father? The Godhead cannot be deuided : yet it is distinguished into persons, and if you take the sonne as he is God, so the whole substance of the Trinity was incarnate: but if you respect him, as the sonne of God, so onely the second person in the Trinity was made man. The person of the father cannot be sundered from the person of the sonne, the heare distinguished from the light, and the light from the heare: but inseparably, yea oftentimes the light is seene without

without the heate, and the heate felt without the light: sometimes we haue the heate, when we haue not the fire, as in bathes, and hot houses; yet the heate is not without the fire. If Christ had beene true God, and that true Messias, he would haue had a greater care of his credit, and holinesse, then to come of such a polluted stocke. *Iudas* begat *Phares*, and *Zares* of *Thamar* his daughter in law, who by his owne verdict should haue beene burnt for playing the harlot. *Rachab* was a Canaanite, and *Ruth* a Moabite, very like to be idolaters. *Dauid* and *Bershaba* an adulterer, and an adulteresse, with many others mentioned in the Genealogie of Christ. True, the stocke of Christ was full of sinners, yet he was righteous: and the Jew confesseth the Messias must be borne of the seed of *Dauid* a sinner: yet the Messias most iust. Behold the daies shall come (saith the Lord) that I will cause the branch of righteousness to grow vp vnto thee *Dauid*. As for the sinnes of those in the Genealogy, they were washed away by faith and repentance: neither do the actuall sinnes of parents pollute their children, if the child continue not in the sins of the parents: yea of many wicked parents haue arisen good children, as *Enoch*, *Noah*, *Abraham*, & others. And as there were many bad, so there were many good in the Genealogie of Christ, as *Abraham*, *Isaac*, *Jacob*, and the rest. If there be sinfull men and womē named in the Genealogy of Christ, it is to let vs vnderstand the great loue & mercy of God, and his Christ, that became incarnate for the re-

Matth. 1.

Gen. 38.

Iosua. 2.

Ruth. 4. 2. 1

2. Sam. 11.

Iere. 33. 15.

Ezech. 18.

Gen. 5.

Gen. 7.

Gen. 11.

1. *Iohn. 1.*
Matth. 9.

Esay 7
Epiphanius.

Esay. 19. 1.

Chrysoft. in
Matth. 2.

Orosius. Kb. 6.
cap. 22.

Laziard. hist.
Vniuer. lib. 2.
cap. 1.

demption of sinners. If Christ had not come of the stocke of sinners, he should neuer haue beene borne at all; for all men are sinners. Wherefore Christ came to call sinners, and not the iust vnto repentance. But howsoever Christ tooke vpon him our flesh, yet he was not polluted with our sinne, nor defiled with the iniquity of his progenie, as not borne after the ordinary manner by commixtion of seede, or coniunction of flesh: but was conceived by the spirit, and borne of the virgine *Mary*. *Jeremy* being in Egypt gaue vnto the Egyptians this signe, that when a virgin shall bring forth a child, then should all the images fall, and come to nought for which cause the Egyptian Priests set vp at the entrance of the temple a virgine bearing a child, & worshipped it: whereof, when *Ptolomie* demanded the reason, they answered according to the mystery foretold them by the Prophet: which thing came to passe, when *Mary* & *Ioseph* fled with the child into Egypt. Behold the Lord shall come into Egypt, & the Idols of Egypt shall be moued at his presence. When *Octauius Cesar* had set all things at peace, being therefore worshipped of some of his flatterers, he counselled *Sibel*, to know if there were any greater then himselfe: *Sibel* (looking vp to heauen) shewed him a circle like vnto a rainbow about the Sun, in the midst whereof there sate a virgine holding a child in her lap, and said vnto *Cesar*; This child is greater then thee, worship him. At which spectacle *Cesar* being moued built an altar in the Capitoll. When the Romanes (for
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twelue yeares space) had beene worne, and wearied with warres, at last enioying peace, they built vp a temple vnto peace: and asking counsell of *Apollon* how long that temple should stand and remaine, he answered, *Quoad virgo pareret*, Vntill a virgine should beare a child: which they supposing to be impossible, writ it for a monument, *templum pacis eternum*, The temple of peace shall continue for euer. But the selfe same night and houre that Christ was borne, the temple fell downe, to note that Christ was borne of a virgin: which *Zachariah* did witnesse with his blood betweene the Temple and the Altar, for preaching, a virgin without corrupting her virginity, should bring forth a child. But she was betrothed to *Ioseph*, and made his wife. True, that by the order and discent of *Iosephs* kindred, the genealogy of *Mary* might be knowne. Christs genealogy is set down in the scriptures by a double discēt, the one legal, the other natural The first by successiō, so he was *Salmons*. The secōd by blood, and so he came of *Nathan*. *Mathew* setteth downe *Iosephs* discent, *Luke* the virgin *Maries*. Not so, both *Mathew* and *Luke* set downe *Iosephs* discent: but in a diuers respect: For *Mathew* sets downe the naturall father of *Ioseph*, but *Luke* his father by his wiues side: so he had one father in one, and another in the other. Besides, *Ioseph* and *Mary* are both of one kindred, and in that regard to set downe one, is to set downe both. This was kept among antiquity, that womē should marry in their owne tribes, lest their inheritance should passe vn-

Basil. de humana Christi generatione.
Matth. 1.
Hieron. contra Heluid. hæres. de virginis. Mariæ.

Numb. 36. 5.
7. end.

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Genf. 1.

Esay 7.

Exod. 3. 2.
Num. 7.

Esay 53.
Psal. 50.

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Genes. 2.

Plin. lib. 8. c. 2.
Solmus.
Aug. ciu. 21. 5.Varro de re
rustica.Plin. lib. 11. ca.
16. 20. 8c.
lib. 10. cap. 66.

Albertus mag.

Zanch. in in-
carn. lib. 2.
Rom. 5.
Heb. 7.

Aug. Ser. de
Epipha.
Nicephor. hist.
1. cap. 13.

Vincent. lib. 7.
cap. 91.

Arist. hist. ani-
mal.

Philost. in vita
Apoll.

Numb. 24. 17. 18
Suetonius.
Langus in Ni-
ceph. hist. 13.
cap. 1.

so renowned for his wisdome, was Shepheard to the King of Thessalia. *Herod*, and the Princes were couched in their Pallaces, & couered with downe, not prouided to receiue the messlage of heardship, and humility. But the shepheards were in the fields watching their flockes, and vnto them doe come the glad tidings of comfort: Surely Christ came not now to testifie his maiestie, but to professe his humility. That the wise men did come, the case is plaine, both by Scripture, and consent. That they came so soone, *Remigius* ascribes it to a miracle effected by the vertue of Christ. *Austin*, and *Nicephorus* thinke, that they went forward in their iourney so long before, they might well attaine to the place of Christs birth in the time specified. *Iansenius* thinks, that they came not but from the confines of *Caldæa*. *Vincent* is of opinion, that one came from Persia, another from *Caldæa*, and the third from *Sabæa*, to betoken the mystery of the calling of the gentiles, which from all the parts of the earth shold come to the knowledge of the truth. Dromades abound in those places, which Dromades will trauell a thousand furlongs in one day: they were supposed to be ingendered of *Neptune* and the wind, and painted with winged feete for their exceeding speedinesse. Some write, the wise men were moued to this iourney by the Prophecie of *Balam*, from whence arose a report, that the world should be subdued: which caused great feare in *Vespasian*, and mightie rebellion among the Iewes. Besides this report, the starre surpassing Art

Art, easily induced them, partly to try the truth of the Prophesie, and partly to perfect their cunning. This was a Starre neuer seene before, and the motion thereof was contrary to the motion of the rest. In brightnesse it excelled all other, not relenting from the Sun: but giuing light at noone day. In place it was more neare vnto the earth, rising where the wise men rested, and standing still where the child was borne. Some write, the wise men had notes of this signe by *Sibill Erythrea*, and *Sambuthes*, both which gaue perfect testimonies of Christ. Wise men and Kings come vnto Christ, the greater is the condemnation of the Iewes. The men brought vp in idolatry come, and be- what excuse belongs vnto the Iewes? But this starre is no argument of Christs birth, seeing there is nothing more proper to Christ, then to an- for euery one hath one Star, or other, which Lord ouer his natiuitie, euen as Christ had at his birth. *Sunt hac astrorum iudicia cum demonibus; & instinctu eorum occultissimo, quem nescientes humana mentes, patiuntur.* Be not deceiued, these signes and significations are by compact with Diuells, and their secret instinct, which men doe suffer: though they know it not. *Observationes dierum, temporum, astrorum nolite attendere, quibus gentes dedite idolis consueuerunt, relicta veritate, decepti eiusmodi observationibus a diabolo.* O marke not the obseruations of dayes, times, and Starres, which the Gentiles giuen to idols were accustomed vnto, leauing the truth, deceiued by the Di-

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Aug. Euang.
lib. 1. cap. 3. de
peren. philoso.
Theopha. in
Matth. 2.

Casters of na-
tiuities.

Aug. de. doct.
Christian 2.
Aug. ciui. 5. 6.

Diuus Marbi-
al. ad Thelof.
cap. 25.

1. Iohn. 1.
Matth. 9.

Esay 7
Epiphanius.

Esay. 19. 1.

Chrysost. in
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Orosius. Kb. 6.
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Esay 7.

*Exod. 3. 2.
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Genes. 2.

Plin. lib. 8. c. 2.
Solinus.
Aug. ciu. 21. 5.Varro de re
rustica.Plin. lib. 11. c. 1.
16. 20. &c.
lib. 10. cap. 66.

Albertus mag.

Zanch. in in-
carn. lib. 2.
Rom. 5.
Heb. 7.

Magist. Sent.
lib. 3. dist. 12.

Ambr. lib. de
incarnat.

Rom. 5.
Luke 3
Aug. tom 3. de
Genes. ad lit-
ter. lib. 10. c.
19.

Rom. 5.

ther, like his tipe *Melchisedech* a' *malus*, *apulus*, without father, and without mother: without father in respect of his manhood, and without mother in regard of his diuinitie. He was borne of a woman alone; yet borne a man, to let vs knowe, that he is Sauour both of man and woman. He would be borne of a woman to giue vs to vnderstand, that he was true man: but not of the seede of man, to let vs know, that he was somewhat else besides man. Was Christ borne of a woman, and made man without sinne? Yea: but not borne after the ordinarie way of men: though borne of the virgin: yet she sanctified by the holy Ghost, and made cleane before she conceived Christ. But Christ came of Adam, whose posterity is sinfull. True: if they come of *Adam* both in respect of their flesh, and manner of conception by the concupiscence of flesh. Christ was not so conceived: but of the holy Ghost, not of the seede of man. Christ and other men are not in Adam alike: other men are in him both according to their substance, and carnall concupiscence; but Christ was in Adam onely according to the substance of his flesh. Thus Christ albeit not in substance of his visible flesh, yet in the manner of his conception, differs from others, and therefore also he differs from other men in sinne. Christ died, and death came by sinne: Christ died, but not as other men: death did not seale vpon him by force, but he tooke death vpon him of his owne accord, to free vs from sinne and death, so that death had no authority

thority ouer Christ, as ouer sinners: because he was without sinne. At Christs birth were many things incredible heard, as the singing in the aire only by the Shepheards, & the coming so far of the wise men to see the babe; yet the Shepheards did report it themselves in their Citie, and both Herod and all the Iewes were eye-witnesses of the second. But it was reuealed to base Shepheards; Vnto the poore must the Gospell be preached. Gods proceeding, & the proceeding of the world are not alike: Princes send their Embassadors vnto Kings, but God to poore Shepheards. The world begins gloriously, but ends ignominiously. God proceeds from basenesse to glory. The Tower of Babel began with glory, but ended with shame. *Ioseph* began with bondage, and ended a Prince. *Nabuchadnezzar* that would be a God, was glad to eate Hay; and *Dauid* that was a Shepheard became a King. The parable of the Mustard-seed shewes, Christ must begin his Gospell with a little, and plant it among the least. The parable of the King, that sent his seruants to call them that were bidden to the wedding, doth foretell what should haue bene the entertainment of Christs Embassage. Had he sent vnto great men, *Hos eleget Deus, quos despiciit mundus*, God chuseth whom the world refuseth. *Abels* was a Shepheards life, whose offering pleased God. *Iacobs* life, vnto whom the Angels did many times appeare. *Moses* life, vnto whom God did appeare in a flame of fire. The life of *Dauid*, and the Patriarkes: euen *Apollo*
fo

sheweth
vnto
the
world
that
the
world
is
not
the
same

Gen. 11.

Gen. 37.

Dan 4.

Matth. 13. 31.

Luke 14.

Greg.

Gen. 4.

Gen. 29.

Exod. 3.

Aug. Ser. de
Epipha.
Nicephor. hist.
1. cap. 13.

Vincent. lib. 7.
cap. 91.

Arist. hist. animal.

Philost. in vita
Apoll.

Numb. 24. 17. 18
Suetonius.
Langus in Ni-
ceph. hist. 13.
cap. 1.

so renowned for his wisdom, was Shepheard to the King of Theſſalia. *Herod*, and the Princes were couched in their Pallaces, & couered with downe, not provided to receiue the meſſage of heardſhip, and humility. But the ſheepheards were in the fields watching their flockes, and vnto them doe come the glad tidings of comfort: Surely Chriſt came not now to teſtifie his maieltie, but to profeſſe his humility. That the wiſe men did come, the caſe is plaine, both by Scripture, and conſent. That they came ſo ſoone, *Remigius* aſcribes it to a miracle effected by the vertue of Chriſt. *Auſtin*, and *Nicephorus* thinke, that they ſet forward in their iourney ſo long before, as they might well attaine to the place of Chriſts birth at the time ſpecified. *Ianſenius* thinks, that they came but from the confines of *Caldæa*. *Vincentius* is of opinion, that one came from *Persia*, another from *Caldæa*, and the third from *Sabæa*, to betoken the miſtery of the calling of the gentiles, w^{ch} frō al the parts of the earth ſhould come to the knowledge of the truth. *Dromades* aboud in thoſe places, which *Dromades* will trauell a thouſand furlongs in one day: they were ſuppoſed to be ingendered of *Nep-tune* and the wind, and painted with winged ſeete for their exceeding ſpeedineſſe. Some write, the wiſe men were moued to this iourney by the Prophecie of *Balam*, from whence aroſe a report, that the world ſhould be ſubdued: which cauſed great feare in *Veſpaſian*, and mightie rebellion among the Iewes. Beſides this report, the ſtarre ſurpaſſing

Art

Art, easily induced them, partly to try the truth of the Prophecie, and partly to perfect their cunning. This was a Starre neuer seene before, and the motion thereof was contrary to the motion of the rest. In brightnesse it excelled all other, not relenting from the Sun: but giuing light at noone day. In place it was more neare vnto the earth, rising where the wise men rested, and standing still where the child was borne. Some write, the wise men had notes of this signe by *Sibill Erythrea*, and *Sambushes*, both which gaue perfect testimonies of Christ. Wise men and Kings come vnto Christ, the greater is the condemnation of the Iewes. Wise men brought vp in idolatry come, and beleeue, what excuse belongs vnto the Iewes? But this Starre is no argument of Christs birth, seeing here is nothing more proper to Christ, then to another: for euery one hath one Star, or other, which is Lord ouer his natiuitie, euen as Christ had at his birth. *Sunt hac astrorum iudicia cum demonibus; & instinctu eorum occultissimo, quem nescientes humana mentes, patiuntur.* Be not deceiued, these signes and significations are by compact with Diuells, and their secret instinct, which men doe suffer: though they know it not. *Observationes dierum, temporum, astrorum nolite attendere, quibus gentes dedita Idolis consueuerunt, relicta veritate, decepti eiusmodi observationibus a diabolo.* O marke not the obseruations of dayes, times, and Starres, which the Gentiles giuen to idols were accustomed vnto, leauing the truth, deceiued by the Di-

Ffff

uell

Aug. Euang.
lib. 1. cap. 3. de
peren. philoso.
Theopha. in
Matth. 2.

Casters of na-
tiuities.

Aug. de. doct.
Christian 1.
Aug. ciui. 5. 6.

Diuus Marbi-
alad Tholof.
cap. 25.

Picus Miran
in Astrolog.
lib. 1.
Chrysoſt.

Matth. 1.

Marull. lib. 3.
cap. 7.
Theopha.

uill. *Plato*, and *Aristotle* vouchsafed not once mention, or to giue any precept of this Art. This was the error of the Priscilianists, who thought euery man borne by the constitution of the Stars, in defence wherof they alleaged this star: But Christ was not therfore borne, because this star appeared. *Astrologie* teacheth not to tell by the stars who are born: but from the houre of Natiuitie, the things that are to come. These wise men knew not the time of his natiuitie, thereby to know what is to come: But contrary, they knew what was past, namely that Christ was borne: for, say they, wee haue seene his Starre, that is the Starre, which hee hath newly made to testifie vnto the world; that hee is borne: neither was this any of the Starres of heauen: and therefore no constellation, It hath another way, then the way of the Starres, from the East to the South; from Persia to Palestina. It appeared not, when other Stars appeared. It shined in the day, other in the night: It did appeare, and was hid: It was hid, and did appeare. It shewed it selfe before they entred Ierusalem, and hid it selfe while they were there: but so soone as they left. *Herod*, and the Citie, it did shew it selfe. It kept not the course of the Starres, nor any proper way: for it went that way, which the wise men would goe, and when they would stand still, then that stood still; yea, it did not keepe aloft like vnto other stars: but it descended to shew the Messiah, the Messiah so poore, so base, and contemptible.

Thus had the Scripture forespoken of him, that his

his first comming should be in humility, and his second in maiesty. Now he came to be humbled, and crucified, to pacifie Gods wrath, to vanquish the diuell, and to vnite Iew and Gentile. Was it not a greater glory for *Moses* to constraîne *Pharao* vnto a truce by an army of Lice, then to ouercome him by ioyning of battell? And was it not a greater testimony of Christs Godhead to subdue the world by his word, then to conquer it by souldiers? was it not a greater victory to win the world by yeelding vnto death, then vanquishing the same by destroying his enemies? In triumphing ouer nations by warre, the captaines and souldiers must haue their parts in the conquest, as well as the Generall: But in this, Christ; that would and must haue all the glory, who could not better archieue it, then by comming in pouerty, in contempt, in weaknesse, in death. Had he come otherwaies, man must haue had part in this glory: the more strongly he had beene occupied, the lesse had beene the conquest; and the more he had glistered in the outward pompe, the lesse had beene the manifestation of his diuinity. There is a difference betweene the first, and the second comming of Christ. The first was in humility to redeeme the world, the second shall be in maiesty to iudge the same. The Iewes fained a double Messiah, one the sonne of *Ioseph*, that should kill in fight *Gog*, and *Magog*. The other the sonne of *Dauid*, that should redeeme Israel, subduing all the earth, & haue a temporall dominion among them.

F f f f 2

The

Galar. in lib. 4.
cap. 1.
Sueton. in
Vesp. sect. 4.
Theopha.

Iohn.18.36.

Picus Mirand.
lib.1. de arte
Cabal.
Iulian^oPorphy. ex
Aristo. Xen^o.

The error of them going to Emmaus : But Christ refused this earthly kingdome, and said vnto *Pilate*, his kingdome was not of this world ; if it had beene, his subiects would haue fought for him. Christs redemption, and deliuering his people was not corporall by souldiers, by weapons, by warres, by stratagemes : but spirituall to free them from the bondage of sinne, the captiuitie of Satan, and for euer to saue their soules. This captiuitie came by pride, and must be conquered by humility. That this conquest must be spirituall, reason & religion do teach vs: *Picus Mirandula* proues it from the Iewish Rabbins. In what did Christ excell other men? If you consider his life: *Socrates* was as innocent as hee: if you extol him for his equity, *Lycurgus* was his equall : And if you commend his vertues, *Alexander* did farre surpasse him. No such matter, *Socrates* must come short for his life, being by religion an Idolater, by conuersation wanton, effeminate, angrie, and giuen to rayling, whereas no man could accuse Christ of any sinne: *Lycurgus* lawes were particular for one coutry: Christs generall for the whole world: his corrected by his owne citizens, which did breed his death : Christs remaine whole, and not to be amended. *Alexander*, what could he haue done without helpe? Christ did all things without aide: *Alexander* might if he had liued by God helpe conquire the world: but Christ dying triumphed ouer all. *Alexanders* kingdome decayed and perished, when he died: but Christs kingdome increased by his death, and is daily

daily enlarged by the martyrdome of his soldiers. Were Christs miracles greater then the miracles of *Simon Magus*, *Apollonius*, *Thianæus*, and other? Did not *Simon* carrie about the soule of a dead child? No, it was no soule: but his familiar the diuell, which he said was the childe's soule, that he might the more safely defend his diuinity. But *Apollonius* did raise a maid from death: It may be herecovered her dying, and almost dead, or seeming to be dead: but the case is still to be pleaded, whether she was thoroughly dead: howsoever, these are greater testimonies of Christs diuinity. *Simon* and *Apollonius* themselves, their names, and the fame of their miracles quickly perished, because they were the workes of men and diuels. Christs miracles and name do still more and more flourish in spite of the world, because they were the works of God. *Simon* bewitched his spectators, and did charme their eyes, that his miracles might seeme to be true: which thing, when he could not perswade vnto *Peter*, by *Peter's* prayers he was hindered of his witchcraft, and deprived of his life. Christ did all his miracles so apparantly, as not one of them can be surely denied.

Simon taught his followers; it was lawfull to vse women in common, yea an incestuous person, and a murderer of infants to quiet the diuell, and did all his miracles by Magick. But Christ did cast out diuels, and euery where repulse them: he was the greatest enemy of Satan: he destroyed their Oracles, so as their Priests were constrained to

F f f f 3 begge.

Clemens, lib. 1
Recog. 1.

Clemens Re-
cog. lib. 1.

Iren. lib. 1. c. 20

Euseb. hist. 2.
cap. 13.

Plutarch.
Strabo.

begge, In the time of *Tiberius*, it being demanded why the Oracles ceased, and did no miracles, it was answered, These things were decayed, & dead euer since Christ died, and the Apostles preached: so sudden, and violent was their ouerthrow. The diuells did alwayes feare him, and flye from his presence: his miracles did exceede the power of diuels, and could not be effected, but by the finger of God,

Sibill.
Laſtan.lib.4.
c.15.

πάντα λόγῳ ἐπαύσαντο, πᾶσαντες ἴδοντες Στρατήιον,
He did all things with his word, and had all diseases at command. His miracles were foretold euen by the heathen Prophets: ἑκαστὴ ἀνασῶσις ἐστίν.

Sibill.

καὶ χαλῶν δρῶντες ὡς οὐκ ἔστι, καὶ κωφοὶ ἀκούουσιν,
καὶ τυφλοὶ βλέπουσι, λαλήσουσι καὶ λαλῶντες.

Julian.

The dead shall rise, the lame shall go, the deafe shall heare, the blind shall see, and the dumbe shall speake, such were the works of the Messiah. Christs miracles were flat delusions. Christ fedde five thousand men with five loaves, and two fishes; the bread being so hard, that they could not eate it, and the fishes so stinking, that no man could abide them. How then could their hunger be appeased, and themselves satisfied with that which they did not eate? how could they fill twelues baskets full with those fragments, which remained of them which were eaten? how could a ladde carry in a mand such fishes, as should fill so many baskets? *Sybil* her selfe will condemne you, who long before told of that miracle. Mauger all, Christ is the true Messiah: whatsoeuer was prophecied of the

Laſtan.

Sauour

Saujour, is performed in Christ. Christ came of the stocke of *Dauid*, and roote of *Iesse*: so should the Messias. Christs starre appeared, and the Princes did worship him: Christ was borne in Bethleem, he fled out of Iudea into Egypt, the children were slain for his sake. He was called out of Egypt, and called a Nazareth: all prophesied of the Messiah. He had *Iohn Baptist* his forerunner, and cryer, forespoken of the Messiah: he vanquished the diuells, and had the Angels to minister vnto him, foretold of the Messiah: he called his Disciples, and his conuersation in Galilie, foretold of the Messiah: he deliuered a more complete righteousness, & renewed the law, forepropheied of the Messiah: his miracles were altogether diuine, and from the power of God, forepropheied of the Messiah: his preaching, and conuersation were in humilitie, & gentlenesse, foretold of the Messiah: he taught in Parables, foretold of the Messiah: his great liberallitie, compassion, and bountie, were forespoken of the Messiah: he instituted the Sacraments, was reproched, reuiled, whipped, and crucified, foretold of the Messiah; he rose, and triumphed: forespoken of the Messiah. He called the Gentils vnto the vnitie of faith: forepropheied of the Messiah. All which, though spoken of diuerse and sundrie men, in diuerse and sundrie places, and at diuerse times, one thing deliuered many ages after another: yet were they all fitly, & exactly fulfilled in the person of Christ, who, as all writers doe witnesse, was the true Messiah.

The

Eden. in part.
Theolog.

Esay 11.

Ierem. 2.

Ezech. 37.

Amos 9.

Hagg. 2.

Zaccha. 4.

Esay 7.

Numb. 24.

Psal. 71.

Esay 60.

Micah. 5.

Ierem. 31.

Hose. 11.

Malach. 3.

Esay 40.

Psal. 91.

Esay 8.

Esay 9.

Hose. 10.

Esay 11.

Ierem. 23.

Ierem. 31.

Esay 35.

Esay 42.

Psal. 78.

Esaie 6.

Ezech. 34.

Esay 11.

Esay 9.

Mica. 5.

Esay 9.

Dan. 7.

Zacchar. 9.

Esay 6.

Esay 29.

Deut. 18.

Psal. 110.

Zacchar. 9.

Esay 53.

Ierem. 9.

Zacchar. 9.

Zaccha. 12.

Psal. 23.

Pfal. 16.
Hosea 6.
Hosea 13.
Gene 49.
Esay 9.
Esay 42.
Zach. 8.
Malach. 1.
Iohn. 1.
Iohn. 2.
Iohn. 3.

Iohn. 4.

Esay 4.
Gene 3.
Pfal. 110.
Luke 20.

Esay 9.
Ierem 23.

The Messias must be true God, and true man, as Scripture, Rabbins, heathens, and reason doe teach vs. It was the scope of the Euangelist Saint *Iohn*, to proue that Christ was the sonne of God. The middle person in the Trinity is God, so was Christ. His authority was equall with the authority of God. To saue mankind was onely proper to God, so did Christ: to know the hidden secrets of the heart, and the cogitations of the mind, was onely proper to God, so Christ: to worke equally with the Father, to quicken the dead, to iudge, and raise men out of their sepulchers, is onely proper to God, so did Christ. He fed both body & soule: he astonished his auditors: neuer man spake as he spake, To be eternall with the Father, to bee from aboue, and one with the Father; and to be, I am before *Abraham* was, can not be but God; so was Christ. To haue the honor due vnto God must needs be God: It is he in whome we must beleeue, he is the way, the life, & the truth: he whose vnion is inseparable from the Godhead of his Father, must needs bee God. This is he that is called the seede of God, to testifie his Godhead: yet the seede of the woman, to witnesse his manhood; that was *Dauids* Lord according to his diuinitie: and yet *Dauids* sonne, according to his humanitie; This was the little child that was borne vnto vs, to testifie his humanity: and yet his name was called God, to shew his diuinitie: he must be God to saue man, for man could not saue himselfe. He must bee man, that man the offender might be punished

shed. Had he bin him only man, Gods infinit iustice had not bin satisfied: seeing man is a creature and therefore finite, and of a finite vertue can be but finite satisfaction. But Gods infinite goodnesse, that was offended, must be satisfied according to the law of iustice with an infinite price. Now he that can pay an infinite price (as Christ did) must needes him selfe be infinite, and therefore God. He came in the dayes of peace, when swords were turned to ploughshares, speares into mattocks: he was called the Prince of peace, and the name of the Messiah must be *schalom*, peace, which was fulfilled. When Christ was borne, *Augustus* reigned: the world was taxed, and the Triumvirie was dissolved: *Antonius & Lepidus* being ouercome by *Octavius*, Egypt and all was subiect to *Augustus*. Sibill foreprophefied the kingdome of the immortal king should appeare among men, and his kingdome should haue no end: *ἀδαντος βασιλῆος ἀθάνατος*: This made *Virgil* to raise vp his Muse:

Paulo maiora canamus,

Iam redit & Virgo, redeunt Saturnia regna,

Iam noua progenies caelo demittitur alto.

Aspice venturo latentur vs omnia saeclo.

For now returne the dayes of peace: now is the new progenie sent from heauen: behold all things then shall reioyce, and be glad. *Tullie* giues this obseruation out of Sybil, that she prophesies of a king to come, *Quem Regem colere debemus, si velimus esse salui*: which King we must worship, if we would be saued: and this King should abolish all false

Gggg religions

*Esay 2.
Mica 4.*

Esay 9.

Rabb.
Ioshue in pro-
log. lament.

Sibil. liba.
Oracul.

Virg. Eclog. 4

*Cic. lib. diui-
nat.*

*Eugub. de
peren. Philos.
22. cap. 1.*

Genes. 49.
Theoph. in
Math. 2.
Ioseph. lib. 4.
Macro.
Satur. lib. 2.
cap. 9.
Ioseph. 17. c. 7.
Luke 2.
Mich. 5.
Sibil. orac. 8.
Iohn 7. 41.

Basil. de hu-
mana Christi
generat.
Rabb. Samm.
de aduentu
Messie, cap. 27

Suid. in dictio,
Ioh.
Rabbi. Hacad.
quæst. 3.
Sibill. orac. 8.

Alcoran. lib.
Albokan.

religions. Now was the Scepter taken from *Juda*: At that time *Herod* no Iew, but an Idumean by the father, and an Arabian by the mother, did rule, who was made king by *Ostanius* for helping him in his warres against *Antonie* and *Cleopatra*. *Herod* killed the children in *Bethleem*, and caused his owne sonne to be slaine: which *Augustus* hearing, said, it was better to bee *Herods* hogge, then his sonne: yet himselfe died most miserably being eaten with lice, and with wormes. He was borne in *Bethleem*, and of him it was said: VVhen Christ shall come, we shall not know from whence he is for his eternall birth, and yet was borne in *Bethleem*, for his temporall beginning: Christ hath a two fold birth, one from eternitie, and an other in time. He had two sonshippes, one according to his diuinitie, and an other according to his humanitie: borne of a virgin, yet betrothed to an husband, that slaunderous speeches might be auoided: the diuell deceived, and the Prophecies touching Christ fulfilled. *Theodosius* a Iew saith, when Christ should be admitted into the order of Priests, *Mary* was tryed by midwiues, and found a virgine. The Rabbins gather that the Messiah should be borne of a virgin, and her name should be *Mary*, $\alpha\mu\alpha\rho\gamma\acute{\alpha}\tau\epsilon\varsigma$ $\epsilon\lambda\delta\omega\tau\epsilon\varsigma$, $\alpha\mu\alpha\rho\delta\epsilon\iota\tau\epsilon\iota\varsigma$ $\mu\alpha\tau\epsilon\varsigma$: and Sibil foretold, that out of the loynes of the virgin *Mary* a new light should spring, descending from heauen, and taking vpō him the forme of a man. Neither are the Turks wanting to giue testimonie of this, that Iesus should be borne of a virgin, whose namewas called

Mary

Mary. This was he that had the starre appeare at his natiuitie, of whome Sibil forepropheied to be a heauenly signe sent from God:

πύρα σήμα δὲ τοῦ πατρὸς αἰνέσιον;
The starre, the wife mens peregrination; their adoration of Christ, and the place of Christs birth was foretold by Sibil.

This was he, whose name was foretold to be Iesus: for the Lord shall come and saue vs: prefigured by *Ioseph*, *Moses* and *Iosua*, and forespoken by Sibil: *Ἰησοῦς χριστὸς θεοῦ υἱός*, Iesus Christ the son of God, is the Sauour of the world.

This was the saluation, which *Simeon* beheld hauing Christ in his armes. *Adrian* the Emperour punished and destroyed ten Rabbins: for killing a iust man, Iesus a Iew, and their brother.

The Centurion witnessed his diuinity at his passion. *Tiberius* vnderstanding by *Pilate* of his works, pronounced Christ to be God. *Pontius Pilate* writ vnto *Claudius Tiberius Nero*. *Nuper contigit cuius rei ipse testis esse possum, Iudeos sese ipsos posterioresq; suos vniuersos per inuidiam crudeli damnatos: one perdisse: Cum enim ex oraculorum promissis maiorū ipsorū autoritate receptis hoc expectarent, ut Deus* &c. It happened of late (as my selfe can testifie) that the Iewes haue vtterly vndone themselues and their posterity, by most cruelly condemning an innocent person through enuie: for seeing they should expect this thing from the promises of the Oracles receiued by their auncestors, that their God should send one by a young Virgin, who by

Sibil. lib. 2. ora.
Theoph. in
Math. 2.
Basilide hum.
Christi gener.
Niceph. lib. 1.
cap. 13.
Chrysost. hom.
6. in Math. 1
Sibil. lib. 8.
orac.
Habac. 3.
Esay 35.
Luk. 2.
Tatmund. lib.
Bemachzor.
Deut. 24. 7.
Math. 27. 54.
Tertul. in A-
polo. g. 5.

Sixtus Senenf.

Pilatus ad
Claud. apud
Hégisippum.

right should be called their King. He sent this man into Iudea, my selfe being present, which (as it is well knowne vnto all men) did restore sight vnto the blinde, cleanse the Leapers, and heale the lame. They beheld him cast out diuels, and deliuer them that were possessed with vncleane spirits. He did raise the dead out of their Sepulchers. The windes did obey him, and he did walke with his feete vpon the Sea. He did many more myracles; so that he was commonly called of the Iewes, the Sonne of God. But the high Priests being enraged with emulation and enuy, were spitefully set against him, and taking him, deliuered him vnto me, accusing him of most grieuous crimes, which they lyingly laid vpon him, saying, that he was a Magitian, a violator and contradictor of their lawes: by which perswasions I being misled, gaue credite to their complaints, and after that I had scourged him, I deliuered him to them to punish him, according as they thought good; who crucified him, and set a watch before the Sepulcher, wherein he was laid. In the which watch were many of my souldiers, who saw him the third day, arising from the dead. But the wickednesse of the Iewes hereby appeared to be the greater, to wit, they parted great store of money among the souldiers, to say, that his Disciples came by night, and stole his body away: which money they tooke of the Priests: but for all that, they openly acknowledged and professed in all places, witnessing, that they saw visions of Angels, and Iesus truly risen from the dead.

dead. These things haue I written, lest any man giuing credit vnto their lies, and the Iewes should speake otherwise of the thing then it was, Which Epistle *Tiberius* receiuing, and being partly moued therewith, and partly with the generall opinion, that was spread abroad of him throughout Syria: he sent vnto the Senate to receiue Christ among the Gods: but the Senate, partly being angry at *Pilates* Epistle, and partly hearing Christ to be a professor of pouertie, humility and patience, which were contrary to the Romane state and dignity: and partly placing Christs Image in the capitol, it threw downe the image of *Iupiter, Mars, Mercury*, and others, they refused the Emperours demaund: but he persisting in his opinion, killed some, and banished other some of the Senators. *Lentulus* writ of Christ, *Lucian* professed him, and the Diuels confessed him to be the Sonne of God. At his comming the idols were abolished, other names cut out of the land: prefigured by the Arke, which being taken of the Philistines, and brought into their temple, it threw downe their *Dagon Epitherses*. And many other passengers ready to passe by shipping into Italy, in the euening about the Island Echimades the wind quite ceased, and the ship driuing neere vnto Praxe, suddenly there was heard a voyce calling *Thamus* a Pilote borne in Egypt: who answering, the voyce commanded him, that when he came vnto Paludes, he should tell them, that the great God *Pan* was departed: where at euery one being afraid, and consulting what to

Gggg 3

be

Orosius lib. 14.
Eusebius l. b. 2.
cap. 11.
Niceph. 2. 5.
Crinic. 10. 15.

Paulus Dia-
con. lib. 7.
Lucian Col-
loq.
Cris. & Tri-
phon.
Luke 4.
Marc. 5.
Zuch. 13. 2.
Sibil. 2. Orac.
1. King 5.
Plutarch de
defectu. Orac.

Porphyr.
Euseb Pamph.
lib. 5. 1. & 8. & 9.

Pu. Marius in
Annot. 1.
Fast. Ouid.
Cæsar de bello
Gallico. lib. 6.

Æschylus.
Hesiod. 1. oper
& dier.
Sibil. 5. O. ac.
Eusebi.
Hist. 11. 29.

Socrates. hist.
triparti. 9. 29.
2 Psal. 2.

be done, *Thamus* thus resolved, that if the wind did blow, they would passe by in silence: but if it were calme, then would he vtter what he had heard: wherefore, when they were come thither, and no wind was stirring, *Thamus* looking out of the sterne towards the land, cried out, that the great god *Pan* was deceased. He had scant vttered these words, but immediatly there was heard a great groaning, and lamentation. The same whereof being spred vnto Rome, *Thamus* was sent for to *Tiberius* the Emperour. This *Pan* was the diuell, whom Christ had vanquished: yet some think, because *Pan* in Greeke signifies all, Christ then did suffer being Lord of all: whom the Arcadians doe worship, calling him *τὸν τὴν ὅλης κτίου*: Lord of all being. His pitifull passion was foreprophefied, and the Gentiles had therof an instinct, sacrificing mē. *Quod pro vita hominis, nisi vita hominis reddatur, non posse deorū immortalium numen placari.* Because God cānot be appeased, vnlesse the life of man be giuē for man. All must perish, vnlesse one man die: prefigured by *Prometheus* fastened hand & foot to a rocke for pitying man, & stealing fire frō heauen. *Sibil* foretold of Christs crosse. Amōg the Hieroglyphicks there was the signe of the crosse, the crosse interpreted life to come: & being conuerted vnto the faith, they said that their religiō (as it was told by antiquity, should so long endure, vntil that sign should come, wherein there should be life. This was that Christ, against whom the kings did band, and the princes were assembled, euen the diuell, death,

death, sinne, *Herod, Pilate*, and the high Priests. The *Cabalist* faith, God gaue the law, because of poison, which the serpent infused into *Adam*, which poison should remaine vntill the comming of the *Messiah*, and then it should cease. This was hee, that was hanged vpon the tree, and accursed for our sakes. He redeemed vs from the curse of the law being made accursed for our sakes: prefigured by the braſen Serpent liſt vp in the wilderneſſe, wherevpon the Iewes looking, being ſtung with the ſerpents were healed. *Iſaac* that caried the wood vpon his ſhoulder vnto his owne ſacrifice, died about the three & thirtieth yeare of his age: at what time was an exceeding eclipſe of the Sun above all other, that euer hapned before. The day at high noone was ſo turned into night, that the ſtars were ſeene in the heauens: And an earthquake overthrew many houſes in *Nice* a citie of *Bithynia*. The Sun eclipſed, and the earth darkned from the ſixt houre vnto the ninth, no naturall, but a miraculous eclipſe: which *Dionyſius Areopagita* a learned Philoſopher beholding, and not finding any naturall reaſon thereof, cried out, that eyther the frame of the world was diſſolued, or the God of nature did ſuffer. This eclipſe was in the full moone of the Paſche or Eaſter, whereas it is not vſuall but in the new moone, or in the coniunction. The Eaſt part of the Sun was firſt obſcured, and firſt reſtored to light, this alſo is contrary in a naturall eclipſe. The moone at that time (contrary to her proper motion) went from Eaſt to

Weſt:

Gal. 3. 13.

Deut. 21.

Numb. 21.

Iohn. 3. 14.

Gen. 22.

Aquín. in E-

phel. 4.

Plegon. lib. 14.

Eulebi.

Matth. 27. 45.

Dionys. epi. 11
ad Apolloph.

Ioseph. lib. 18.
Antiq. cap. 3.
& 4.

Iosephus de
bello Iudæor.
lib. 7. cap. 12.

Rabbi Iudas.

Dan. 9.

Iosephus. 31. 3.

West : but the contrary motion is vsuall in the moone. Of him are we called Christians, of whom *Iosephus* a Iew thus witnessed, that in the time of *Tiberius*, there was one *Iesus* a wise man (if it might be lawfull to call him a man) who did miracles beyond all opinion, euen vncredible to a natural man. He taught those that were desirous of the truth, & a great multitude both of Iewes and Gentiles did follow him : But being accused before *Pilate* by the nobility of the Iewes, he was fastened vnto the crosse : notwithstanding they continued, and did perseuere with him, which had loued him from the beginning, vnto whom he appeared the third day, as the Prophets had forespoken ; of which name, his followers vnto this day are called Christians. This is he of whom the old prophecy is to be vnderstood (which *Iosephus* saith, was found in holy Scripture) that at the time of the ouerthrow of Ierusalem, a king should come out of Iury, who should reigne ouer all the world. After whose daies began there to be few wise men in Israel, good men to be as abhorred, and all kind of wickednesse to increase, and flourish as the Rabbins noted : *Daniel*, and Christ did prophesie of it, and *Iosephus* did see, behold, and testifie of it. For all lawes both of God and man were derided, and the prophecies counted fables.

Then was king *Agrippa* driuen out of it by the sedicious : the *Sanhedrim* deposed at the rebels wil, and Ierusalem became a citie without a guide. Now was the Temple burnt, the people destroyed, and

and all ouerthrowne, which, when *Titus* heard, and saw about ten hundred thousand people slaine in the citty, considering their great miserie, and calamitie, he lifted vp his hands to heauen, and said: *Domine tu scis manus meas ab hac sanguinis profusione mundas & puras esse*: Thou knowest (O Lord) that my hands are cleane from this waſting of men, and free from profuſion of their blood: which was for the finnes of the Iewes, and the blood of Chriſt which they had wrongfully ſhed, ſaying, Let his blood be vpon vs, and our children; and ſo it was. For Ieruſalem was beſieged, where Chriſt was apprehended, the citie inuaded that day Chriſt was crucified: The Romanes did whip the Iewes in that place, where *Pilate* ſcourged our Sauour. The Iewes were deliuered into the hands of the Gentiles, as they before had deliuered their king: and made a laughing ſtocke to all, as they before derided Meſſiah, whoſe kingdome is ſpirituall, the expectation of all men. Becauſe, when temporall authority muſt ceaſe from Iuda, *Moses* lawes muſt change: a type of the Sauour, that the ſhadow, he the body: that *Hagar*, this *Sarai*: that the bond, this the free: that was darke, as vnder a couering, this is light, a light reuealed vnto the Gentiles: that was literall, this is ſpirituall. That the miniſter of death, this the inſtrument of life: that was ſeruite, this free: that full of feare, this of all gladnes: that was ſhut vp in ſtrait bounds, this hath a large progreſſe: that was knowne in Iſrael, this through the world: that was preached to one na-

H h h

tion

Iosephus.
Antiq. 20.6. &
8. & lib. 5. de
bello Iud. 8.
lib. 6. 25. 26. 27.
Chald. paraph.

Gen. 49.
Heb. 9.
Heb. 10. 1.
Gal. 4. 24.
Iohn. 4.
Luke. 2. 1
2. Cor. 3. 6.
Rom. 4. 13.
Pſal. 76. 1. 2.
Deut. 32. 8.
Rom. 10. 12.

Sueton in
August.

Iosephus an-
tiq. 10.
& 15. 1.
Iosephus. 14. 2.

Zanchi de in-
car. lib. 2.

tion, this to all the earth: that to the Iew, this vn-
to all: for now there is no difference betweene the
Iew and the Grecian. He came in the fourth Mo-
narchie, the Romane, in the daies of peace; when
Ianus temple was shut: when *Herod* a stranger
reigning ouer Iury, put to death almost all the no-
bility of Iuda, and burned the Genealogies of their
kings, and princes, commanding a Pettigree to be
drawne out for him, as descending from the kings
of Iuda. But it had bene greater loue to man, if
Christ had taken our flesh so soone as *Adam* did
fall. O no, it was needfull, man should know the
burthen of his sinne, a fence of Gods anger, expe-
rience of weaknesse, and inability to good; yea,
know no creature could satisfie for sinne, be hum-
bled before God, looke for a redeemer: that faith
should be exercised in expectation of the promise,
and confirmed touching blessings to come. He
came to testifie his loue, performe his promise,
strengthen our faith, assure our hope, kindle our
loue, to reforme our bad liuing, shew iustice, and
mercy both to Iew and Gentile. In the citie of
Bethleem, of the tribe of Iuda, borne of a Virgin,
worshipped of the wise, called *Iesus*, fled into E-
gypt, returned to Nazareth, had *Iohn Baptist* his
forerunner, taught with authority, did miracles of
wonder, suffered, died, rose from the dead, and as-
cended into heauen; the Sauour of the world,
whose gospell beginning by a few vnlearned,
fisher men, hath flourished vnto this day in
despight of all enemies, a prooofe of his deuy.

Omnia

Omnia Idola: All Idols, which gaue answeres by Oracles, now speake no more. *Signa queritis, & signis non creditis: scrutamini Scripturas, & contem-
plamini creaturas, & Creatorem in carne videbitis ad-
uenisse:* Iewes looke for signes, yet beleue not the
signes: searche the Scriptures, and behold but the
creatures, see, the Creator is come.

What made the world so rage, when Christ was
borne? and what so troubled the world when our
Sauour died? proofes of his dietie, and disprouers
of infidelitie. *Nato Domino stelle dederunt lumen in
custodijs, & letata sunt; plus namque solito luxerunt ei
cum iocunditate, qui fecit illas, quasi signis, sic concla-
mantes: Hic est Dominus Deus noster, & non aestima-
bitur alius:* The starres at his birth did shine more
clearly, and chearefully then their custome: be-
cause their maker was then borne, seeming to
tell vs: This is the Lord our God, & we must looke
for none other. The Oracles keepe silence, to signi-
fie that truth was come among vs: the temple of
peace decayed at Rome, to shew the God of peace
was come vnto vs. The Oxe knew his owner, & the
Ass his masters stall: Christ was laid in the man-
ger. Three Suns did appeare, and the Emperour
saw the virgin sit within the circle: The windes
were quiet, and the sea calme, the Lord of them
both was come among men. The vineyard at En-
gaddum distilled Balsamum in winter. A foun-
taine ouerflowed day and night into Tybur. *Ofla-
uius* receiued answer concerning his successor,
Semper regnabit, quem mater virgo generabit: Nunc

H h h b 2

prius

Hierom. in
Esay 41.
Hieron. de ob-
stinat. Iudzor.

Beda de in-
car. lib. 4. cap.
19.

Innocent. 3.

Orosius.
Baron. lib. 1.
Annal.
Beda.
Ambro. de in-
carnat.
Timoth. histo.

Valer. lib. 1. ca.
4. de spec. mor.

Auferin, in
clucidat. lib. 1.
cap. r. 12.
Freculp. lib. 4.
cap. 21. & lib.
5. cap. 5.

Valer. Max. r.
cap. 4.
Sedulius hom.
59.
Carn. sten. in
Polyc. lib.
2. cap. 2.
Hieron. lib. 8.
in Ely. 66.
Iosephus anti.
lib. 6. & de
bello lud. 17.
Euseb. hist. 3.
cap. 8.

prius venit, qui prius venerat, came now actually incarnate, which came before according to promise. *Apollos* image burst in two in the temple of victory. An ox did speake, & thirtie thousand men that denied God were destroyed. In Candy it rained milke, and from the mountaine *Ætna* blood flowed abundantly. In Armenia the night was as cleare as the day, & in Sardinia the heauē did seeme to part in sunder: Among the Samnites a flame arose out of the earth: at Rome gloues of a golden colour descended on the earth. At Ephesus, as they were offering sacrifice, there leaped a serpent from the altar, & in Egypt appeared the Phoenix. At his passion was seene an Eclipse of the moone for twelue nights together.

The Angels, which kept the temple cried, *Transamus ab his sedibus*, Let vs depart from these places. Sinne so blinded the people, that nothing could feare them. A whole yeare stood a starre in maner of a comet ouer the city like a sword: in the feast of sweet bread, at nine a clock at night shined a light for an houres space about the temple, as if it had bin noone day: a calfe as she was led before the altar betweene the hands of the Ministers, yeened a lambe: the doore of the inward house, which lookes toward the east, being so weighty that twētie men could hardly shut it, being locked and barrel, opened alone. The 21. of May, an image like a walking spirit ran about in the ayre: often a little before sun set fiery chariots drawne with flaming horses were seen in the aire: bands & troupes of armed

med men fight in the clouds, & cōpas all the cities of Iudea. The candle in the candlestick lightning the Holy of holies wēt out before the time. Al the sparres of the temple vntoosed of themselues with great noise, and cracking. At euery feast of Passeeuer for the space of ten yeares before their destruction, all the people heard a voice crying at midnight, *Ve, ve, ve, populo, tēplo, ciuitati*; Woe, woe, woe to the tēple, to the city, to the people. At the feast of tabernacles foure yeares before the war, the son of *Ananias*, a plaine common fellow began to cry out suddenly in the temple: *Vox ab Oriente, vox ab Occidente, vox a quatuor ventis, vox super Ierusalem, & super templum, vox super senes & iuuenes, vox super totum populum*: A voice from the East, a voice from the West, a voice from the foure windes, a voice vpon Ierusalem, a voice vpon the temple, a voice vpon old men, a voice vpon young men, a voice vpon all the people: & so continued crying throughout all the villages, streets, and corners of the cittie, lamenting, and howling day and night without ceasing: yea chidden of some, & beaten of other some for a mad man, and a troubler of the people, neuer offered in priuate, or in publik to excuse himselfe, or craue pardon for his faultes: but continued his note, answering to euerie blow: *Ve, ve, ve, Hierosolymis*: Woe, woe, woe, to the people of Ierusalem: and ended his note with, *Ve mihi etiam misero*, Woe likewise to me miserable man, being slaine with a great stone in the time of the siege.

Petr. Alphons.
contra Iud.
Tit. 2.
Rabbi Salom.
de lege legen.

Frecul. part. 2.
lib. 1.
Iosephus
Alphonsi.

Rabbi Salmon

Iosephus.

Eusebius.

Sueton in Ne-
ron.Corneli Tacit.
hist. 5.Ioseph^h 17. c. 4.

2. Pet.

Genes 3

Aquinas. dist. 15.

Alex. cent. 3.

An Oracle found in the Holy of Holies said, one should arise that must beare rule ouer all; which *Iosephus* ascribes to *Vespasian*; but *Eusebius* denies it: *Vespasian* was no lew, neither did *Vespasian* gouerne the whole world, but onely those nations that were subiect to the Romanes: onely Christ had the name giuen him about all names. *Peter* his subiect in one sermon conuerted to his Kingdome three thousand soules; within short space his religion began to spread all about, maugre people, Prince, Kings, Emperours and Monarchies. The miracles at Christs birth, the strange desolation of Ierusalem, the people not brought to amendment, the Temple which *Titus* would haue kept from burning, but could not. *Dies ineuitabilis excidij aduenerat*, the ineuitable day of their destruction, and desolation was come vpon them. His kingdome, that of such small beginnings had such great proceedings, euen in the midst of sword and fire, proue Christ that Messias, and Sauour of the world: To whom be glorie for euer and euer. Glory for our creation, glory for our preseruati- on, glory for our redemption by Christ our Sau- our, glory from the creatures, praise from the An- gels, thanksgiuing from men: glory in earth, glo- ry in the ayre, and glory in heauen: glory for his power, glory for his truth, and glory for his good- nesse: who made vs, not being; maintaines now we are, and redeemed vs being lost. *Adam* com- mitted theft, Gods Image was lost, satisfaction is necessary. *Adam* was too poore, the creature too
meane,

meane, Christ must be our Sauour. Gods goodnesse will be shewne, his loue must be knowne, the law must be satisfied, Christ will be sent: the Angels are vsurpers: the Father is zealous: *Lucifer* falles like lightning. The Diuell is enuious, man is disobedient, death is pronounced, the sonne is pittifull; he will make restitution, and worke redemption for man. What praise sufficient for such pittie, and what thanks for such profite? O glory be to him for euer: glory by our lips, glory by our liues, glory by our words, and glory by our works. O praise the Lord all his Angels, praise him all his Host. The Seraphins wil practise it, saying one vnto another, Holy, holy, holy Lord God of Saboth, heauen and earth are full of thy glory: the Angels will not forget it. Gods seruants ascribe saluation to God; and the Elders do him worship, saying, Praise, and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euermore. *Moses* will make a song, *Deborah* sing of praise, *Mary* magnifie her Lorde: *Zachary* blesse the God of Israel, and the heauenly Quire giue glory to God on high. There is a threefold blessing necessary for vs: a blessing of mercie, grace, and glory, to preuent, helpe and persite: And there is a three-fold thanks due vnto God from vs, from our mouthes, our hearts, and our deedes. Let the Saints be ioyfull with glory, let them sing aloud vpon their beds, let the acts of the Lord be in their mouthes. *Dauids* heart, yea all that is within him shall praise his holy name: Gods Angels

Esa. 53.
Aquin. 1. 2. 9.
91.
Luke 10.

Bernard de
aduent. Dom.
Serm. 12.

Psal. 103. 20. 21

Esa. 6. 3.

Apo. 7. 10. 11.
12.

Exod. 15.
Iudg. 5. 5.
Luc. 1. 46. 68.
Luc. 2. 14.
Ber.
Preueniens,
adiuuans, con-
summans.

Psal. 149.

Psal. 103. 1.
Psa. 103. 20. 21.

Aug. in Pl. 5.

Iohn 1. 13.

Psal. 34. 1.

Psal. 103. 2: 3 4.

Chrysoft,

August.

Exod. 6. 3.

Apoc. 1.

Ezech. 6.

Esay 9. 6.

Angels praise God in fulfilling his commaundements, and his seruants in doing of his pleasure: *Sic uiuerent per mores cuiusq; benedicatur Deus.* O let vs so liue, as God may haue glorie by our liues. The people will sing *Ozanna*: *David* will haue Gods praise continuall in his mouth: O my soule praise thou the Lord, and forget not all his benefites, which forgiveth all thine iniquity, healeth all thine infirmitie, and redeemeth thy life. *Si per singulos dies pro eo moreremur, ne minimam eius partem exolveremus.* Might we die for him, we do but that he did for vs: yet all we can doe, cannot value the hundred thousand part of his blood. *Inspice vulnera pendentis, sanguinem morientis, pretium redimentis*: Consider but his wounds nayled on the Crosse, his blood shed for thee at his death, the infinite price he paid for thy redemption, and the blessings vnspeakeable he hath purchased in heauen: what heart hast thou that cannot bleed? what soule hast thou that cannot ioy? and what mouth hast thou, that will not sing for euer to his glory? O thou *Iehouah*, God al-sufficient: O thou *Alpha* and *Omega*, our beginner and ender: O thou omnipotent vanquisher of Sathan: O thou *Sabaoth* hope of my rest: O thou Orient, the raiser of my ioy, preuent my malices, helpe my infirmities, and finish my hope: O Iesus, thy name is sweet against the bitternesse of sinne: thy mercies are pleasant to the conscience distressed, and thy selfe art strong against the assaults of the Diuell. O Iesus be to me a Saviour: O Prince of peace, make my

my peace vnto thy Father: O Aduocate for man,
 pleade for me vnto my God: O Counsellor of
 wisdom, make me wise vnto saluation: O Father
 of might, defend me from mine enemies: and my
 God euerlasting, giue me inheritance in heauen.
 The chased Hart will runne vnto man: the weari-
 ed sinner comes penitent to thee: thou comman-
 dest vs to come: thou camest to be a Saviour.
 Thou art *Emanuel*, partaker of my flesh: let not my
 soule perish, the image of thy Diety. The blinde
 man begs, thou hast pittie on his eyes: my soule is
 dying, haue mercy on thy creature. Thou art the
 Rocke, giue vs ease from our sinnes: thou art the
 Adamant, Lord draw vs from hell: thou art our
 shepheard, we are sheepe gone astray: thou art
 our Saviour, blot out our iniquities: thou art the
 Saphir canst vnloose the prisoner: O make me that
 Elephant will follow my deliuerer. Thy name,
 O Iesus, shines being preached, feedes being re-
 membred, and blesseth for euer being truely con-
 cocted: *Porrige manum tuam*: O Iesus hide not thy
 face, reiect not thy suppliant, lend me thy hand,
 draw me from the lake, and keepe me from destru-
 ction. That I may see the riches of thy grace, enjoy
 the blessings of thy kingdome, see the brightnesse
 of thy face, sing praises among the Saints, possesse
 ioy without sorrow, the ioy of my Master, ioy e-
 uerlasting, and giue glory vnto thee for euer and e-
 uer. AMEN.

Iiii

FINIS.

3

1. Iob. 2. 1.

Matth. 17.

1. Tim. 1. 15.

Esay 7.
Luc. 17.Iob. 10.
Luc. 15.
Esay 43.

Aug.

Apoc. 7.
Matth. 25.
Esay. 53.

PETER
PROPHECIE
OF THESE LAST
DAIES.

DISCOVERING THE
INIQUITY OF THE TIME,
AND ATHEISME OF
THE AGE.

Prouing the Burning of the
world, manifesting the Iudgement to
come, and confirming the Resurre-
ction of the dead, &c.

Written by Iohn Hull.

*Vive diu, sed vive Deo; nam vivere mundo
Mortis opus: viva est vivere vita Deo.*

Imprinted at London for NATHANIEL
FOSBROOKE, and are to be sold at his shop at the
West doore of Paules, the corner shop
neare to the Bishop of Lon-
dons gate. 1611.

corrupted, and fire must needs come to cleanse the earth of vncleanesse.

Statius.
Theb. 5.

*Niger omnibus aris,
Ignis, & in nullis spirat Deus integer extis.*

For euen our prayers, which we send vp to God, and our sacrifices, we offer to the Almighty, are most corrupt and abhominable :

Ouid. Faſtor. 2

*Ah nimium faciles, qui triftia crimina cadis
Fluminea tolli poſſe putatis aquas.*

Iofua. 7.

So that it is as eaſie to make an Æthiopian white with waſhing, as to make cleane the worlds iniquity with water. *Achan* for theft was ſtoned, yet euery place is now a *Iericho* : *Leo Croponimus* for ſacriledge died ſuddenly : *Brennus* robbing *Apollos* temple, ſlue himſelfe: yet we hold it the beſt goods that are takē from the Church. *Fabius* condemned his owne ſon apprehended with theft: and *Tiberius* put a ſoldier to death for a Peacocke: *Amasiah* muſt die, and his wife be an harlot, for falſely accusing

Valer. li. 1. ca. 2

Amos. 7. 17.
Nicephor.
4. 26.

Amos: in Rome falſe witneſſe bearers loſt both their legs: and *Daniels* accuſers were deuoured of Lions. Yet how many knights of the poſte the rich man may haue for money, and *Iſabel* haue vn-thrifts, if *Anab* be ſicke of *Naboths* vineyard, it is lamentable to vtter. Oh, we haue forſaken the li- uing fountaine, & God will puniſh them that hate him to the fourth generation: howſoeuer we flouriſh for a while, we ſhall be conſumed: for God face is againſt vs, his right hand will finde vs out, and the fire ſhall conſume vs. Wherefore as the men of Tyre and Sidon made mediation by *Blafph*

Dan. 6.

1. Reg. 21.
Iere. 2. 12.

Exod. 20. 5.
Pſal. 73.
Eſay. 49.
Tſal. 21.

Act. 12. 20.

tc

to *Herod*, so let vs worke our peace by Christ with our God. A traitor will not be quiet within the dominions of his soueraigne, vntill his pardon be obtained: but Gods kingdome hath no limits, and blessed are the people that haue the Lord for their God, he will keepe them, though their father leaue them.

Et cum fata volunt, bina venena iuuant.

Yea, no more can poyson hurt them whom God will preserue, then the adulteresse destroy her husband whom the destinies will saue. But this reuenge is, *sera* or *rara*, either too late or too seldome, to confirme a prouidence: there is partialitie in punishing too late, and iniustice in vindicting so seldome. Happely, did God suffer the sinner delighting in wickednesse, or permit iniquitie not able to reuenge it, there might be no prouidence: but if God haue some secret working for his owne glory, and his childes good, what art thou that disputest? A father will suffer his sonne to put his finger into the candle, to beware of fire, and God wil go farther with his child to take heed of hell. Wouldst thou be sued for euery trespasse, and punished for euery sinne? *Seneca* wrote a booke *de coercenda ira*, of restraining our anger: patience is a vertue, and *ἀνυσία*, *fundamentum pacis*, forgetting of iniuries the foundation of peace is commended of man, and accepted of God. *Antigone*, ἢ πρὸς τὸ συγχέειν, ἀλλὰ πρὸς τὸ συμφέλειν, was borne to suffer iniuries: and so often as *Theodosius* is angrie, he must rehearse the Greeke alphabet be-

Psal. 139.

Psal. 33. 12.

Psal. 27. 10.

Seneca.

Cicer. Phil.
Matth. 22. 33.

Sophocles.
Histor. Trip.
lib. 9.

Sophocles.

Luke. 1. 51.

Bernard. ser. 5.

2. Cor. 1. 3.

2. Pet. 3. 9.

Matth. 6. 14.

Rom. 2. 4.

2. Reg. 17.

2. Reg. 2.

Exod. 8.

Wisd. 11. 14. 15.

2. Cron. 33.

Valerius lib. 6.
cap. 9.Eusebius lib.
3. 23.

Dan. 3. 19

Dan. 6. 26.

fore he ſpeake. *Vlyſſes* ſeeing *Aiax* killing ſheepe in ſteed of Princes, and two great rammes in place of *Agamemnon* and *Vlyſſes*, grieued to ſee his enemy in ſuch a caſe, and was commended of *Pallas*: for God deteſteth the proud, and giueth grace vnto the lowly. Mercy is more proper to God then reuenge, *Eo quòd miſerendi cauſam ſumat ex proprio, vltiſcendi magis ex noſtro*, becauſe the oc- caſion of reuenge is vrged by vs, but the originall of mercy proceeds from himſelfe: being, *ὁ πατήρ*, the father of mercies, is patient towards vs to winne vs to repentance. A patterne for vs to learne to forgiue, and a guide for vs to leade vs to returne: who if he marke what is done amiſſe, no man were able to abide. Lions for the Affyrians, Beares for the mockers, noyſome flies for *Ægypt*, and fiery ſerpents for *Israel*. But God is patient for our amendment, to make *Manaſſes* a true wor- ſhipper, *Magdalen* a true penitent, *Paul* a true prea- cher, and *Peter* a right Martyr. *Fabius*, (*adolescente nihil magis informe, ſene nil ornatius habuit Roma- ni ſimilitas*) in youth vntoward, in age the glory of the citie. *Themisto- cles* in his yonger times the death of his mother, but in proceſſe the moſt renowned of Athens. The yong man left by Saint *Iohn* to the Pri- eſt, became at firſt a companion of theeeues, but after, a preacher of the word: with a number more that by mercy are ſaued in heauen, who, had God beene impatient, ſhould haue periſhed in hell. Yea the wicked are ſuffered for the benefit of the good; *Nebuchadnezzar* to make a law againſt blaſphemy:

Darius

Darius to proclaime Gods worship: and *Cyrus* to release his people. Or their sinnes are not ripe, the olde world must stay till the arke be builded, 120 yeares: the Amorites til *Israels* returne, 400 yeares: the Egyptians be spared til *Moses* shewes miracles, 40 yeares; and the Gentiles be suffered till their sins be fulfilled: yea vntill the other world; for *Diues* transgressions cannot be recompenced with temporary punishments. But (*pæna* is *occulta, aperta*.) there is a secret and open punishment, the one sometimes absent, and the other ever present. *Si nunc omne peccatum manifesta plecteretur pæna, nihil ultimo iudicio reservari putaretur.* Now God thus tempers his punishments, some escape publike torments, reserved for doomes day: others receive open torture to confirme a providence: yet hell is continuall in their conscience: *sum cuiusque scelus agit: O cæca nocentum consilia, O semper terribile scelus:* Euery mans sinne torments him, guilty persons take secret counsell, their sinnes are fearefull, and full of horror: *Bessius, Caligula,* traytors,

Hi sunt qui trepidant, & ad omnia fulgura pallent. If they prepare for rest, their sins are present, their hearts fearefull, and their bodies in a sweate: euery lightning is fire from heauen to burne them, and for euery thunder *Domitian* and *Richard* the third will leaue their beds at midnight: for *rare antecedentem scelestum deseruit pede pæna claudo:* seldome goes iniquitie before, but vengeance followes after; and were it nothing but to haue offended, the

X x 2

offen-

Jay. 44. 28.*1. Equa. 1**Gen. 6.**Gen. 15. 16.**Gen. 15. 13.**Rom. 11. 25**Aug. in Psal. 30**Cic. pro Roscio**Statius.**Theb. 2.**Plutarch. de**sera numi.**Iuuenal. 13.**Sueron. in**Domit.**Hor. 3. carm. 1.**Seneca. epi. 99.*

Lucan. 7.

Gen. 3.

Gen. 27.

Matth. 27.

Isidor. sent. 2.
cap. 26.

Iosephus.

Exod. 20. 5.

Esay. 37. 36.

2. Sam. 24.

2. Sam. 11. 9.

Iosua. 7.

Deut. 24. 16.

Exech. 18. 20.

2. Reg. 14. 6.

Melancton. in
decalog.

offendor cannot be quiet : *Hen quantum misero pæ-
ne mens conscia donat* : The traitor trembles at the
ghosts, all the Pharfalian swords pierce his soule,
and all the daggers in the Senate are sheathed in
his heart: no punishment to a guilty conscience in
a sinner vnrepentant. The time past makes *Adam*
blush, the time present makes *Esau* weepe, and the
time to come makes *Iudas* end his daies, remem-
bring the torments. *Omnia fugere homo potest pre-
ter cor suum*. A man may auoid any thing, but can-
not escape his heart, nor flie from his conscience.
Titus is an instrument to reuenge Christs iniuries,
Lictor Dei : *Iudas*, to finish our redemption: *Attila*
flagellum Dei, to correct the world: and a father will
take vp a stick to chastise his sonne, but hauing
done, will throw it to the fire, yea sometime let his
sonne be beaten of his seruant : the one notes the
fathers wrath, and the other Gods anger for our
sinnes. If he be angry, what iustice is it to punish
the children for the parents, the souldiers for the
Captain, & the subiect for his Prince? *delirant reges*.
Sauls posterity punished for their fathers iniquitie,
Achans family for the masters fault, and *Israel* for
the sinne of *Dauid*: though God promise, that the
child should not die for the father, nor the father
for the child, but euery sinner for himselfe. Indeed
Amasiah will kill them that did kill his father, but
their children he will not slay: the magistrate must
punish the offender, but God is not bound vnto
his creature. The capacity of man cannot reach
vnto the dishonour of God, the drunkard thinkes
drunken-

drunkennesse to be good fellowship, and the vsurer imagines vsury to be thrift. As man cannot conceit the iniury of God, so Gods punishments cannot be compassed of man. The sinner is either penitent or impenitent; the penitent son shall not die for the impenitent father, but his teeth that eateth the sowre grape, shall be set on edge. Yet punishment is oftentimes phisicke, and so it may be inflicted vpon another to cure his malady, lest the sonne be defiled with the sinne of the father: yea sons and seruants are the goods of fathers & masters; the body may receiue a temporal, but neither body nor soule eternall punishment for their gouerners. Man seeth not as God, nor punisheth as the Almighty. God beholdeth the heart, and man giues iudgment on the deed: whose heart hath not offended, and who then is vniustly punished? vnto Kings, Princes, fathers, & children belōgeth shame, and righteousness vnto God: for in sin we were cōceiued, in iniquity we haue continued, & are all by nature the childrē of wrath. In Lacedæmō the traitors kindred were punished with the offender: among the Scythians his liuing wiues were buried with their dead king: the Prince will depriue the traitors child of his inheritance, & a rebellious city of her priuiledge: sin is high treason, we are sinners and God the king of kings, and Lord of Lords. We will kill a wolfe in his litter, & a serpent in the egge, to prevent an insuing mischiefe. If the hand offend, the back must be beaten, the people are the back of the Prince: *pro qualitatibus subditorum disponuntur*

XX 3

acta

2. Cron. 25. 4.
Iere. 31. 30.
Exceptio E-
uangelica.

Jere. 17.

Dan. 9. 5. 6. 7.

Psal 50.
Ephes. 2.

Greg. moral.
25. 20.

2. Sam. 24.
Secundum me-
rita plebium
disponuntur
corda regen-
tium.
Iob. 34. 30.
Hose. 13. 11.

Psal. 127. 1. 2.

Iacob. 1. 17

Numb. 23.

August. de
Trin. 7. ca. 6.

Apo. 1. 11.

Virgil.
Ætina.

Iob. 38. 31. 32. 33

Greg. moral.
15. 18.

Aug. cont.
Faust. 20. 7.

acta regentium: the wickednesse of the flocke per-
uerts the goodnesse of the shepherd: *Israel* sin-
ned, God is angrie; *Dauid* numbers, both are puni-
shed. The sinne of the subiect may be a cause of
the kings offence; if then the subiect be punished,
it is the sinner that is corrected: the people sinne,
and the hypocrite reignes, for God is prouoked.
If God be thus prouident for his glory, and migh-
tie ouer men, ruling their actions at his pleasure,
and directing them to his will; in vaine doth the la-
bourer rise vp early, the wise consult, or the people
pray. For God is, *quæ mutabilis est & quæ mutabilis non est*, no chang-
ling, no repenter: he is not as man that he should
lie, or as the sonne of man, that he should repent.
*Quod mutatur non manet, quod non manet non est æter-
num*. That which is mutable is not alwaies dura-
ble, and that which abides not for euer, is not eter-
nall: but God is, *α* and *ω*, the beginning and the en-
ding, the same for euer: wisdom it selfe, and can-
not be deceiued; truth and cannot lie; Almighty,
and cannot be ouercome.

Lucifer unde micet, quare Hesperus, unde Bootes:
He knowes the rising and setting of the Starres:
the influence of *Pleiades*, and bands of *Orion*: he
brings forth Mazzoroth in his time, & guides *Ar-
cturus* with his sonnes: he knowes the course of the
heauens, and hath set the rule thereof in the earth:
Et quicquid superi voluere peractum est: and what-
soeuer he pleaseth commeth to passe both in hea-
uen and in earth. *Immutabilis natura, voluntatis,*
consilij: For he is without change both in nature,
will,

will, and counsell; though there be many deuices in the heart of a man, yet the counsell of the Lord shal stand. Yes, God repented that he made man, set vp *Saul*, and thought euil vnto *Nineueh*. The fences of the Scripture are proper or figuratiue, & affecti-
 ons are attributed to God, *per adpauum dñi*, as man may conceiue them: who in nature is, *sine ira iras-
 cens, & sine penitentia penitens*, zealous without zeale, angry without anger, penitent without re-
 pentance, and mercifull without mercy. His repen-
 tance is, *mutatio rei non Dei, operis non consilij*: the alteration of the thing, not the change of himselfe: the externall worke may be altered, but his inter-
 nall counsell cannot be changed: the drowning of the world is the mutation of the effect, not of the affect; of the worke, not of the worker: what is mu-
 table in a man is not variable in God, and we sub-
 scribe vnto that which is to come, it shall be when God will. Gods threatnings are attended with the euangelicall exception, except you repent: the Niniuites change their liues, and God spares his
 plagues: *quia gaudet conseruare, minatur, ne inue-
 hat*: God that desires not death, threatens, that he might not kill: *mutat, ut reformemur*, and is said to change, that man might amend. *Hezechiab* must die out of hand, yet his daies are lengthned fiftene yeares: *Nec Propheta igitur fallax, nec Deus mutabi-
 lis*: notwithstanding there is no lying in the Pro-
 phet, nor mutabilitie in his God: for the time was come his sinnes deserued death, but not the time that God decreed it. Things to come are seene of
 God,

Prov. 19. 20.
Gen. 6. 6.
1 Sam. 15. 11.
Ier. 18. 2.

Greg. mor. 20.
 25.

Isidor. sent. 1.
Greg. mor. 10.

Luke. 13. 5

Theod. in
Iohn. 3.

Greg. mor. 12.
 ca. 1.

2 King. 10.
Esay. 38
Greg. mor. 16.
 ca. 6.

Pintus in Esay.

Aug. de Ge-
nel. ad lit. 6.
cap. 17.

Arist. ad Ni-
choin. 7.

Plato de re:
pub. dial. 2.
Damascen. fid.
orthod. 1. ca. 4.

Statius.
Achil. 1.

1. Reg. 12. 24.

Per media
diuinitus ordi-
nata.

Psal. 112.

Sophocles:
Iob. 5.

Nazian:

Psal. 127. 1. 9:

God, *in seipsis, in suis causis*, in themselves, and in their causes: in the inferior causes *Hezechiah* must now die, but in the superiour (Gods decree) fifteene yeares after. Nature had now finished her course, but the God of nature can adde vnto his daies. *Hezechia* was sicke vnto the death, such was his body; but his disease was curable, such was his God: alwaies liuing, neuer dying, by nature simple, neuer changeable, on euery side well, not to be bettered: Almighty, and hath no stronger, all perfect, neither can be helped by addition, nor made worse by detraction: and as his nature, so is his wil, both without change.

*Ne pete Dardaniā: frustra Theti mergere classē,
Fata vetant, ratus ordo Deūm.*

To enter the sea, or aduenture war without Gods warrant, is all one as for *Rehoboā* to fight against *Israel*, when the Lord forbids it: only means must be vsed to effect his ordinance. The hungry must eate, thirstie drink, labourer worke, the cold resort to the fire, the naked to the coate, and the traueller walke in his way: the blessed man shall be mighty, and *hoon*, riches gotten by good meanes in his house, *πὸν χάρις οὐδὲν ἐντυχέη* without labour nothing shall prosper, man is borne vnto it, & God that directed the end, appointed the meanes.

*Δὲν δὲ δύναται οὐδὲν ἐντυχέη φέρον,
καὶ μὴ δὲ δύναται μετὰ ἐντυχέη πορεύεσθαι.*

Except the Lord build the house, the builder buildeth but in vaine, except the Lord keepe the citie, the watchman watcheth but in vaine: but if *Θεὸς*

οὐδὲν ἐτίθει

conditum, if good meanes second Gods ordinance, all will prosper: Gods decree and the execution of the same are two, the first eternall, the second temporall. In the execution are contained creating, making, governing, guiding all things: euen that same must be *αὐτῷ τῷ πατρὶτι*, that God, which made all, must provide for all. Lest if one make, and the other provide, the maker would be weary of his worke, fearing the provider; and the provider weary of his charge, misdoubting the worke. There is then a government, and therein a conseruation, and an ordering: and in this ordering meanes extraordinary to feede the Israelites with Manna, and ordinary to feede *Dauid* with bread: Your father knowes what you haue neede of, before you aske, yet, *preces valent ad ea impetranda*, prayers auaille to obtaine those things which God hath appointed to grant, when we request: *Hezechias* prayer was heard, because God had decreed both the prayer, & the grant: *Ita predestinata sunt, ut precibus illa obtineant*. *Abraham* must be a father of many nations, yet *Isaac* must pray before *Rebecca* conceiue, for predestination is fulfilled by meanes, and the spirit prouokes vs to pray, *ad implendum prouidentiam*, to accomplish Gods prouidence: God opens his hand, and filleth all things with his bounty, yet we must pray for our daily bread. *Moses* knew God would bring *Israel* from Egypt, yet he vseth meanes for their deliuerance: *Iosua* obtained the promised land not without meanes, nor *Dauid* his promised kingdome: *Elias* will flie from

Æschylus.

Aquin. 1. quart
22. art. 1.Greg. Nissē. de
prouid. 2.Matth. 6.
Aug. de ciu. 5.
cap. 10.
Aug. Trin. 5. 13Greg. mor. 16.
18.
Gen. 22.
Gen. 25. 22.
Rom. 8. 26.
Aug. epist. 106.
Brent in
1. Sam. 14.

Exod. 5.

Aug. ciuit. 3. 9.

2. Sam. 10. 12.
Aquiras. 1. qu.
23. art. 8.
Cic. Diuinat. 2.
Aug. ciu. 5.
ca. 9.

Caieran in
Aquin. 1. q. 22.
art. 4.

Art. 4. 28.

Aristot.

Iefabel, Ioseph from Herode, and Ioab exhort his soldiers, Yet let the Lord doe that is good in his eyes. For, *providentia non tollit causas secundas, sed illis vtitur*: providence excludes not secondary causes, but makes vse of them to effect Gods ordinance. Then welcome Stoicall fate, & farewell mans liberty, if nothing must come to passe, but as it is foreknowne. No, *religiosus animus utrumque confitetur*. Religion affoords man a will in his worke, and God a providence in the order. There is an vniuersall motion of the heauens, and yet a particular of the planets, yet not the one hindred by the other. He that made the clocke, can guide it, and God, that framde the will, direct it: the hounds in hunting follow their naturall appetite, yet ruled by the hunter: the souldiers fight one for honour, another for game, yet all conducted by their leader. Both clocke, hound, souldier, haue their affections, nature, art: man his will, and God his providence. Things in our will are enitable, punishable by law: in Gods providēce *indisputable*, not to be enquired by man. *Herod, Pontius*, and the people conspire, but did consult what God foresaw, and acted, what he had determined: yet Christ, *Herod, Pilate*, people, had their wils, and God his providence: Where wilt thou be to morow? where God please: but thou art in London: it so pleased God: yet thou haddest power to haue kept away, but God knew thou wouldest be there. A man in hazard of shipwracke throwes his goods into the sea voluntarily, for he might haue choosed: then much
more

more are our ordinary actions voluntary, which we do so willingly, yet God is prouident. Theologicall necessary, and Stoicall destiny are not vnited: fate binde *Iupiter* to secondary causes, prouidence giues God a freedome from all his creatures. Indeed, *fatum à fando*, because Gods word is inalterable, we happely grant; but any other fate, *absit à fidelium cordibus*, we readily denie. Do not the Starres enforce a Mathematicall fate, that so order mans life as themselves are affected at his natiuity? Folly may suppose it, but true reason must not grant it. For destiny workes directly, and by it selfe: the starres indirectly, and by the bodie. The effects of the starres are naturall, such is the cause: but a naturall principle can properly, and by it selfe haue but an effect: yea, *Ens per accidens est neque proprie unum, neque ens*, a thing that hath being but by accident, is not properly one thing, nor a being. A man digging a pond, findes a pot of gold, not by the power of the starres, but by the prouidence of God. A master knowing of an hidden treasure, sets his man to digge ignorant thereof, who finding it by chance, wonders: the master had heere a purpose, but not the starres a power. It is the way of the heathen to feare the signes of heauen: and *Genethliaci sunt iniurij contra caelum*, and to tell a mans fortune by the power of his natiuity is iniury to heauen. *Hippocrates* twins liued, laughed, cried, sickned, died, had each passion alike: because they were borne vnder the same constellation? so are many in one city, yet

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Yy 2

haue

Seneca. lib. de
prouid.
Senec. Oedipus

Aug. ciu. 5.

Greg. hom.
Epiph.

Aquin. 1. q. 116
art. 1.

Jere. 10. 2.
Aug. ciu. 5.
ca. 1. & 2.

Cicero de fato

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Ptolem lib.1.
τῶν ἀποτέλεσ-
ματ.
Nigidius.

haue not one sympathy : yea rather the parents were affected alike at the time of conception, the children brought vp together, nourished with like nourishment, vsed the same exercises, and acquainted their bodies with the same things. All twinnes are not alike affected, one merry, another sadde; one healthfull, another sickly, hauing diuerse nourishments, exercises, dispositions, willes, hinderers to calculation; yea the rapture of the heauen is so swift, as be the children borne neuer so speedily, it makes an alteration in their constitutions, and plumes the Astrologer in his iudgement. *Jacob* and *Esau* borne together, *Lazarus* and *Dives* die together: sonne and father, Prince and subiect, old and yong, eate and drinke, fight, warre, die together. Eclipses come to passe necessarily, trees bud naturally, men consult voluntarily: secundary causes leaue not their naturall course, nor debarre God of prouidence.

But prouidence takes away casualties. How farre? There is *necessitas consequētis* and *consequentie*, a necessitie absolute, and conditionall: a necessitie of constraint compelling the agent to doe so, and not otherwise; thus doth not prouidence; and a necessity of infallibilitie looking to the euent, which, when it is done, could otherwise be: yet before it was acted might haue bene altered. For the effects haue reference to their causes, whereof some are necessary, some contingens. God is first in the order of causes, vnto whom, being *omniscient*, nothing can beco^otingent: *principio media necessitatis*:
Causes

Greg. Nissen.

Causes that produce a necessary effect, follow next: thirdly, *natura communis*, nature comming from God, and hath relation vnto God, takes her place: and lastly marcheth *res natura*, natures particular worke, and this is subiect to mutabilitie & casualty. There be causes necessary, free, & contingent, and God, that decreed the effect, provided that euery cause should worke, according to its kinde. An effect once acted is necessary, yet this necessity neither brought coactiō to the thing done, nor toke contingency from the secondary cause. True it is, that Poets fortune is an heathenish idol, *Nos facimus fortuna deū*, a goddes vnconstant, fraile, treacherous, sliperie, *inconstans, fragilis, perfida, lubrica*: and hath noe government ouer man. Yet because man is ignorant of Gods secret counsell, things may be accidentall to man that are certain to God: A father on purpose leaues his ring in a place, whereby his childe must passe: the childe finding it thinks it comes by fortune: knowledge to the father, is chance to the childe. A certaine man drew a bowe ignorantly, and slew the king of Israel: it was chance to the man, but knowledge & prouidence to God. An effect is casuall in respect of the particular, and foreseen in regard of the vniuersall cause: water may let the wood from burning, and one cause particular hinder another. A master sendes two men both to one place, the one not knowing of the other: at which place when they both meete, they maruell at their lucke, thinking it fortune that brought them together. Thus

Iuuenal. ro.
Virgil. opus.

I. Reg. 22. 34.
Aug. Retract.
I. cap. 1.
Aquinas. 1. q. 22.
art. 2. ob. 1.

Gen. 37.7.9.
3c.

Greg. moral.
6. cap. 11.

Gen. 45.8.
Psal. 105.

August. de
Prædest. ca. 6.

Ier. 14. 24.
14. Prov.

Ouid. 4.
Pont. 3.

this meeting is casual and chance to the seruants, which was foreknowledge and prouidence in the master. In like sort may a thing bee casual to vs, which notwithstanding to God is necessarie and decreed; As *Ioseph* was brought to Egypt, and there promoted to great honour and dignitie, both necessarily and by chance; by chance in respect of *Ioseph* and his brethren, which did not expect such euent: and necessarily in respect of God and his prouidence, as may appeare by *Iosephs* dreame. Many thinke by their subtilties to withstand God; but *Omnipotentis Dei consilio dum resistere nituntur, obsequuntur, quia sepe hoc apud eius dispositioni militat, quod ei per humanū studiū friuolè resistit*: but while they intende to resist Gods counsell, they fullfil his prouidence: as did *Iosephs* brethren, who therefore sold *Ioseph* that they might not doe him honor; but therefore they did him worship, because they did sell him, yet not they, but God sent him thither. *Quicquid elegeris, omnipotenti non deerit, unde suam de te compleat voluntatem*: whatsoeuer thou shalt chuse, God knowes thereby, how to fullfil and bring to passe his owne will. I the Lord haue spoken it, as I haue thought so it shalbe, as I haue determined so it shall come to passe. For whatsoeuer the Lord would, that hath he done in heauen, & in earth, neither is there any counsell against the Lord.

Ludit in humanis diuina potentia rebū,

Et certum præsens vis habet horæ fidem.

Is God then the author of sinne? No this proues

not

not God neither sinner, nor author of sinne. For there is a double will in God, a secret, & a reuealed will: sinne is the transgression of the reuealed will, which man did willingly: there is a speciall & an vniuersall will in God, in which vniuersall will, God, for certaine causes not resisting sinne, may be said after a sort to will it. *Non vult Deus ut peccet, nam prohibet, tamen si peccaueris, non putes hominem fecisse quod voluit, & Deo accidisse quod noluit.* God would not haue man sinne, for he forbids it; yet if he sinne he must not think, that man hath done what he wil, and some thing is happened vnto God, which he would not, for that is not done beside his will, which yet is done against his will, because it should not be done, if he did not suffer it; neither doth he suffer it against his will, but with his will: neither would he being good, suffer euill to be done, vnlesse being also almighty, he were able to make good of that which is ill. There is a will in God, which is *perficiens*, whereby he doth effect those things which he hath ordained, & allow of those things which he hath effected: and there is another will, called *permittens* or suffering, whereby he doth permit that thing to be done, in as much as he hinders it not, because he doth ordaine all things to good. Man is the cause of sinne two wayes, *directe & indirecte*, directly by inclining his owne or another mans will vnto sinne; indirectly in not withdrawing others from sinne. If God shall say vnto the wicked, Thou shalt surely die, and the watchman giue no warning, nor speake to admonish

Aug. in Plal.
110.2.

Aquin. 12. cap.
79. art. 1.

Exec. 3. 18.

Aquin. 16.

1. Reg. 22.
Iob. 1.

Basil.

nish him of his way, the man shall die in his iniquity, but his blood will God require at the hand of the watchman: yet God can be said to be the author of sinne, neither directly nor indirectly. Not directly, *quia omne peccatum est per recessum ab ordine, qui est in Deū, sicut in finem*, because sinne is a departure from God, or a going backe from that order, which tends towards God: now God directs all to himselfe, as to the last end. Nor indirectly; for although God keeps not men from sinning as he is able, yet he sinnes not, as not bound to the law, offends not the law: But God owes nothing vnto any man, & therefore is not bound vnto man, as man is to God. Howsoever, to permitte sinne, is an act of the will; to permit sinne onely because it is sinne, were ill: to permit sinne to manifest his iustice and goodnes to the trial of his creature, is not so bad. For to will a thing is *ἡλῶς* and *κατὰ τὴν*, properly and by it selfe, and so for God to will is all one for to worke; and thus can God in no case be said to will sin: or else by way of accident haue some shew of good, namely, as they may be meanes to execute Gods iustice; as was the deceiuing of *Ahab* by the false Prophets, and *Iobs* affliction to trye his patience. Thus doth God make vse of Satan to the exercise of man, *ὡς τὸν ἰατρὸν τῷ τῆς ἐχιδνῆς ἰὼν εἰς σωτηρίαν φαρμάκων κατεσκευάσθη ἀποχρῆμασθαι*, as the Physician vseth the poyson of the viper to the preparation of Phisicke, so God *ex malo facere bene*, vpon euill workes well: in which regard God is not onely a sufferer, but an orderer & a setter of things

things in order, *Dens est visiorum nostrorum non author, sed ordinator*: God is not the author, but the orderer of our sins, because he directs them to their appointed ends: so the brethren sent not *Ioseph* but God. If God is the orderer of all things, he giues power to all things, & if he giues power to worke, and orders our workes, how is he not then the author of ill? It is one thing to commit euill, and another thing to dispose of it. God that did know all things before they were, knowes likewise how to dispose of them when they shall be. But God giues power and being vnto sinne. So doth the earth affoord nourishment for the trees, and yet thou wilt not accuse the ground, because the ill tree brings forth bad fruit. There is a threefold actiō of Gods providence in the works of men, one whereby God doth approue and is delighted in our workes; another whereby God doth sustaine, and preserue the being of the sinner, concerning his creature onely as he is a creature, and not as he is an euill creature. Thirdly, whereby he effecteth that which is good in the euill works of man, directing it to a good end. The subiect of sinne is man: the forme of sinne is the transgression of the law; and then comes the gouernment, directing sin to good, as the adiunct of sin: so that sin is but an accident to the action, and the ordering thereof an adiunct vnto sinne. Wherefore God can be said no more to be the author of sin, in that he moues the man, & gouernes his sin, then a man that moues and guides a lame horse, can be said to be the author of

Aug. Enchir.
ca. 99.

Aug. de Gen.
ad luteram. 5.

Aquin. 12.
ca. 79. art. 5.

John. 1. 5.
Plato.

2. Sam. 16.

Rom. 13. 12.

Aug. de lib.
Arbit. cap. 20.

his lameness or euill pace: for is *actio enim defectu*, an action with a defect, as in a lame legge, the lameness is not from the vertue motiue, but from the euill disposition of the subiect.

As a man that writes his pen may haue haire in it, and make a blot, yet it is not the man but the pen that doth it: so in sinne, the act is one thing, and the sinne is another; there are God, man, and the sinne in one sinning, God is the author of the action, as the first cause of the mouing: Man is the second cause that moues, and sinne is the euill effect, or the euill of the action: the action as it is a meere action comes from God, but the euill of the action is from the creature: which vice God can punish as he is iust, but not commit it as he is God: For God is altogether omnipotency it selfe, but sin is altogether impotency it selfe: God is meere good, but sinne is a defect of good, and altogether euill. God is light, and in him there is no darkness, *ὁ ὢν ἡ ἀπαύκλιτος ἀνάρχῃς ἡ ἀσπasia*, the euerlasting essence, and the cause of the good of nature. He bid *Shemi* curse *David*. Gods bidding is twofold, one in his reuealed wil, and another in his prouidence: In his reuealed word, God forbad him, saying: that he that resisted the Magistrate, resisted Gods ordinance in his prouidence. God is said to command him, in as much as he did vse this ill instrument to the chastisement, and good of *David*: Or God is said to bid, not by commanding him, for then this obedience should haue bene commended, but *voluntatem eius proprio visio malam insto suo*.

suo iudicio inclinando: but by inclining *Shemies* wil with it owne wickednesse, according to his iust iudgement: For *Shemies* euill heart which was a long time full of rancor, now brake forth into open rayling, God giuing him this occasion, by removing of the impediments, and opening the way. But God formes the light, and creates darknesse, makes peace, and creates euill: nay, is there any euill in the citie that the Lord hath not done it. The Lord in this place aymes at those euils, *que congruunt iudici, quæ quidem illis mala sunt quibus rependantur:* which belong vnto a Iudge, which are ill indeed for them, vpon whom they are inflicted: euill is of two sorts *culpa & pena*, one is the euill of the fault, which proceeds from mans wickednesse; and the other is the euill of punishment which proceeds from Gods iustice: euill of punishment is eyther priuate of the person, as of reuenge, triall, or chastisement; or else publicke of the citie for the sinnes of the same, as are fire, sword, hunger, tempest, and such like. Yet God hardens *Pharaohs* heart, & he hardens his owne heart. God hardens it eyther by leauing his wicked will to himselfe, or by sending him a commandement, whereat *Pharaoh* tooke occasion to do euill. God did not compell *Pharaoh* to sinne, nor infuse the least drop of wickednesse into his heart. Hardnesse of heart is both a sinne, and a punishment of sinne: sinne in respect of the subiect, as it is an euill motion of a wicked mind alienated from God. For as the Sun shining on a garden, and on a dunghill, from the

Amos. 3. 6.

Tertul. contra
Marci. lib. 2.

Psal. 46.

Eccles. 39.

Exod. 7. 13.

Exod. 4. 21.

Aquinas. 12.
ca. 79. art. 2.

first drawes out a sweete fauour; but from the second a stinking sinell. So God by way of his prouidence shines sometimes vpon the good, sometimes vpon the bad: in the one, he finds his graces to smell sweetly, which himselfe of his goodnesse hath sowne; but in the bad he findes impiety and wickednesse to stinke sourely, which himselfe neuer planted. This punishment is *abstractio gratie*: as God withdrawes his grace from the sinner, and giues him ouer vnto Satan. As in a ruinous house supported and sustained by a pillar, if one take away the pillar, the house falles: though the house by reason of the weight thereof falles of it selfe, yet he that remoues the pillar is *causa per accidens*: so God, intending to punish the wicked according to his iustice, takes away his grace, wherby they waxe worse and worse, is said to cause sinne, but properly the wicked will of man is the cause of the same. More properly God is *causa deficiens quàm efficiens*: the deficient then efficient cause, not the sinner, but the iudger. God suffers men to sinne diuersly, some *ad salutem*, others *ad damnationem*, some to amendement, others to condemnation. The first make Phisicke of their sinning, & crie vnto Christ, as the child that is too forward to go; if it falls, cries vnto the nurse: and as the infant that hauing burnt his finger, feares the fire, and for a scabbe on his hand, saues his body from burning: so they make vse of their sinnes, lest God by their impenitencie giue them ouer with *Pharao*. Verily God is omnipotent, and can do what he will, all good, and will provide

prouide for his creature: all wise, and will not neglect: and omniscient, and cannot forget: yea power, wisdom and goodnesse are in him alike. The first he shewed in the creation, the second in the gubernation: and the third in the conseruation of the world. His power is extended ouer all things: *Nihil est quod Deus efficere non potest, & quidem sine labore*: There is nothing that God cannot do, and without labour,

*Stelliferi conditor orbis,
Qui perpetuo nixus solso.
Rapido caelum turbine versas,
Legemq; pati sidera cogit.*

It is God that by his power made the heauens, and sitting in his throne, commaunds the clouds, and bindes the starres vnto a law.

*Estq; Dei sedes nisi terra, & pontus, & aer,
Est caelum & virtus, superos quid querimus ultra?
Iupiter est, quodcunque vides, quocunque moneris.*

Both heauen and earth, the sea and ayre are his seate, what should we looke any further for God? whatsoeuer thou seest, and whithersoever thou art caried, all it is God: as God is infinite in his power, so he is euery where with his goodnesse, and wisdom. Euery good gift commeth downe from the father of lights, *Dedit dulces i' auras*, God is the giuer of good. when one man is good vnto another, we vse the prouerb, *Homo homini Deus*, one man is a God vnto another: then God must be al good in himself. The eies of all things waite vpon God, and he giueth them their meat in due season: the Lions roring after

Zz 3; their

Cic. de Naru.
deorum. lib. 3.

Boetius, l. 5.

Iam. i. 17.

*Psal. 145. 6:
Psal. 104. 21.*

PAGE(S)

BUT ARE IN
READING

) Miss-Numbered,
in THEIR CORRECT
order.

their preye, doe seeke their meate at God. There is *ascopyia*, an vnnaturall affectiō in the rauen towards her young, who looking vpon them when they are first hatched, and beholding their kallow colour, begins to loath them, and for certaine daies flies away and leanes them: In which space God provides for them by making certaine wormes to breed in the dounge, and filth of their nest, whereby they are sustained vntill there old ones returne, and nourish them: for he prepareth meat for the Rauē, when his birds cry vnto God. *Αλκυών*
ἰσὶ θάλασσαν ὁ πατήρ.

Iob. 39. 3.

The Kings Fisher is a sea bird, that makes hir nest vpon the water of the sea, *κατὰ μέσον τῆς θαλάσσης*, in the middest of winter when the windes rage, the waters are stronge, and the waues are boisterous: yet then the windes are quiet, and the sea calme euen for seauen dayes together, while the bird sits vpon her egges and hatches her young; and for seauen more, while she brings them vp, & they be able to shift for theselues: which daies the Mariners call the *Halcionian* daies: and this God performes vnto this little bird as a testimony of his goodnesse, and a manifestation of his prouidence. He is the author and father of all, and

Basil. ferm. de
Precat.

Omnis in Ascaniochari stat cura parentis.

Virgil.

August. solil.
cap. 1.

Deut. 32.

And as the father loueth his childe, so God his creature: He is *bonum sine quo nihil est bonum*, he is goodnes it selfe without whom nothing is good. He is like vnto the Eagle that defends her young ones against the heate of the sommer, and like vnto the

the

the Hen, that keepe her pullets from the cold of winter; Whose goodnes is rightly prefigured by the wings of the Cherubines, which are alwaies open and neuer closed. He is thy shepheard, and thou shalt not want: for shepheards *ποιμαίνουσιν τὰς ψυχὰς αὐτῶν ὡς οὐν* by their great care, preserve both the life of men and beasts. Providence is the wise governing of things whereby they may attaine that end for which they are appointed and ordained? God is a wise and an understanding workman, & had an end for which he created all things, which end was his glory: if he had an end, then likewise a providence, whereby all things may be directed to their ends. For this cause, God is vnto the world, *ὡς κυβερνήτης τῆς ἐκκλησίας, ὡς ἡγεμὼν τοῦ σώματος τοῦ ἐκκλησίας*: As the Pilot in the ship, the Wagoner in the chariot, the Chaunter in the quier, the law in the city, the Emperour and Comirander in the army: Now take away the Pilot from the ship, and she will neuer attaine to that end, for which the voyage is vnder-taken; nor the chariot, if the Wagoner be absent, will run a right vnto the iornies end. The city will neuer be in order, if there were not lawes: the army would neuer be in peace, if there were no chiefe Captaine; nor the world, if there were no providence. How was *Holofernes* army in an vprore, and vtterly discomfited, so soone as *Holofernes* their chiefe Captaine was destroyed? So when *Julian* made warre vpon the *Persians*, and was miraculously killed, his great army was so misordered, as fecblenes

Math. 23.

Exod. 25.

Psal. 23.

Arist. de Mundo, cap. 6.

Indub. 15.

Chrysost. contra Ethnic.

feeblenesse, & famine seised among them, in such sort that many died, others were glad to intreat the Persians to let them escape, and such as could, to shift for their liues. Yet the order of the world hath abiden many thousand yeares, and neuer fayled; wherefore it must needs be kept, preserued and ordered by some, that is both able and willing to preserue and vphold it. For of it selfe it is not able to continue. If an house without repaire, an army without a leader, a ship without a master or guide, cannot long endure the stormes, nor continue in the waues: how then should the world which is so bigge, abide without gouernment? yea verily take away Gods ordinance for the gouernment of the world, and *uox* will be quickly *uox*, and her *uox* *uox*, the world will be no world, and the order thereof will be altogether disorder: for it is God

Horat. Carm.

Qui res hominum ac deorum

*Qui mare & terras, varijsque mundum temperat
horis.*

Aquin. in
Coloss.

That gouerns both Men and Angells, rules sea & land, and orders the world with change of times. He is vnto the world as the Sun vnto the Moone, *quo recedente deficit lumen Luna*: If the Sunne be darkened, the Moone can giue no light; and if God withdraw his vertue from vs, all things will decay in the twinkling of an eye: and if he take away his breath they perish: wherefore all things obey God as their creator, and conseruer; and all things are at his commandement, as the ruler and gouerner.

Quicquid

*Quicquid in orbe vides, paret mihi, florida tellus,
Cum volo, spissatis arefcit languida succis:*

Cum volo, fundit aquas scopulus, atq; horrida saxa.

Petronius.

For what is not at his command, and what doth not come to passe according to his will: if he please all things shalbe greene and flourish; and if he doth not please, all shall wither, and come vnto decay: the windes, the waters, the rockes, the seas, the tigers, the lions, and what not, obey him, and are at his command, all which he susteines by his power, and gouernes by his wisdom, confirmed by predictions of things to come, and foretellings of things not present from visions and dreames, which afterward assuredly succeed. When God intends to provide for *Egypt*, he foretels in a dreame the order of his prouidence. He let *Pharaoh* see seauen fatt kyne, which were seauen plentifull yeares: then seauen leane kyne, seuen deare yeares: see his prouidence, first seauen fat, and then seauen leane; & the leane eating vp the fatt, to forewarne to take such order in the seauen plentifull yeares, that he and his land might not be destroyed in the yeares of famine. *Iosephs* sheaues, *Pharaohs* butler and baker, *Nebucadnezzars* tree, and *Jacobs* ladder: the conseruation of his sonne in the admonishing of the wise of their departure, *Iosephs* dreame for his flight into *Egypt*, assure a prouidence. *Andromache* dreamed before of *Hectors* death, as it came after to passe. *Cesars* wife dreamed of his death, the night before he was murdered. *Alexander* dreamed that he saw the Priests of the true

Gen. 41. 1. 2. 3.
4. 5. 6. &c.

Gen. 40.
Gen. 28.
Dan. 4.

Math. 3.

Aaa

God,